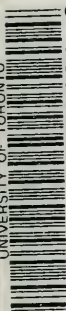


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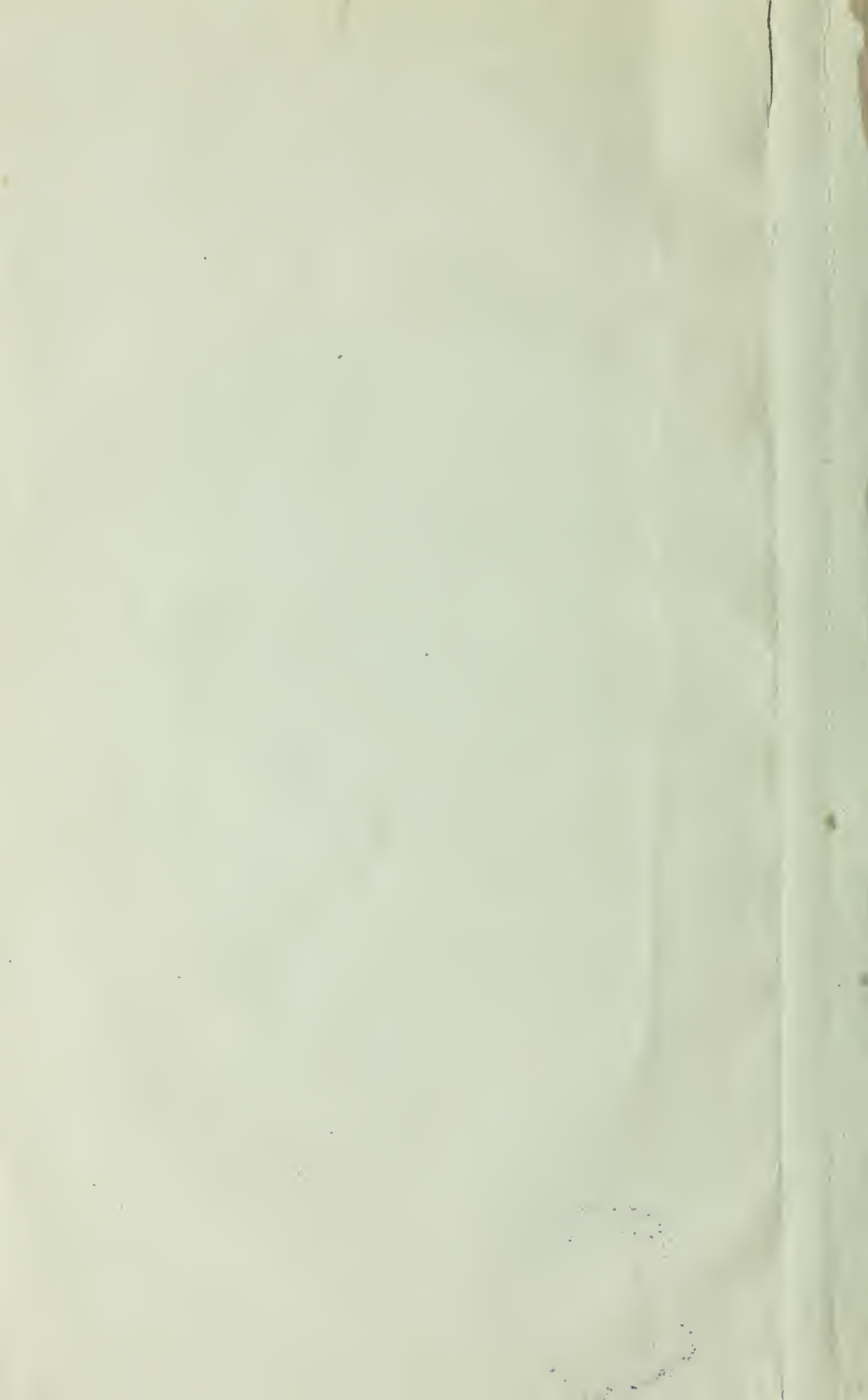


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Major B. D. Basu, I. M. S. (Retired.)
VOLUME XXXIV.

BRAHMA VAIVARTA PURANAM.

PART IV.



TRANSLATED BY
RAJENDRA NATH SEN, M.A., LL.B.



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[Continued on page 3 inside cover]

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VOLUME XXIV.

BRAHMA-VAIVARTA PURANAM.
GANESA AND KRISNA JANMA KHANDAS.

TRANSLATED BY
RAJENDRA NATH SEN, M.A., LL.B.



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PREFACE.

This part which is mainly devoted to Kṛiṣṇa might aptly be said to constitute the testament of the Hindus. Leaving ample margin for figures of speech and miracles from which gospels of no creed could possibly be immune, what testimony, I ask, can carry greater weight than the statement of Vyâsa, the versatile genius who, with the might of his magic quill, brought about a revolution in the world of thought and raised philosophy to the dignity of religion ?

Kṛiṣṇa as represented in this Purâṇa is, indeed, the same Brahman, the supreme Being alluded to in the Upaniṣada. But Brahman is incomprehensible by hypothesis. Vyâsa who had a head on his shoulders realised the difficulty of his position and hastened to give a sketch of the life of Kṛiṣṇa for the edification of the public and the illustration of the Vedas.

The Bhagavat-Gitâ which is unquestionably a philosophy of sublime order is mainly confined to a dialogue between Kṛiṣṇa and Arjuna. In the Mahâbhârata, he figures, for the most part as a past-master of politics and espouses the cause of the virtuous Yudhiṣṭhira in the great Armageddon raging between the Kauravas and the Pândavas. The Śrī Kṛiṣṇa Janma Khaṇḍa, on the other hand, deals with the lord in an exhaustive fashion leaving nothing to be desired.

Many interesting episodes have likewise been introduced into this portion of the Purâṇa not only with a view to establish the glory and the greatness of the Lord, but also to denounce self-conceit, anger and other vices to which human nature is susceptible. For instance, the great Ṛiṣi Duvâsâ, conscious of his superhuman powers, abuses the hospitality of King Amvarīṣa, a votary of Kṛiṣṇa and rushes to kill him in a fit of temper. The discus of the Lord comes to the rescue of the King. The Ṛiṣi perceives his danger. The instinct of self-preservation proves too much for his characteristic intrepidity. He runs away for his life with all his might and finds no place beneath the face of the sun to hide his head: for the celestial weapon haunts him like his shadow, wherever he goes. How amusing! Apart from the humorous aspect of the incident, it embodies sublime doctrines of ethics and casuistry which might carry conviction even to the mind of a sceptic.

But the incidents of the above nature are so various, the characters introduced are so complex that in the language of Milton we are lost in the wandering mazes of a labyrinth. Behind these incidents, we cannot help realising the operation of an extraordinary species of mind, all powerful, opulent, equally master of the sublime and the low. The most inventive that was ever engaged in the copy of the details of actual life in the sallies of imagination, in the deep-rooted complications of super-human passions: a nature, poetical, inspired, superior to reason by the sudden revelations of his celestial vision: extreme in pleasure and pain: unexpected in his movements, boisterous and violent in his transports. Such, indeed, was Vyâsa! Whence comes such another? The gap caused by his disappearance, centuries ago, has never been filled.

Or to put it in a nutshell :

“O Vyâsa, our sky is overcast :

We mourn : our eyes are wet :

Through vista of the ages past,

We feel thy presence yet !”

RAJENDRA NATH SEN.

CONTENTS.

GANESA KHANDA.

	Pages
CHAPTER I—Disturbance in the sexual intercourse between Hara and Pârvatî	1—3
„ II—The lamentations of Pârvatî before Ś'ankara...	3—4
„ III—Instructions given by Mahâdeva to Pârvatî with regard to the vow called Panyaka ; gift to the goddess by Śiva of the Mantra relating to Hari on the coast of the Ganges,	4
„ IV—The method of the performance of the vow called Panyaka	5
„ V—A history or narrative of the above vow ...	8
„ VI—The grand festival of the vow; and permission secured by Pârvatî to perform this festival...	9
„ VII—The performance of the vow ; the gift by Pârvatî of her husband to Sanat Kumâra by way of priest's fee at Kriṣṇa's command ; ode to Lord Kriṣṇa by Pârvatî with a view to get back her husband	12
„ VIII—The attainment of a boon by Pârvatî from Lord Kriṣṇa ; the recovery of her husband from Sanat-Kumâra ; and the birth of Gaṇeś'a	17
„ IX—Observation of Gaṇeś'a by Hara and Pârvatî,	21
„ X—Auspicious rites with a view to secure the welfare of Gaṇeś'a	22
„ XI—Discourse between Pârvatî and Śani ...	24
„ XII—The removal of obstacles or calamities by Gaṇeś'a	25
„ XIII—The naming of Gaṇeś'a; his amulets, etc ...	27
„ XIV—Securing the message of Kârtikâ ...	30
„ XV—Arrival of Nandî and other Myrmidons of Śiva at the house of Krittikâ to fetch Kârtika ; the conversation between Nandi and Kârtika	31
„ XVI—The arrival of Kârtika at the Kailasa ...	33
„ XVII—The inauguration of Kârtika ; the weddings of Gaṇeś'a and Kârtika	35
„ XVIII—Under the pretext of explaining the reason why Gaṇeś'a lost his head, curses pro- nounced by Kaś'yapa against Ś'ankara...	35
„ XIX—Eulogies and amulet sacred to the Sun ...	36
„ XX—Reasons explaining why Gaṇeś'a was pro- vided with the face of an elephant	33
„ XXI—Re-attainment of Lakṣmî by Indra ...	41
„ XXII—Ode to Mahâ-Lakṣmî and her amulet as secured by Indra from Hari	41

CHAPTER XXIII—A sketch of the character of Lakṣmī ...	43
„ XXIV—In connexion with the treatise explaining why Gaṇeś'a has got only one tooth or tusk, a reference to the discourse between Jamadagni and Kārta-Vīryya ...	44
„ XXV—The defeat of Kārta Vīryya in his fight with the army of Kapila ...	47
„ XXVI—The defeat sustained by Kārta-Vīryya at the hands of Jamadagni ...	47
„ XXVII—The death of Jamadagni while fighting with Kārta-Vīryya and the resolution of Pras'urāma ...	45
„ XXVIII—Discourse between Bhrigu and Reṇukā; the departure of Paras'u-Rāma for Brahma-Loka; conversation between Brahmā and Paras'u-Rāma ...	51
„ XXIX—Description of boon granted by Brahmā to Paras'urama, the arrival of the latter at Śiva-loka; recital by him of an eulogy sacred to Śiva ...	54
„ XXX—Discourse between Śiva and Paras'urama...	57
„ XXXI—Bestowal of an amulet called Trailokya-Vijaya (conqueror of three worlds) on Bhārgava by Śiva ...	58
„ XXXII—The gift of Hari's Mantra, ode, etc., by Śiva to Paras'urāma ...	61
„ XXXIII—Military expedition of Paras'urāma; visions in his sleep ...	65
„ XXXIV—The despatch of an ambassador to Kārta-Vīryya by Bhārgava (Paras'urāma); the recitation of a dream experienced by Kārta Vīryya to his wife Mancramā ...	67
„ XXXV—The exit of Manoramā to the next world; the discourse between Bhārgava and Kārta Vīryya; the narration of Śiva's amulet incidentally connected with the description of the battle fought between Matsya-roya and Paras'urama ...	70
„ XXXVI—The recitation of the ode to Kālī as composed by Bhrigu incidentally connected with the account of the battle fought between Paras'urāma and King Suchandra; the discourse between Brahmā and Bhārgava; the destruction of Suchandra ...	74
„ XXXVII—Description of the amulet of Bhadrakālī	76
„ XXXVIII—Description of the battle between Paras'urāma and Puṣkarākṣa; an account of the amulet of Mahā-Viṣṇu, ...	77

	Pages.
CHAPTER XXXIX—Delineation of Durgâ's amulet ..	79
„ XL—The fight of Paras'urâma with Kârta-Viryya ; the possession of the amulet fraudulently secured by Śiva from Kârta-Viryya; the exit of Kârta-Virjya to the next world ; the dis- course between the king and Paras'urâma ; the dialogue between Brahmâ and Bhârgava, ..	80
„ XLI—Arrival of Paras'urâma at the Kailâsa ...	83
„ XLII—Discourse between Gaṇes'a and Bhârgava, ..	84
„ XLIII—The breaking or extraction of a tooth (tusk of Gaṇes'a) by Paras'urâma ...	87
„ XLIV—Counsel by Lord Viṣṇu to Paras'urâma taken to task by Pârvatî ; recitation of the ode to Gaṇes'a ...	88
„ XLV—Ode to Pârvatî composed by Paras'urâma...	92
„ XLVI—A description of the reciprocal curses of Tulsî and Gaṇes'a as connected with the narrative of the worship of Gaṇes'a by Bhârgava without the use of the holy basil leaves	95

KRISNA JANMA KHANDA.

The Khanda or part relating to the birth of Lord Krishna.

CHAPTER I—Interrogatories to the saint Nârâyana by Nârâda concerning Hari, and the recitation of the virtues of Viṣṇu and the Vaiṣṇavas incidentally connected with the narrative of Hari addressed to Nârâda by Nârâyana, ..	99
„ II—The amorous pastimes of Lord Kriṣṇa with Virajā, the disappearance of Lord Kriṣṇa through fear of Râdhâ ; and the transforma- tion of Virajā into river ...	101
„ III—Curse pronounced by Râdhâ against Lord Kriṣṇa, the account of Râdhâ and Śrîdâmâ cursing one another ...	104
„ IV—The departure of the earth for the Brahmâ- loka with a view to get her burden relieved ; the representation of her case to Brahma ; the arrival of the gods at the domain of Hari ; the description of the Goloka or the cow-world	107
„ V—The arrival of Brahmâ and others at the cow- world ; ode to Lord Hari as composed by Brahmâ	114
„ VI—The manifestation of Lord Kriṣṇa ; ode to the Lord, as composed by Brahmâ and others ; their conversation with the Lord ...	118
„ VII—The description of the marriage of Vasu-deva and Devakî after a recital of the history of their previous births ; destruction of	

	their six sons by Kamsa ; ode to Lord Kṛiṣṇa as composed by Bramā and others ; a brief account of the birth of the Lord and Balarāma ; ode to Lord Kṛiṣṇa as composed by Vasudeva ; an account of the goddess Prakṛiti or Nature	... 127
CHAPTER VIII	—Determination of the vow called Janmāṣṭamī and other vows	... 132
„ IX	—A description of the festival observed by Nanda.	... 135
„ X	—A treatise on the redemption of Putanā	... 138
„ XI	—An account showing how the demon Triṇāvarta was put to death.	... 140
„ XII	—The breaking of the car and the wielding of the amulet	... 141
„ XIII	—The discourse between Garga and Nanda ; the performance of Lord Kṛiṣṇa's Anna-Prâśana ceremony (<i>i. e.</i> , when the child takes his food for the first time), the description of the ceremony to give him a name	... 143
„ XIV	—The subject dealing with the breaking of the tree called Arjuna ; and an account of the curse to which the son of Kuvera was rendered liable	... 152
„ XV	—The discourse of Râdhâ and Kṛiṣṇa ; the arrival of Brahmâ ; ode to Râdhâ as composed by Brahmâ ; a description of the wedding and Kṛiṣṇa	... 154
„ XVI	—The subject dealing with the death of Vaka Kesi Pralamba ; description of the circumstance under which Vasa and other Gandharvas were rendered liable to the curse of Śiva ; an account of the arrival of Lord Kṛiṣṇa at Vrindâ-Vana	... 160
„ XVII	—The construction of Vrindâ-vana ; the marriage of Kalâvatî with Vrik-bhānu ; reasons why Vrindâ-vana is so called the etymology of the sixteen names of Râdhâ ; and ode to Râdhâ as composed by the Lord	... 166
„ XVIII	—The redemption of the wives of the Vipras or Brâhmins ; ode to Lord Kṛiṣṇa as composed by the wives of the Brahmins ; reasons why the fire is called all consuming	... 176
„ XIX	—The subjugation or control of Kâlia ode to Lord Kṛiṣṇa as composed by Kâliya ; ode to Kṛiṣṇa as composed by the wife of Kâliya ; the extinction of the wild fire ; and	

	ode to Lord Kriṣṇa as composed by the Cowherds and Cowherdesses ...	180
CHAPTER XX—	The stealth of the calves by Brahmâ and ode to Lord Kriṣṇa as composed by Brah- mâ ...	187
„ XXI—	The dissolution of the sacrifice performed by Indra; ode to Indra as composed by Nanda; the wielding of Govardhana by Lord Kriṣṇa; ode to Lord Kriṣṇa as composed by Nanda ...	189
„ XXII—	The death of Dhanuka and ode to Lord Kriṣṇa as composed by Dhanuka ...	197
„ XXIII—	The curse pronounced against Tilottamâ and the son of Bali described by way of episode ...	200
„ XXIV—	Durvâsâ's marriage and death of his wife ...	206
„ XXV—	The defeat (or humiliation) of Durvâsâ through the curse of Aurva; ode to Lord Kriṣṇa, as composed by Durvâsâ. An account of his redemption ...	209
„ XXVI—	The method of performing the vow of Ekâdas'î ...	216
„ XXVII—	Ode to Lord Kriṣṇa as composed by the milkmaids; stealth of their clothes; ode to Lord Kriṣṇa as composed by Râdhâ, the method of performing the vow of Gourî; a description of the vow, ode to Pârvatî; the gift of a boon by Pârvatî at the termination of the vow ...	220
„ XXVIII—	A description of the amorous pastimes of the Râsa ...	229
„ XXIX—	The redemption of the saint Aṣṭa-bakra and ode (as composed by him) to Lord Kriṣṇa ...	235
„ XXX—	In connexion with the anecdote of Râdhâ, a reference to the ode of Lord Kriṣṇa as composed by Asita; and a narration of the fact that the crookedness of the eight members of the body of Devala was due to Rambhâ's curse ...	237
„ XXXI—	Mohinî's advances to Brahmâ; ode to Kâma as composed by Mohinî ...	242
„ XXXII—	Questions and answers by Brahmâ and Mohinî; ode to Lord Kriṣṇa as com- posed by Brahmâ ...	246
„ XXXIII—	Curse pronounced by Mohinî against Brahmâ. Curbing the pride of Brah- mâ ...	249

CHAPTER XXXIV—The birth of Gangâ; etymology of Bhâgirathî and other names of Gangâ	...	...	...	252
„ XXXV—Removal of Brahmâ's curse by his bathing in the Ganges; his sexual intercourse with Sarasvatî; the birth of Rati and Kâma; the perturbation of the mind of Brahmâ pierced by the darts of cupid; advice to Brahmâ by Nârâyaṇa and the saints	...	...	...	254
„ XXXVI—Curbing the pride of Hara. A description of his Divine attributes	...	...	...	259
„ XXXVII—The inadmissibility of the ingredients of sacrifice offered to Śiva through Pârvatî's curse; ode to Pârvatî as composed by Śiva	...	...	...	263
„ XXXVIII—In connexion with the narrative relating to the curbing of Durgâ's pride, a reference to the suicide of Sati which she committed through humiliation: Her birth in the shape of Pârvatî; an interview of the Mountain with Hari	...	...	...	266
„ XXXIX—A view of Śiva by Himalaya and Pârvatî and reduction of Kâma to ashes	...	...	...	270
„ XL—Meditation (religious) of Pârvatî; the appearance of Śiva before Pârvatî in the guise of a Brâhmin boy; their mutual conversation; the appearance of Śiva in the guise of a mendicant before Pârvatî dwelling in her paternal house counsel of the gods with Brihaspatî	...	...	...	272
„ XLI—The self-slander of Śiva who appeared in the guise of a Brahmin before Himâlaya; the arrival of the seven Rîṣis with Aruṇ-dhatî at the region of Himâlaya, the king of mountains. Narration to the king Vasiṣṭha of the anecdote of Anarâyaṇa, by way of episode in connection with the subject of the gift of a daughter in marriage by the father...	...	...	...	280
„ XLII—Narration of the discourse between Padmâ and Dharma by Vasiṣṭha; the suicide of Sati	...	...	...	286
„ XLIII—Pang of separation and bereavement caused to Śankara; alleviation of his grief	...	...	...	290
„ XLIV—Mahâdeva starting for marriage; ode to Śiva as composed by Himâlaya	...	...	...	295
„ XLV—Description of the marriage of Śiva	...	...	...	298

CHAPTER XLVI—The amorous pastimes of Hara and Gaurî; recitation of everything that is auspicious,	302
„ XLVII—Curbing the pride of Indra ...	305
„ XLVIII—Curbing the pride of the Sun ...	312
„ XLIX—Curbing the pride of the Fire ...	313
„ L—Curbing the pride of Durvāsâ ...	314
„ LI—Curbing the pride of Dhanvantarî ; and the victory achieved by Manasâ ...	315
„ LII—Lamentations by Râdhâ ...	318
„ LIII—Amorous pastimes of Râdhâ and Kṛiṣṇa ...	320
„ LIV—A brief sketch of the character of Kṛiṣṇa ...	322
„ LV—A description of Kṛiṣṇa's might ...	323
„ LVI—Curbing the pride of Mahâ-Viṣṇu and others ode to Lakṣmî as composed by the gods...	324
„ LVII—The departure of Brahmâ for the Vaiṣṇu- ṭha with Râdhâ and his company, as she was offended at the slight which she received at the hands of Kṛiṣṇa and in her wounded susceptibilities was ready to commit suicide ...	328
„ LVIII—A brief account of the pang of separation from Kṛiṣṇa caused to Râdhâ ...	330
„ LIX—In the detailed account of the humiliation of Indra, a reference to the discourse between Śachî and Nahusa, by way of episode ...	331
„ LX—A dialogue between Vrihaspati and the messenger of Nahusa ; the conversion of Nahusa into a snake ; the redemption of Indra ...	338
„ LXI—A discourse between Indra and Ahalyâ; rape of Ahalyâ by Indra ; an account of the curse of Ahalyâ by Gautama ...	341
„ LXII—A short account of the Râmayaṇa ...	343
„ LXIII—Evil dreams experienced by Kamsa ...	347
„ LXIV—An account of the sacrifice performed by Kamsa ...	349
„ LXV—Felicity of Akrûra ...	351
„ LXVI—Consolation of Râdhâ in her grief ...	352
„ LXVII—Statement to Râdhâ by Kṛiṣṇa of Metaphysical or psychic Yoga (mental abstraction) ...	353
„ LXVIII—The alleviation of the grief of Râdhâ ...	357
„ LXIX—Conversation of Lord Kṛiṣṇa with Brahmâ ; statement of Ratna-Mâlâ to Lord Kṛiṣṇa ...	359
„ LXX—Narration by Akrûra of his dreams ; ode as composed by him to Lord Kṛiṣṇa ; a sketch by Akrûra of affairs relating to the cow- herdesses ...	363

CHAPTER LXXI—On the eve of the expedition of Lord	
Kṛiṣṇa to Mathurā, performance of	
auspicious rites	366
„ LXXI—The admission of Lord Kṛiṣṇa into	
Mathurā ; a view of the town ; chastise-	
ment of the washerman ; grace to the	
hunch-backed woman ; the slaughter of	
Kamsa ; and release of Vasudeva and	
Daivaki	367
„ LXXIII—Consolation of Nanda, etc., in their	
grief by Lord Kṛiṣṇa	372
„ LXXIV—Counsel as to how the fetters of Karma	
could be split asunder	376
„ LXXV—Counsel as to the wisdom concerning	
temporal matters	378
„ LXXVI—A description of the religious merits	
acquired by auspicious sights ; a reference	
to the fruits attainable by gifts	382
„ LXXVII—Results of good dreams	386
„ LXXVIII—Psychic counsels ; a description of the	
sins acquired by inauspicious sights	390
„ LXXIX—Determination of the cause of the solar	
eclipse	393
„ LXXX—In connexion with the subject relating	
to the cause of the lunar eclipse, an	
incidental reference to the curse pro-	
nounced against the Moon by Tārā	396
„ LXXXI—Release of Tārā	398
„ LXXXII—An account of evil dreams and their	
pacification	400
„ LXXXIII—Assignment of duties to the four castes	
respectively	403
„ LXXXIV—Assignment of duties to the house	
holder ; delineation of a woman's character ;	
determination of the characteristic	
features of a true believer ; a short account	
of the universe (of Brahmā), etc.	409
„ LXXXV—Determination of the articles of food	
that may or may not be consumed ; a	
description of Karma-Vipāka	415
„ LXXXVI—An account of the daughter of the	
King of Kedāra ; the curse pronounced	
by Padmā against Dharma appearing in	
the guise of a Brāhmin ; the remission of	
the curse affecting Dharma by Padmā	
upon the entreaties of the gods	423
„ LXXXVII—Appearance of Pulahā and other	
saints before the Supreme Lord ; their	
conversation	430
„ LXXXVIII—Ode to Nature (as composed by Śiva)	

	received from the Supreme Lord by king Nanda ...	434
CHAPTER LXXXIX	—Statement made by the Lord to King Nanda ...	437
"	XC—A sketch of the character of the Yuga (age) ...	438
"	XCI—Conversation of Vasudeva and Devakî with the Lord ...	442
"	XCII—The arrival of Uddhava, as deputed by the Lord, at Vrindâvana ; ode to Râdhâ as composed by Uddhava ...	443
"	XCIII—Conversation between Râdhâ and Uddhava ...	445
"	XCIV—Statement by Râdhâ to Uddhava and narration by Uddhava of the Kalâvatî and others ...	451
"	XCV—Lamentations made by Râdhâ ...	456
"	XCVI—Counsel to Uddhava by Râdhâ ...	458
"	XCVII—Dialogue between Râdhâ and Uddhava ...	462
"	XCVIII—Return of Uddhava to Mathurâ and his description of Vrindâvana to the Lord ...	465
"	XCIX—The appearance of saint Garga to Vasudeva ; proposal by him to perform the ceremony of the investiture of Râma and Kriṣṇa with sacred thread ; the arrival of Rîṣis at that place ; a description of Nature by Vasudeva ...	467
"	C—Appearance of the goddesses before Vasudeva ...	469
"	CI—The investiture of Râma and Kriṣṇa with sacred thread ; and the return of the gods (who had assembled there to witness the ceremony) to their respective places ...	471
"	CII—The appearance of Râma and Kriṣṇa before the saint Śandîpani to study the Vedas ; ode to Lord Kriṣṇa as composed by the wife of the Muni and gift by Râma and Kriṣṇa of sacerdotal fee to the Muni ...	473
"	CIII—Under the pretext of giving instruction to Vis'va-Karmâ on the construction of Dwârkâ, the recitation by Lord Kriṣṇa of the auspicious or ominous sites of a house under construction ...	474
"	CIV—The appearance of Brahmâ and other gods, Śanat-Kumâra and other holy saints before Lord Kriṣṇa ; the admission with Ugra-sena and others ...	478
"	CIV—The statement of Rukmiṇi (who was exasperated at the words of Śatânanda) to king Bhîṣmaka in connexion with the pro-	

	Pages.
posed marriage of Rukmiṇī ...	482
CHAPTER CVI—The marriage of Balarâma with Revatī ...	486
„ CVII—The defeat of Rukmiṇī in his fight with Balarâma ; the Adhivâsa (a ceremony previous to a great festival such as marriage) of Lord Kṛiṣṇa ; the arrival of the Lord in the court-yard reserved for marriage ; ode to Lord Kṛiṣṇa, as composed by Bhīṣmaka ; the overthrow of Śâlva and others by the Lord ...	457
„ CVIII—The gift of Rukmiṇī in marriage to Kṛiṣṇa by her father ...	491
„ CIX—Conversation of Sarasvatī, etc., with Lord Kṛiṣṇa in a bantering spirit ; and admission of the party of the bridegroom with the bridegroom and bride into Dwârkâ ...	492
„ CX—Departure of Nanda and Yas'odâ for the grove of plantains ; and the dialogue between Râdhâ and Yas'odâ ...	494
„ CXI—Counsel of Râdhâ to Yas'odâ with regard to knowledge and faith ; and in connexion with this subject a disquisition, by way of episode, on the etymology of the names of Bâna, Lord Kṛiṣṇa, etc. ...	496
„ CXII—The birth of the god Kâma out of the womb of Rukmiṇī ; the slaying of Śambara exit of Kâma to Dwârkâ ; Kṛiṣṇa's marriage with 60,000 damsels ; the determination of the number of their sons ; the bestowal by Lord Kṛiṣṇa of his daughter (in marriage) on Durvâsâ ; eulogies pronounced by Durvâsâ on Lord Kṛiṣṇa ...	500
„ CXIII—Return of Durvâsâ from Kailâsa to Dwârkâ agreeably to the advice of Pârvatī ; a brief account of Mahâbhârata ; the fall of Jara-Sandha and Śâlva by Lord Kṛiṣṇa ; the slaying of Śis'upâl'a and Danta-bakra. The restoration of the dead son of Daivaki to life and delivery of the boy to his mother, the stealing of Pârijâta ; the celebration of the vow of Puṇyaka by Satya-bhâmâ ...	503
„ CXIV—Conjugal intercourse between Ūṣa and Aniruddha in dream ; the abduction of Aniruddha by Chitra-lekhâ ; the marriage of Ūṣa and Aniruddha according to the Gandharva rites ...	505
„ CXV—Useful advice given by Mahâdeva and others to Bâna who was highly incensed	

	to hear from the sentinel the news concerning the pregnancy of Ūṣâ, the military expedition of Bâna, the demon; the dialogue between Bâna, and Aniruddha ...	510
CHAPTER CXVI	—The description by Bâna to Aniruddha of the five husbands of Draupadi; the incident of the abduction of Rati by Śambara; the defeat inflicted upon Bâna by Aniruddha ...	515
"	CXVII—The description of the valour of Aniruddha by Śiva to Gaṇeś'a ...	518
"	CXVIII—The conference of Hara and Pârvatî when they heard from the messenger about the arrival of Lord Kṛiṣṇa ...	518
"	CXIX—The arrival of Bali at the council of Bana; the dialogue between Hara and Bali; the eulogies pronounced by Śiva on the Vaiṣṇavas; the discourse between Hari and Bali, ode to Lord Kṛiṣṇa as composed by Bali; the guarantee of immunity from danger held out by Lord Kṛiṣṇa and Bali ...	520
"	CXX—The war between the armies of Yâdavas and the demons; the genesis of the Vaiṣṇava fever; the defeat of Bâna at the hands of Lord Kṛiṣṇa ...	524
"	CXI—The redemption of King Śṛigâla ...	527
"	CXXII—The anecdote of S'yamantaka ...	530
"	CXXIII—The worship of Gaṇeś'a performed by Râdhâ in the hermitage of adepts ...	531
"	CXXIV—The statement made by Gaṇeś'a to Râdhâ; the gift of a boon by Pârvatî; the adjustment of the toilet of Râdhâ by her female attendants at the command of Pârvatî; the appearance of the gods, etc., before Râdhâ; ode to Râdhâ as composed by Brahmâ ...	534
"	CXXV—The acquisition of knowledge or wisdom by Vasudeva from Śiva; the performance of the vow of the grand Royal Sacrifice ...	539
"	CXXVI—The re-union of Râdhâ and Kṛiṣṇa; ode, etc., to Lord Kṛiṣṇa as composed by Râdhâ, interorgatories to Lord Kṛiṣṇa by Râdhâ counsel on psychic or metaphysical wisdom administered to Râdhâ by Lord Kṛiṣṇa ...	542
"	CXXVII—The amorous pastimes of Râdhâ and Kṛiṣṇa; the felicity of Yas'odâ ...	547
"	CXXVIII—The narration of the character of the Yuga (age) by Lord Kṛiṣṇa to Nanda; and the exit of Râdhâ to the Cow-world	

	with all the inhabitants of Gokul	... 548
CHAPTER CXXIX	Ode to Lord Kriṣṇa by Brahmā and other gods assembled in the forest of the fig-trees; annihilation of the race of Yadu; accession of the Pāṇḍavas to Heaven; the gift of a boon by the Lord to Bhāgirathī; ascension of the Lord to the Goloka (Cow-world)	... 551
„ CXXX	Exit of Nārada from the hermitage of Jujube to the Brahmā-loka; the wedding of Nārada with the daughter of Śrīñjaya; their honeymoon; departure of Nārada for the contemplation of the deity according to the advice of Sanat Kumāra; the advice of Śiva to Nārada; his redemption	... 556
„ CXXXI	The Genesis of the fire and gold	... 559
„ CXXXII	The determination of the meaning of the four parts of this Purāṇa, Brahma, etc.	... 560
„ CXXXIII	The character of the great Purāṇas; (secondary treatise on Hindu cosmogony); the number of the verses of all the great Purāṇas; the recitation of the names of all the upa-Purāṇas; the meaning of the name of Brahma-Vaivarta; the description of its greatness or glory and the subsequent recitation of the fruits reaped by people listening to this Purāṇa in due order	... 564

nine ways, kissed them in eight ways and co-habited with them in sixteen ways. The most licentious Hari embraced each limb of the milk-maids with each of the members of his body. Savants conversant with sexual intercourse are familiar with 16 kinds of intercourse out of which 12 are real and 4 are performed in an inverse order. Kṛiṣṇa, however, performed them in a superior manner. At the commencement of the sexual intercourse, in the middle and in the end, Lord Kṛiṣṇa performed the incidental acts connected with the intercourse for the satisfaction of the girls in a manner better than that prescribed by the sexual science. As a mountain is decorated with red chalk, so the body of Lord Kṛiṣṇa also was decorated with the scratches caused by armlets and with the lac-dye painting the members of the feet of the milk-maids. When this game of Râsa in its sphere was in full swing, the gods with their wives and attendants mounted the golden car and assembled in the heavens. The sight of the sports sent a thrill of emotion across their bodies and afflicted them with darts of Cupid.

117-132. In this way, sages, saints, adepts, manes Vidyâdharas, Gândarvas, Yakṣas, Râkṣasas and Kinnars came there joyfully with their wives and witnessed the sports. Afterwards Śiva with Pârvatî arrived there on a celestial car constructed with gold, adorned with gems, equipped with valuable furniture, covered with cloth chastened by the fire, containing pure looking-glasses of diamond, white chowries and wheels, speedy like the wind, lovely and with its top brightened by pure diamond jars. Mahâ-Kâla was on the left side of the Lord, Nandikes'wara was on his right side, Kârtik and Gaṇeśa were on his front. He was attended by the tawny-eyed Lord of the Kṣetra-pâlas, 8 Bhairavas &c. His heart was occupied by Durgâ graced with arch looks and a smiling face. At that time Brahmâ arrived there with Bhârâtî on a golden car. His left side was occupied by the sphere of the seven Rîṣis and his right side, by Sanaka, Sananda and other saints who all arrived there to see the Râsa. Then Dharma, the witness of good and bad deeds, arrived there on a golden chariot. At that time the chaste Mûrti with the face of Kâma occupied the heart of Dharma and passionately witnessed the game of Râsa with slanting eyes. Surrounding the deities on all sides sat their attendants effulgent with the lustre of Brahma. At that time, Indra with Śachi, Chandra with Rohinî, Agni with Svâhâ, Kâma with Ratî in his embrace, the Sun with Sanjñâ arrived there. The regents of the quarters likewise came with their wives to witness the Râsa. They remained in the sky and from that place they saw the tasteful sphere of the Râsa. The gods smiled for a while and gladly showered on the scenes sandal-liquid and flowers. Some of them were spell-bound; others almost fainted. The saints showered on the assembly wreaths perfumed with musk. The goddesses were animated with passion at the sight.

133-148. Afterwards the Eternal Brahma Kṛiṣṇa after having finished the sports of the Râsa on the land entered into the waters of the Yamunâ. The imaginary forms of Lord Kṛiṣṇa accompanied the cowherdesses to the Yamunâ. Oppressed by darts of Cupid, they engaged themselves in aqueous sports. The passionate Kṛiṣṇa, in the first place, sprinkled Râdhâ's body with water. Râdhâ also poured three handfuls of water on the body of the passionate Kṛiṣṇa. Hari snatched away

the cloth of Râdhâ and thus denuded her. Then he tore her wreath and loosened her chignon. When the damsel was engaged in aqueous sports by the vermilion marks on her forehead, the lines of painting on the body by cosmetics, her lovely toilet, the wonderful hue of her lips and the linings of her eye with collyrium were all obliterated by the churning of the water. Hari embraced the naked Râdhâ, sank into the water and after having played therein got up again along with her. Then Kriṣṇa after having displayed the abashed, naked Râdhâ to the cowherdresses threw her again at a distance into the water. Râdhâ got up in haste from the water, seized Kriṣṇa by force, took away his flute in anger, cast it at a distance, snatched his yellow garment, tore the wreath of wild flowers and sprinkled water on him again and again. Then Râdhâ dragged Hari and gave him a push whereupon the Lord of the universe was immersed in deep water at a distance. But shortly afterwards he emerged from the liquid with a smile, kissed and embraced the naked Râdhâ, again and again. In this way the imaginary forms of the Lord merrily played with the cowherdresses on the coasts of the Yamunâ and within the water. After the play was over, the naked Lord and Râdhâ both came to the coast and demanded their clothes from one another. Kriṣṇa gave Râdhâ her cloth and lovely wreath. Then, the mistress of the Râsâ gave him his cloth and flute with pleasure. Râdhâ reverentially placed him on her lap and anointed his body with sandal mixed with flowers, aloe, musk and other perfume. She also constructed for his head a crest calculated to enchant the heart of ladies and encircled him with lovely wreaths of jasmine.

149-160. Lord Kriṣṇa, in his turn, set up a lovely chignon on the back of her head, arranged the lock of her hair and drew lines of painting on the body with cosmetics. He applied to her forehead marks of vermilion and musk. Below these marks, he drew a thin line in the shape of half-moon and having made an impression with his nails on her thighs and rising breasts wrapped her with a dress chastened by fire. Then he applied to her body saffron, aloe, musk-liquid and embraced and kissed her, again and again. Then the Lord embraced her once more, cast a garland around her neck and after having decked her with ornaments, adorned her feet with anklets. Lord Hari painted her feet with lac-dye and in this way separately adorned all the girls. They went again to the lovely sphere of the Râsâ illumined by the moon-light and fit for sexual enjoyment while they were excited with passion. The sphere, at that time, was redolent of Mâdhavi, Champak, pine-apple and various species of jasmine. Râdhâ when she saw the flowers deputed the cowherdresses to pluck them. She appointed them severally to twine wreaths of flowers, to prepare betel or to rub the sandal. When this was all over, she presented the above wreath, sandal, betel etc. most affectionately to Kriṣṇa. Then she deputed some milk-maids to sing the virtues of Kriṣṇa or to play upon small drums or tabors.

161-171. The milk-maids having wantonly played with Hari in the sphere of the Râsâ played with him again on different occasions and in different places, in some lovely solitary place, in a grove of flowers, on the coast of a river, in the cave of a mountain, in a crematorium,

in the forest of the holy fig tree, in the Vrindâvana, in the pleasing forest of the Kadam, in the forest of Nim, in the wood of the holy basil, in the grove of Kunda, in the Madhuvana, in the forest of lime, cocoanut, areca nut, plantains, plum, bamboo, pomegranate, peepul, bael orange, mandar, palm, mango, screw-pine tree, As'oka, date, emblic myro-bolan, rose-apple, sâl, thorn, lotus, *jasminum grandiflorum*, Indian-fig-tree, sandal and kesara. In these 33 forests very much liked by girls they passionately sported for 33 days and yet their desire was not satisfied. Their passions instead of being satiated increased like fire fed with clarified butter. The gods and goddesses were very much astonished at the sight and eulogising the scene went home. Subsequently actuated by the desire of sexual intercourse with Hari, the passionate goddesses assumed their birth in the houses of kings in India through their digits.

CHAPTER XXIX

I—10. Nârâyana said, "O saint, the milk-maids, though they were grown up and respectable, could not realise the divinity of Lord Kṛṣṇa but regarded him as their husband in the infatuation of their heart. A certain female cow herd in solitude glanced at Lord Kṛṣṇa and said, "Lord, pick up these jasmine flowers, twine a wreath and give it to me." Some one said, "O Kṛṣṇa, place me in your lap." Some one held and mounted his shoulders. Some passionate milk-maid said to Kṛṣṇa, the lord of her life, "Kṛṣṇa, wrap me in your yellow dress." Some one said to Kṛṣṇa, the Lord of the universe, "Lord, apply vermilion to my forehead." Some one arrived there soon and said, "Lord, arrange the lock of my hair and bind my chignon." Some milk-maid bent on her toilet deputed Kṛṣṇa to fetch sandal foliage for her ear-rings. Some one by mysterious signs explained to him what was passing in her heart and with a face beaming with smiles looked at him soliciting sexual intercourse. Some milk-maid dragged him by force, snatched from him the flute, took away his yellow dress, made him naked and smiled. Some dignified girl said to the conqueror of Madhu, "Lord, paint the nails of my feet with lac-dye." Some one said affectionately to him, "O Lord of my life, paint my cheek and breast with lines of cosmetics of various colours."

11—21. When the milk-maids were thus excited with passion, Kṛṣṇa knew what was passing in their heart and disappeared with Râdhâ. The self-determining Lord went at different times to different hills, islands, coasts of rivers (free from animals), cow-pens, mountain of gems, coast of the Ganges, temples of Kalinda and Pulinda, Gandha-Mâdan mountain, the lovely grove situated on the dust-less coast of the Kâveri, and flower-garden on the coast of the Puspabhadra. The Lord having wandered in those places prepared the toilet of Râdhâ and went to the top of lovely Malaya fanned by the wind redolent of sandal. There he constructed a bed of flowers and enjoyed the society of Râdhâ. Râdhâ in the height of her passionate exultation embraced Kṛṣṇa and almost fainted. Then Kṛṣṇa saw Râdhâ with her stooping breast and discovered that she was crest-fallen, excited with passion, senseless and naked. Her toilet had disappeared and her hair had

been dis-hevelled. Then he embraced the sleeping and prostrate Râdhâ and restored her to consciousness. He clad her and decked her with an excellent girdle, tied on the head a crooked chignon inclining a little towards the left and attached to it lovely jasmine-wreaths and Kunda flowers.

22—32. He put on her forehead a beautiful mark of vermilion and painted lines of cosmetics on her breast. He also painted the members of her lotus feet with lac dye and then with his nails constructed an artificial lotus on her loins and breast. Then Kṛiṣṇa got up and along with Râdhâ went to the local lovely pond full of water pure like crystal and teeming with lotuses of various kinds. Therein the ganders and the drakes were gamboling; and the water-fowls were making a melodious sound. The bees tempted by the honey of the water-lilies of the pond were wandering to and fro and sweetly humming without intermission. Kṛiṣṇa bathed with Râdhâ in the pond and being engaged in aqueous sports first poured water on the body of Râdhâ. Râdhâ retaliated in kind. Kṛiṣṇa took two lotuses of a thousand leaves. The one he gave to Râdhâ and the other he reserved for himself. Then Hari, the prince of the humorous, voluntarily anointed the body of Râdhâ with sandal, musk, saffron and other perfume. After traversing a short distance, he saw an expansive banian tree with elevated branches. At a short distance from that tree, there is a forest of screw-pine trees overshadowed by that banian tree extending to a distance of one Yojan. There the wind carrying the perfume of the flowers blew gently and made the shadowy region extremely fragrant. Govinda seated at the root of the holy banian tree was explaining cheerfully the wonderful ancient history of the old people to Râdhâ.

33-46. At this time, he saw that a great sage was approaching there with a cheerful mien. The Muni could not find in his heart the eternal being and so he desisted from his meditation. And as soon as he opened his eyes, he saw before him that indescribable image. All the members of the body of this saint were crooked. He was black in appearance, dwarfish and naked. His name was Aṣṭâ-vakra. He possessed knotted hair and was effulgent with the rays of Brahma. He was vomiting fire which was, as it were, the emblem of his collective religious austerities, emanating from his mouth. It appeared from his appearance as if, the energy of Brahma was arriving there incarnate. His ears, hair and beard were very long. He was valorous and of a tranquil disposition. With folded palms, frightened looks, inclining head and reverential posture he stood up before Hari. As soon as Râdhâ smiled at his sight, Kṛiṣṇa prohibited her from the display of levity and explained to her his prowess. Then the Muni bowed to Kṛiṣṇa and adored him according to the hymn first given by Śiva thus: "O container of all virtue, you transcend all attributes. You are the genesis and the spirit of all virtue. You are the Lord, the germ and the cause of the virtuous. I bow to you again and again. O Lord, you are the emblem of perfection. You are the part, the image and the cause of perfection. You are the Lord and the spiritual guide of the adepts. I bow to you, again and again. O Lord, you are the cause of the Vedas. You are conversant with the auxiliary branches of the Vedas and you are the best of those who know the Vedas. O Lord, you can take any form. You are the likeness of Nature. You partake

of Nature. You are wise. You are the supreme Lord of Nature. You represent the tree of the temporal world, its seed and fruits. I bow to you with folded palms. O god, you are the cause of the creation, preservation and the destruction of the world. You are the origin of the tree of Mahâ-Virâṭa. Therefore, O Lord of Râdhâ, I bow to you. O Hari, you are the primeval tree. Brahmâ, Visnu and Śiva are the three trunks of this tree. The gods are its branches. Excellent devotion is its flower and the world with its enjoyment is its fruit. Nature is the bud of that tree and you are its container. But you have no container; rather, you are the container of all things. I bow to you.

47-52. O Lord, you are the emblem of effulgence, invisible and self-evident. You are incontrovertible, eternal, very much obvious to the senses, assuming every form and self-determining, I bow to you." The great Muni so saying fell at his lotus feet. Then his body dropped close to the feet of the Lord and a lustre like the burning flame of fire emanated from it. That accumulation of light got up to the height of seven tals, dropped down again on earth, and wandering for a while on all sides merged in the lotus feet of Hari. Whoever in the morning while getting up from the bed reads the hymn composed by Aṣṭa-vakra gets the redemption of final emancipation. O saint, this ode which is the prince of odes is dearer to those who desire redemption than their lives. In days of yore Hari gave it to Śankara in the Vaikuṇṭha.

CHAPTER XXX.

1-10. Nârada said, "O great saint, I gathered from you a wonderful mystery. When the great saint died, what did Kriṣṇa who is kind to his believers do?" Nârâyaṇa said, "O Nârada, when Kriṣṇa saw that the great saint died, he prepared to perform his funerals in a regular way. Afterwards he clasped his dead body to his breast and wept loudly like an ordinary mortal. By the embrace of the Lord and the friction of his hands, the body of the saint was pulverised or reduced to ashes. The cause of the emanation of ashes is this, the saint without taking any food had prayed for sixty thousand years. His body was denuded of blood and flesh. His bones (consumed in the fire of his stomach) had become red. Having been always engaged in the contemplation of the lotus feet of Kriṣṇa, he had no idea of the external world. Afterwards the destroyer of Madhu constructed a funeral pile with the sandal wood and being overwhelmed with grief placed therein his dead body and set fire to it. Then the Lord fainted for a while. When the body of the saint was reduced to ashes, there was a beat of drum in the heaven and there was a rain of flowers from the sky. At this time a beautiful chariot constructed with excellent gems and crowded with attendants (who resembled Kriṣṇa, speedy like the wind, decorated with clothes and wreaths furnished with suitable paraphernalia, descended from the Goloka.

11-21. Then the attendants who were vested with the charms and virtues of Kriṣṇa hastily descended from the carriage and bowed to Râdhâ and Kriṣṇa. They caused the great Muni (who wielded a subtle frame) to bow to the lotus feet of Lord Kriṣṇa, mounted the chariot along with the saint and then went up to the Goloka. When the great Muni ascended the Goloka, Râdhâ who revels in the Vrindâvana was astonished

at the phenomenon and asked the Lord of the world thus, "O Lord, who was that great Muni, deformed, crooked, dwarfish and effulgent? And why did curiously ashes come out of his body? And why did all his valour, resplendent like fire, merge in your lotus feet? And why did you being the Supreme Being, weep for him? And why did that pious grandminded being ascend a celestial car and go up to the Goloka? And why did you, with streaming eyes perform his funeral ceremony in various ways? O Lord, relate to me all this in detail". The destroyer of Madhu smiled at her words and narrated to her the events of the past age thus, "O my dear, the history of the great Aṣṭa-vakra is famous throughout the world. In course of time, you will learn every thing in detail from Savants. Aṣṭa-vakra is the best of saints and famous throughout the world. O mother of the world, the universe rings with his fame."

22-35. When Râdhâ, the spouse of Hari, heard this, she ruefully and with parched throat, gently and reverentially spoke thus:—"O Lord of my life when the thirst of the mind cannot be extinguished by the ocean of honey, how can it be satiated by the water of a place marked by the foot-prints of the cow? You are the dispenser of the Vedas, those who recite the Vedas and Brahmâ. You are the Lord of Mahâ-Viṣṇu. Who is a greater orator than you?" Kriṣṇa was very pleased with the words of Râdhâ and prepared to reveal to her the extraordinary mystery. He said, "my dear, I am going to describe to you an ancient history which is connected with your queries. The narration of this subject or listening to the account dispels sins. Listen to that account. In days of yore, when the three worlds were deluged with water, then Brahmâ, the dispenser of the world, sprang out of the fleshy navel of Mahâ-Viṣṇu through my digits. From the mind of that Brahmâ came out subsequently four boys devoted to Nârâyaṇa and effulgent with the lustre of Brahma, viz. Sanaka, Sananda, Sanâtana and Sanat-Kumâr. They were five years old and naked like senseless children. They had no idea of the external world and yet they had full knowledge of the realities of Brahmâ. Once upon a time Brahmâ said to them, "O my sons, take part in the act of creation." But they did not carry out the behest of their father and went out for my devotion. Brahmâ thereupon became a little dejected. For if a son wilfully disobeys his father, the former causes great grief to the latter. Then the grand-father of all, *i e.*, Brahmâ, by the strength of his wisdom, created from his body sons engaged in devotion, conversant with the Vedas and the auxiliary branches of the Vedas and effulgent with the lustre of Brahma. Their names are as follows:—Atri, Pulastya, Pulaha, Marichi, Bhrigu, Angirâ, Kratu, Vasiṣṭha, Vodhu, Kapila, Āsuri, Kavi, Śanku, Śankha, Pancha-Śkha and Prachetâ. They prayed for a long time and by the command of Brahmâ exercised themselves with the propagation of creation. They married and led worldly lives (or adopted the stage of life appropriate to a house-holder). Gradually they multiplied and begat sons and grandsons. O fair damsel I need not now deal in detail with the sacred and interesting account of the descendants of the above sages. Listen only to the main point.

36-51. In course of time, Prachetâ, the son of Brahmâ, begat a son named Asita who was the best of sages. Asita with a view to get a son

engaged himself in meditation along with his wife for a thousand celestial years. And yet he did not get a son. When he was about to commit suicide, there was a voice from the sky, "O saint, please take Mantra from Śiva and make it Mature or perfect. Then the deity presiding over the Mantra will accede to your wishes and grant you a boon by virtue of which you will get a son." The saint when he heard this wonderful voice, went to the pure region of Śiva inaccessible even to the Yogis. And this great Yogî, with his wife, adored Śiva with a modest inclination of the head and folded palms, and said, "O Lord; you are all-good, the source of good, the lord of Yogîs, and the head of the spiritual guide of the Gurus. I therefore bow to you. O Lord, in that you are the death of deaths, you are the lord, the germ and victor of death. I bow to you. O Śambhu you are the death of the destroyers, the lord and the cause of time. You transcend the bounds of time. You reside in time and are the time (or ender) of time. O Lord, I bow to you. O receptacle of virtue, you transcend all the properties of Nature. You are the germ and soul of virtue and the spiritual guide of the virtuous. I bow to you. O Lord, you are the image of Brahma. You know Brahma. You are devoted to the thought of Brahma. You are the seed of Brahma and known as the son of Brahma. I bow to you." The great Muni having thus adored the efficient creator of beings, with a thrill of raptures in his body and with streaming eyes, stood up before him like one who is poor. Whoever, subsisting merely upon ghee and boiled rice reverentially reads the hymn composed by Asita for a year surely attains long life and wisdom and gets a son devoted to Viṣṇu. If he is poor, he becomes wealthy; and if he is illiterate, he becomes learned, no doubt. A man without a wife gets a chaste and good-natured wife, enjoys happiness in this world and in the end goes to the domain of Śiva. At first Brahmâ gave this hymn to Prachetâ who gave it to his son Asita.

52-66. Lord Kriṣṇa said, Lord Śankara devoted to his adherents personally having heard the hymn said to Asita, the son of Brahmâ, "O great saint, compose yourself. I understand what is passing in your heart. Through my digits, a son will be born to you who will be equal to me in every respect in form and virtue. Therefore I give to you a Mantra equal to me in every respect and unattainable by people." So saying Sankara gave him your Mantra consisting of 16 letters, ode, method of worship, the wonderful amulet called Samsâr-Vîja and the method of Puras'charan. "The tutelary goddess will come in person and grant you everything." So saying he gave everything to Asita. There-upon Asita bowed to him a hundred times and muttered the Mantra of 16 letters for a hundred years. O chaste nymph, you appeared to him in person and granted him the boon saying, "O saint, by my grace, you will get a wise son." So saying, you returned to the Goloka. In course of time, Asita got a son through my digits. The son of the Muni was named Devala. He was the best of those who knew Brahma and more graceful than Cupid. After a while, Suvala married the fair and world-enchancing Ratnamâlâ, daughter of King Suyajña. Afterwards the gallant Devala enjoyed the society of his wife in secret places for a hundred years. After the lapse of a time, he desisted from his amorous pastimes and pleasures. He devoted himself to religion and recollected Hari. Once upon a time, he

was sleeping with his wife in the night. But in a short time he became apathetic to the world, suddenly got up from his bed and went for devotion to the caves of Gândha-Mâdan mountains. On the other hand, when Ratna-Mâlâ got up from her bed, she could not see her husband. She was afflicted with the fire of the pain of separation and lamented his absence very much. Every now and then, she sat, got up and bemoaned loudly. Her mind was very much agitated like paddy placed over fire in a heated vessel. She totally abstained from food and gave up her ghost, whereupon her son performed her funeral rites.

67-80. Afterwards my adherent, the dispassionate, great Muni Devala engaged himself in devotion in the hollow of the Gandha-Mâdan mountain for a celestial thousand years. Accidentally one day Rambhâ saw him and desired his sexual intercourse. For the saint was graceful like Cupid and tranquil in disposition. Then Rambhâ who enchants the three worlds carefully prepared her toilet in solitude and said to the Muni, "O saint, listen to me. Your grace is attractive to females. Therefore, be pleased to lay aside your rigid devotions for a while and enjoy my society. You excel the excellent in grace on earth. I too who am a graceful nymph, court your society. The union of a clever gallant with a clever nymph is most desirable. In India kings offer sacrifices for the sake of heaven; but we constitute the essence of Heaven. Who is not pleased with our rising breasts, thighs, our lotus face, smiles and the sweet contortions of our eye-brows? The pleasures of woman's society constitute the cream of happiness. They are desired even by saints. But if the woman be voluptuous or jovial, she affords a pleasure rarely to be enjoyed. Nay, any individual, be he a god, man, Gandharva or demon, if he is deprived of the pleasures of the society of Rambhâ, is actually deprived of the joy of a woman's company. If any one who has subdued his passions does not enjoy the society of a woman who has come to him voluntarily certainly dwells in the hell called the Kumbhîpâka for as many years as there are pores on the skin of his body. Whoever quits a woman who makes advances to him practically kicks her and is himself destroyed by her curse. Look! Brahmâ, by the curse of Mohinî, has forfeited his position among those who are worshipped. Whoever shuns a woman who has come to him voluntarily is regarded by her with greater indignation than the murderer of her husband, son or relations. A prostitute regards a gallant as the dearest person on earth. But if the gallant forsakes her, she tries her best to kill him. A prostitute is more wicked in disposition than the beasts of prey or murderers and is always cruel in her nature in every birth.

81-92. O great saint, in this solitude I myself entreat you to give up your meditations, and by accepting me you will ever enjoy the fruits of your devotion." The great saint was much afraid at the words of Rambhâ and addressed to her words beneficial, full of ethical maxims and delightful in the end. He said, "O Rambhâ, I am telling you truthful words constituting the essence of the Vedas and befitting the virtue of the family of the saints. A Brâhmin who commits sexual intercourse with a woman at the proper time as prescribed by religion is always esteemed either in this world or in the next. But if a Brâhmin, Kṣatriya, or Vaisya co-habits with the wife of another

he scares away the indignant goddess of fortune from his house, though he may be worshipped throughout the world. He is condemned everywhere, in this world and is not entitled to perform any act. In the next world, he resides in the hell called the "blind hell" for a hundred years. It has been, no doubt, held that a house-holder should accede to the wishes of a woman who has voluntarily come to him. If he shuns her, it is said that he is cursed and commits a sin. But this rule does not apply to ascetics. Brahmâ, the dispenser of the world, by virtue of his marriage, it is true, has secured a wife. Association with a woman may not cause in the mind of Brahmâ and others indifference to the world. But we have quitted for good the society of a woman. Why then should we cherish desire for a woman in our heart? Whoever leaving his wife affectionately courts the wife of another person forfeits his fame and longevity. His life is just like death unto him. In this world a man who has not acquired the slightest degree of fame leads an idle life. To him wealth, kingdom, happiness or prosperity is useless. Fair one, I am an old anchorite. I do not stand in need of you: Therefore, O mother, go to a well-dressed, handsome, youthful person." Rambhâ, the best of Heavenly whores, was incensed at these words and her lips and chins quivered. She again said to the Muni thus :

93-101. "O best of saints, the colour of your body is like the lovely Cham-paka; you are handsome like Cupid. By dint of your devotions, you have acquired a lovely enchanting grace which appeals to the taste of women. Therefore, O Lord, to whom else should I go, if not to yourself? Who is more handsome than you? How can a passionate whore manage to live without you? O best of saints, my heart is very much consumed with the flame of lust. Come and enjoy me immediately. As an elephant suddenly destroys a plantain tree situated in a forest, so passion that has sprung into existence at your sight is ready to destroy me. O best of those who know the Vedas, yield to my desire, otherwise I shall curse you. Either take me soon or my curse in the alternative. My mind and life are being constantly consumed by passion, and my soul is weeping continually. My inflamed mind and body can, in no way, be appeased without drinking the nectar of your sexual intercourse. Look, the best of saints, Brahmâ, the Lord of the universe, was not able to avert the curse pronounced by an indignant woman in the utmost distress of her heart." When the Muni made no reply and was again absorbed in meditation, Rambhâ was very angry and cursed him thus, "O crooked Brâhmin, all your body will be deformed and swarthy. You will be void of grace and youth. You will be most deformed in the three worlds; and undoubtedly all the powers of devotion which you acquired in the past will vanish immediately."

102-111. So saying Rambhâ, the best of heavenly whores, went home. After a while the great Muni failed to perceive any longer the lotus feet of Hari in his heart. Then this separation from his feet agitated him much and seeing that he was void of all his previous religious sanctities and that he was deformed in appearance, with an afflicted heart he prepared a pit of fire and was about to rush into the flame. At that time I went to him and granted to him a boon. The saint was

consoled by the celestial knowledge which I imparted to him and assumed a tranquil mien. As I saw that the eight members of his body were crooked, out of fun I named him Aṣṭā-vakra. The Muni, by my advice, came at once to the summit of the Malaya and engaged himself in great devotion for sixty thousand years. When that devotion was over, I gave him redemption, as he was my adherent. O my dear, everything is destroyed at the time of the eternal dissolution; but my adherents are never destroyed. He was immersed for a long time in devotion without food. His body was consumed in the flaming fire of his stomach. His body was burnt and reduced to ashes. O my dear, I have come to the summit of this mountain merely for the sake of the Muni. There is no one so devoted to me or will be ever so devoted to me as Aṣṭā-vakra. As Brahmā lost his lustre through the curse of a prostitute, so did this devoted great-grandson of Brahmā, though the best of sages, lose his lustre. Thus I narrated to you the delightful, sacred, abstruse account of the great-minded Aṣṭā-vakra. Now what do you want to hear more?

CHAPTER XXXI.

1-2. Râdhâ said, "O Lord, I heard the delightful, wonderful history of the great saint. Now I want to know why Brahmā was cursed. How could a being who is the creator of the world and yields benefits of devotion come to be regarded as unworthy of worship by the mere curse of a prostitute?"

3-9. Lord Kṛiṣṇa said, "O my dear, in the Raivata Manwantara, there was a royal saint named Suchandra. He was a great ascetic, the best of the Vaiṣṇavas and very pious. This great-minded king, in days of yore, came to the delightful top of this Malaya mountain situated in India and was absorbed in asceticism for a thousand years. As he performed the austere rites of the Munis, his body was worn-out and covered with ant-hills. At this sight the merciful Brahmā arrived at the solitary place of devotion to grant him a boon. Brahmā anointed him with the water of his wooden pot, the outcome of my body, by means of the Mantra given by me. The best of kings, by the bare touch of that water, got up, reverentially worshipped the creator of the world and with folded palms stood up before him. Then Brahmā said to the prostrate king Suchandra, 'O best of kings, solicit any boon desired by you.'"

10-20. Thereupon the best of kings demanded from him faith in my feet and my bondage. Brahmā kindly gave him the boon desired. The royal saint Suchandra who was effulgent like Cupid, after having got the boon required, stood up before him. At this time, the king saw that a chariot was descending from the sky to the earth and was valorous like a hundred suns. That car was excellent, constructed with excellent gems, had a hundred wheels and was effulgent with its own rays. Its light kindled up the ten quarters. It was constructed with invaluable diamonds and brightened up by picturesque jars. It was graced with rubies, diamonds, pearls and radiant and pure looking—glasses of gem. It was decorated with celestial cloths, ten millions of white chowries and surrounded on all sides by wreaths of Pâripâta. It was speedy like the wind and as it was adorned with several sorts of pictures it looked most wonderful. Within that car, were seated attendants of Viṣṇu decked with many ornaments, having four hands, dark-blue and bright in appearance, having perennial youth, clad in yellow dress and anointed with sandal,

aloe and other perfume. When the king saw the assembly of the gods in the car, he bowed to them with pleasure. At that time suddenly there was a rain of flowers on his head; and there was a flourish of drum, trumpet and other sorts of music in the heavens. Then the saint, sages and adepts blessed the king. The over-rejoiced gods eulogised him. The king having adored the attendants of Viṣṇu attained their form.

21-31. Afterwards the attendants mounted him on the car and brought him to the Goloka. The king Suchandra, there, became one of my attendants and remained for ever in my vicinity. Afterwards Brahmā was going home when Mohinī who was wandering in a grove of flowers beheld him. She was at once consumed with the flame of passion and became spell-bound. She cast a slanting glance at him, smiled and concealed her face with the hem of her cloth. At that time the vermilion-mark on her forehead mixed with the mark of musk gave her a superb grace. The colour of her body was like the enchanting Champak flowers. Her youth was perpetual. Her loins, buttocks and breasts were thick. Her face thieved the charms of the full moon of autumn which added to her own grace. She was clad in fine, slender dress and decked with several ornaments of gem. It seemed that Mohinī by a mere glance of her eyes, could easily captivate the three worlds. This nymph, while she was gently walking with the gait of an elephant across the avenue of the garden, beheld Brahmā on his way home, was enraptured at the sight and fainted. The heart of Brahmā who sprang from the lotus, who had subdued his passions and who is self-contented was not defiled in the least by the sight. He passed along, absorbed in the meditations of Hari. When Brahmā went to his domain, the passionate Mohinī almost lost her senses and, either asleep or awake, day and night remembered the four-faced Brahmā. She abstained from food and sleep and forgot all her other gallants. The passionate Mohinī got up and slept at times and wandered, to and fro, in the way like paddy put over fire in a heated vessel.

32-44. At this time the clever Rambhā, the best of the heavenly whores was passing by that way to her trysting-place with some object in view and saw that her associate was strotting, here and there. Rambhā saw that her lips, throat and palate were dried up and realised the condition of her heart. And yet she asked Mohinī smiling, "My associate, you can enchant the heart of the people of the three worlds; and yet why are you wandering in this way? O blessed being, tell me quickly. Look here. I am Rambhā, your dear companion. Go to that favourite gallant of yours, on whose account you have been excited with passion and restore him to consciousness. For he, too, has lost his senses. My dear companion, we are prostitutes by profession and are always fortunate. We are not liable to any anxiety with a view to maintain the chastity of our race. Particularly consider that every one desires sexual pleasures. Why should a person feel ashamed of her passion when her heart always inclines to her lover? In these three worlds, there is no object dearer than the soul. Our attachment to our gallant is solely actuated by selfish motives. We love him as a woman loves her husband, so long as the body and soul live together. He to whom the mind of a woman naturally leans is as dear to her as her life. Dear friend, look at me.

I, too, being excited with passion, am going to my trysting place. Therefore discuss the point very well with me, who am your friend in every respect and then go to your lover. My friend, prepare your Nibi (the ends of a woman's cloth tied in front into a knot upon waist) and the lock of your hair in an excellent manner. Dress yourself in a lovely, tasteful garment likely to enchant the heart of saints. O blessed being, express to me the feelings of your heart. In these three worlds, the influences of the woman-kind and one's soul both ought to be preserved. A woman ought not to reveal her desire of sexual intercourse to any body else. But there is no harm in revealing it to your dear and simple-minded female associate or to your gallant. Therefore, my dear companion, carefully reveal your secret to me. If you do not do so, you will be subjected to ridicule and bring about your own ruin. Rambhâ's words abashed Mohinî who smiled and disclosed her heart to her sympathetic friend.

45-50. She said, "O Rambhâ, since that day forth that I saw the four-faced Lord Brahmâ in the solitary garden, I have been consumed with the fire of lust. Since that day, I have cherished no desire for food. I have no idea of the time when the sun or the moon arises. O my companion, at present I cannot realise the difference between my waking moments and my dreams. My life always seeks the desired embrace. If my desire is not fulfilled in a moment, my soul will soon quit the body for the sake of the lord of my life. My dear companion, what can I say more? My body, which is just like gold, being consumed by the fire of lust is taking the aspect of a burnt mountain for want of nourishment. Now, I cannot determine if I am walking, sitting or sleeping. Therefore lie upon prostitutes, particularly lie upon me a hundred times. O Rambhâ, what measures shall I now adopt? Shall I quit my shame or my body? Please tell me which of these two methods shall I adopt?"

51-60. Rambhâ, the greatest of the celestial whores, when she heard her words, pointed out to her celestial methods productive of future good saying: "O good nymph, what you say is true; but I shall dispel all the evils by which you have been beset. Take heart of grace and listen to the method which I suggest. O Mohinî, dress yourself gorgeously at this time and adore Kâma. Go personally along with him and try to cause distraction in the mind of Brahmâ, your beloved gallant. Without the help of the god Kâma, which woman will be able to subdue the heart of Brahmâ who is best of those that subdued their passions and who is like Nârâyana himself? Therefore, O my companion Mohinî, go at this time to the holy lake of Puṣkara and there on its coast engage yourself in the adorations and devotions of Kâma. Then the Lord Kâma who is kind to the female sex will appear before you in person." So saying Rambhâ, the best of the celestial prostitutes, went to Kâma for the gratification of her lust. Mohinî, to adore the god Kâma, went to the shrine of Puṣkara. Afterwards Mohinî having prayed Kâma for a very long time was able to see the god and along with him went to the spotless land of Brahmâ. She found the offspring of the lotus, (Brahmâ, alone and tried by facing him to cause bewilderment in his mind. At one time, she danced in a lovely manner and with well-regulated movements.

At another time, she sang in a way likely to captivate the heart of a gallant. Then the Lord of the world was spell-bound by the enchanting music. There was a thrill of raptures in his body and tears trickled down his eyes.

61-64. Mohini saw that the four-faced Lord was enchanted. Then gladly and playfully according to the measure prescribed by the sexual science, she made blanchishments of love and with a smiling face and with the grace caused by distortions of her eye-brows, displayed her beauty. A person, rendered senseless by the darts of Cupid, loses all sense of shame. Brahmâ, as soon as he realised the mean thoughts which swayed her heart, hung down his head abashed. He remembered Hari, gave her a suitable reward and refrained from witnessing the song and the dance any more. Mohini was discouraged when she realised the feelings of Brahmâ and with parched throat adored Kâma, the source of passion thus:

65-67. "O formless god Cupid, mind is the bast of the passions and is the outcome of the digits of Viṣṇu. Mind is the root of all acts and you are the outcome of mind. Therefore I bow to you. In the bodies of corporeal animals, Hari himself represents the soul' Śiva represents knowledge and Brahmâ represents the mind. You are the offspring of that mind. Therefore I bow to you. You dwell in all the parts of the body of those who wield bodies. You have a particular regard even for ascetics. You can be brought under control by the world. You can be adored with the greatest difficulty. You are irresistible. I therefore bow to you.

68-78. "O Lord of Rati, you are invincible in the world. You yourself have conquered the world. You are the radical cause of all creatures. You are the root of the sexual intercourse enchanting to every body and you are yourself the favourite of your spouse Rati. I bow to you. O friend of women, you always dwell in the bodies of women. You are dearer to women than their lives. Women serve you and like your vehicles or sharp weapons. I bow to you. You engender love in the mind of the husband. You are the prop of endless charms and the shelter of virtue: the fragrant wind is your minister and the spring is your friend. Therefore, O Lord, I bow to you. O wielder of the weapon of flowers, you always dwell in youths. You excite in the heart of youths the desire to see women. You destroy those whose heart is consumed by the pang of separation. I bow to you. O ocean of mercy, you destroy the wisdom of those who, unkind to you, quit the enjoyments of their senses by the exercise of wisdom and you reside in your believers in a very subtle form. I bow to you. You are the germ of asceticism and the virtue of the ascetics. You can easily impassion the mind of those who have obtained emancipation. So, O Lord, I bow to you. Persons whose bodies are composed of five elements can easily be controlled by you and such persons are submissive to you. The five senses are your harbour. Therefore, O wielder of five arrows, I bow to you." In the presence of Brahmâ, Mohini, having adored Kâma thus in her mind, absorbed herself in his meditations with a crest-fallen appearance. O my dear Râdhâ, this enchanting hymn is stated in the Mâdhyandin

Śākhā. Durvāsa whose sole wealth is his asceticism gave this hymn to Mohinī at Gandha Mādan. A licentious man who reverentially reads this most sacred hymn surely attains his object. Cupid never seeks to oppress this individual, who is his favourite. Rather, incidentally he becomes healthy and vigorous like Kāma and gets a chaste wife who can enchant the three worlds.

CHAPTER XXXII.

1-10. Lord Kṛiṣṇa said "O Rādhā dearer, than my life, then Kāma was pleased with the eulogies of Mohinī and remaining in the sky discharged his arrows at Brahmā. When Kāma discharged at his father the weapon of Mohan consecrated with Mantras Brahmā was very much agitated in his heart and for a while beheld the lotus face of Mohinī again and again. After a while coming to his senses he recollected Hari and desisted from that mood. Brahmā having realised in his mind the tactics of Kāma cursed him in anger. He did not forgive him at all on the ground that he was his son. He cursed him thus: "O foolish Kāma, infatuated with youth and the pride of prosperity, thou art attempting to cause distraction in the mind of thy elders. Thy pride will soon be crushed." Thereupon the palate and lips of Kāma were dried up. By the curse of Brahmā he was frightened and disappointed and he departed with his friend, the spring. Then the dispenser of the universe having said thus to Kāma, addressed Mohinī who was excited with passion and casting at him lustful glances thus "Mother Mohinī, go to such a person as can pander to the desire of a prostitute. I have realised your intention. Abominable deeds are not fit for me. What is more detestable to the author of the Vedas than a lustful act like this? The theory that even yogis should not disappoint a woman who has voluntarily approached them for an immoral purpose does not appeal to their taste.

11-21. "All women should be avoided. Particularly a prostitute should be avoided by all means. For a prostitute after having destroyed the wealth, longevity, life and fame of her gallant ultimately causes him great pain. A prostitute daily desires a new gallant and interferes with the duties which he ought to perform. Whores are more cruel than murderers and are the root of all calamities. As the flash of lightning, water-mark, and wealth acquired by defrauding others and by treachery to a friend are fleeting, so is the love of a prostitute. There is greater apprehension of danger from a prostitute than from a beast of prey. A fool who is entangled in her love apprehends danger at every step. O Mohinī, you are beautiful and blessed among Heaven's women. You represent the prosperity of young men and the poison of ascetics. You are the best of celestial whores and your youth is everlasting. Try to find out a gallant suited to your taste. You are clever among women. It behoves you, therefore, to bring under your control a clever gallant. For the union of a clever man with a clever woman is most delightful. I am an old Brāhmin, worn out by decrepitude, and devoted to Viṣṇu. How can I, therefore, be attached to a prostitute? Child, I am like your father. Leave me, therefore, and go to another person. For I am the creator of the world. The creator is, truly speaking, the father. A licentious woman who, leaving Kāma, the moon,

Jayanta, Nala-Kuvara, the two As'winî-Kumârs, Budha (the son of the Moon) or the handsome demons expert in sexual science and competent in sexual intercourse comes to me and desires my society is decidedly void of all taste.

22-31. "A man seeks a woman for sexual enjoyment; but if a woman seeks a man, the order is reversed and the result is a hideous mockery. A woman is rare among gems; your *lover*, therefore, ought to court you and *you* should not court a lover. A woman who voluntarily goes to a man and courts his society forfeits her self-respect. For a gem also that spontaneously comes into the possession of a person loses its value. A man goes to his wife only. A woman also goes to her husband. This is sanctioned by the Śāstras. But a woman who goes to any other man violates the tenets of the Vedas and rules of society. A man who at the proper time enjoys his possessions according to the rules prescribed by the s'āstras is esteemed throughout the world. But he who covets the possessions of others can never be so esteemed. Frail nymph, none has got an enemy in the world. One's passions are regarded as one's enemies and the root-cause of all enmity. Performance of acts sanctioned by the Vedas creates friendship; but an act opposed to the Vedas turns also a friend into one's enemy. Hari is pleased with a person who performs an act according to the Vedas. The world is pleased with him, if Hari is pleased with him. If Hari is displeased with him, all are displeased with him. Both prostitutes and chaste women reap the fruits of their actions. Hari has constructed a woman as a digit of Nature. He has created the prostitute as ill-natured and contemptible and the chastewoman as good-natured.

32-34. "A chaste woman and a prostitute are of three kinds. Among them there is none who voluntarily seeks the society of her husband or lover. In the whole world there is no woman who casts so great a slur on her race as she who voluntarily courts a gallant in an elegant dress. You are the only exception."

35-41. Mohinî was much enraged at the words of the Lord of the universe and thus spoke, "O Brahmâ, I have just studied your nature in full. You preach morality; but I cannot compose my mind. My heart is set upon you, so long as you encounter my sight. I have forgotten all my other gallants since I saw your lotus face. Lord, consumed by the fire of lust, I was going to sacrifice my life when Rambhâ gave me the advice which has brought me here and prevented me from carrying out my design. Agreeably to her advice, I came here with Cupid. But Kâma also has been disappointed by your curse and has left with his friend, the spring. O Lord, though you are rebuking me in several ways, yet I am unable to leave you. All the members of my body have been paralysed. O ocean of mercy, show compassion to your slave. It is not proper for you to destroy me. Lord, your embrace alone can dispel the fever of my body.

42-55. "You are the dispenser of the world and, unluckily, I am a prostitute. The saints are never, however, proud. For every one is subject to Karma. Some people mount cars, others convey them. Through the influence of Karma, kings realise revenue; and subjects pay them the said revenue. Some are always seated on the throne as kings; others

are their subjects and attendants. Karma accounts for this difference. Some are mounted on the back of elephants and horses; some ride on conveyance: and others bear them. Through the influence of Karma, some are born through sows; others are born through Śūchi or as your sons. In this world through the influence of Karma and faith in Hari some are born as the Lord's attendants; others unfortunately are born as the worms of ordure. Some kings, as a result of their Karma, go to heaven; others go to hell and eat ordure mixed with urine. Through Karma one is born as Indra, the best of gods: others are born as the inferior order of gods, or men or inferior animals. Some are born in the world as Brahmins, the best of castes; other are born as Kṣatriya, Vaiśyas, Śūdras or infidels. Some are born as wise and impartial; others are born as illiterate, blind and deformed. Some people teach Śāstras to their pupils, others receive knowledge from their spiritual guides. Through Karma some bodies become moveable or immoveable. Some are anchorites; others are murderers. As the result of your Karma, you have become Brahmā. Some women are chaste for the same reason and are esteemed in this world as well as in the next. Others are whores and earn their livelihood by the sale of their bodies. I am a celestial whore. This is why I am enjoyable and adorable by the gods. Our bare embrace cuts asunder the ties of Karma.

56-60. "The mind breeds character. Character is the germ of Karma. That Karma is the cause of fruits. But Lord Hari is the fountain-head of everything. The Lord always awards fruits of action through Karma. That Janārdana who represents Karma is eternal and most powerful. Why, was I so much slandered and why did you so much rebuke me? You are emphatically the creator of the world and I have come to see only your lotus feet. I have voluntarily come to court as my husband that being whose lotus feet cannot be beheld even by the yogis in their dreams. Either in this world or in the next I shall not seek the society of any one else, nor shall I touch any one. No woman looks so graceful as she who is touched by the dust of your feet."

61-72. Mohinī, having said so, sat before Brahmā, the ruler of the world who trembled through the fear of the prostitute. Mohinī with crooked eyes and a smiling face expressed her sensual feelings and being oppressed by the darts of Cupid displayed her body to Brahmā. At this time, the whole-bodied Kāma, expert in abstract meditation appeared and discharged five arrows at one and the same time. Enchanting, staying, infatuating, fever-producing, benumbing and other weapons Cupid discharged while remaining in the sky and having deputed his myrmidons tried to bewitch his father. Cupid also deputed to the task, the spring, the cuckoo, the delightful fragrant breeze and other myrmidons. He entered into the body of Brahmā and attempted to cause distraction in his mind. By his side, the male cuckoos uttered a melodious sound. refreshing breeze gently began to blow and the spring cheerfully wandered in all directions. Then there was a thrill of raptures in the body of the Lord of the universe. At that time Mohinī, the enchantress of the universe, smiled and being rendered senseless by darts of Cupid expressed her sensual desire with her slanting glances. Brahmā could

realise very well that the disorder in his heart was due to the preponderance of passion recollected Lord Hari in fear to dispel Kâma, the enemy of his heart from his mind. Afterwards Brahmâ mentally adored Lord Hari who was charming and dark-blue in appearance, who had a tranquil mien and smiling feature, who was decked with gems, who had a never-failing youth, a charming apparel, who was clad in yellow garments and who wielded a flute with both of his hands thus:

73 82. "O Hari, I have been immersed in the sea of evil and lust, which is full of water and difficult to cross. Preserve me soon. This impassable sea causes oblivion of faith in the mind of the devout. It is the only stepping-stone to danger, and is instrumental in obscuring the eye of wisdom. It is full of the waves of birth and ever teems with alligators in the shape of women. Its bed is very deep: and the currents of sexual intercourse flow there with a great force. The sea of lust appears at the first flush, to be full of honey but ultimately it is discovered to be replete with poison. It blocks the way to redemption and widens the way to hell. Therefore, O destroyer of Madhu, be a pilot yourself and with the boat of intellect and supreme wisdom relieve me from this impassable ocean. O Lord, no one can ascertain the number of Brahmâs like my humble self deputed to the task of creation: and no one can say how many Brahmâs are there in this world. O Lord of the world, preserve me. O Lord, though this land is not a field of action and is called Brahma-loka, yet I have no attachment for worldly enjoyments being so many impediments to your faith. O Lord, O ocean of mercy, O friend of the poor, show mercy to me. O all-illusion, I have been obscured completely by the darkness of ignorance. Do not cause me to experience ominous visions." Adoring me thus, the Lord of the universe paused and with an inclination of his head he constantly meditated my lotus feet and remembered me. Whoever reverentially reads this hymn composed by Brahmâ does not get immersed in any matter calculated to bring him notoriety or evil fame. He gets rid of all delusion, secures my homage and being rendered devout in this world turns out to be the best of my votaries.

CHAPTER XXXIII.

1-11. Śrī Kṛiṣṇa said, "Brahmâ adored Lord Hari and restrained the infatuated elephant of his mind with the iron-goad of the celestial knowledge imparted to him by me and sat down by the side of Mohini." Then Mohini ridiculed him saying "O Lord, a being who, allured only by *hints* from a woman, drags her to his side and enjoys her society is regarded as the best person. Whoever having *clearly* perceived the intentions of a woman commits sexual intercourse with a woman after he is *entreated* by her to do so is regarded as the second best. And a wretch who being entreated by a passionate woman fails to commit sexual intercourse with her even in solitude does not deserve to be called a *man* but a eunuch. Any one, be he a house-holder or an anchorite, or a licentious person, if he avoids a woman who voluntarily seeks his society, is condemned in this world and goes to hell in the next world. By the curse of that woman he is deprived of grace, beauty and pride and

subsequently he becomes impotent. O Lord of the world, get up. I have fallen into the dreadful, impassable sea of lust. Be a pilot and release me. In this solitary place which is free from all animals, which is redolent of fragrant and gentle breeze, which is full of the sweet melody of the cuckoos, purchase this slave of yours at every birth, who is devoted to you with her whole head and heart by payment of the consideration of sexual intercourse." Mohinî who was agitated with lust, after having said so, pulled the clothes and arms of Brahmâ, the creator and ruler of the world.

12-26. Brahmâ feeling that the time was suited to an address, with a heart agitated with fear; addressed Mohinî, using words that were gentle and sweet like honey thus:— "O Mohinî, I tell you plain, truthful, substantial, beneficial words. Listen. In these three worlds, it is not proper for a woman to adopt a course of impudence. O mother, I am your dispassionate, old son. Therefore leave me and try to find out a merry youth adapted to your purpose. Fair one, it is only through the dispensation of fortune that a wife, a spiritual leader, husband, son, good and evil results, mystic formula and skill are secured. No one has to make special efforts to secure them. O nymph devoted to good vows, fate has not ordained that I should commit sexual intercourse with you. Be an act great or small, it is performed through the dispensation of fate." So saying, Brahmâ remembered my lotus feet. The prostitute, rendered senseless by lust, pulled him again. At that time, in that delightful place, at my instance, refulgent with the lustre of Brahmâ arrived Atri, Pulastya, Pulaha, Vasiṣṭha, Kratu, Angirâ, Bhṛigu, Marîchi, Kapila, Bodhu, Pancha-Sikhâ, Ruchi, Âsuri, Prachetâ, Śukra, Vrihas-pati, Ūtathya, Karatha, Kanwa, Kas'yapa, Gautama, Sanaka, Sananda, Kardam, Sanâtan, the Lord Sanat-Kumâr, (the great spiritual guide of the anchorites), Śatatapâ, Pippala, Sanku, Śankha, Parâsara, Mârkandeya, Lomaṣa, Chyavana, Durvâsâ, Jaratkâru, Âstika, Vibhândaka, Risyâ-Śringa, Bharadvâja, Vâmadeva, Kaus'ika and others. Seeing them, Mohinî let go the hold of Brahmâ. Brahmâ took his seat and Mohinî sat down on his left side. When the saints bowed to Brahmâ with a reverential inclination of their heads, Brahmâ blessed them and allotted to them their appropriate seats. He shone in their midst like the moon surrounded by stars.

27-30. Then the saints asked Brahmâ thus: "O god, why is Mohinî, the chief of the heavenly prostitutes, seated by your side?" The Lord of Creation thus answered, "The females are naturally bashful. This nymph is unable to speak out the matter for herself. So I speak for her. Listen. This Mohinî took part in the most wonderful dance and song for a long time and has consequently been exhausted. Therefore like a daughter of mine she is seated by the side of her father." Brahmâ laughed while he addressed the council of the sages in the above way. O Râdhâ, the omniscient sages, by dint of their wisdom, having realised the secret, laughed also.

31-40. The heavenly whore Mohinî having realised the mental condition of Brahmâ in his laughter was highly incensed. Her body quivered. Her eyes became crooked and red like a pair of lotuses. Her lips and

chin shivered. Mohinî got up in a rage, stood up before the assembly, and in their presence like damsel death addressed Brahmâ saying, "O Brahmâ, you are the Lord of the world and the author of the Vedas. Now, is *your* act sanctioned by the Vedas or adverse to the Vedas? O spiritual leader of those who know the Vedas, discuss in your mind how a person who is attached to his own daughter can ridicule a dancing girl. God has made me a prostitute privileged to resort to any lover. But an adverse act performed by a saint is highly objectionable. Inasmuch as in the pride of your heart, you have ridiculed a woman who, through the dispensation of fate, modestly sought your protection like a slave, you will soon be excluded from worship in the world and Hari will quickly subdue your vanity. O Brahmâ, now realise your own strength and the relative strength of a whore. Whoever will accept your amulet, mystic formula or hymn will encounter obstacles at every step and be subjected to ridicule. In every age, the gods receive annual worship. But you alone will not be entitled to the worship which you used to get in the month of Mâgha.

41-50. What is the use of discussing the merits of that worship which you used to receive? But henceforth in any age, in this body or in any other body, you will no longer be worshipped." Mohinî having said so went to the house of Kâma and there enjoyed his society whereby she dispelled the fever of her body. O my dear, when Mohinî came to her senses, she lamented again and again saying, "Alas! Why did I curse the creator of the world?" Sorrowing thus, the celestial prostitute went away and the saints became very sorry. The ruler of destiny, through fear of her curse, inclined his head and trembled. At that time the saints advised Brahmâ to adopt beneficial methods with these words: "O Brahmâ, go to the Vaikuṇṭha and seek the protection of Hari." So saying they went away. Thereupon Brahmâ sought the protection of Nârâyana, the lord of Kamalâ, dark-blue in appearance, charming, of a tranquil mien and a modification or form of myself. The dispenser of the world with a crest-fallen appearance, parched throat, palate and lips bowed to the four-handed god and sat by his side. He revealed his mystery to Nârâyana, the friend of the poor, the ocean of mercy and preserver in danger. Hari smiled when he heard all this and addressed him with words, delightful, substantial, truthful and beneficial to the world thus: "O Brahmâ, you are conversant with the Vedas. You are the chief of the spiritual guides of the learned; and yet you have performed an act which cannot be committed by a murderer.

51-63. "Women are the digits of Nature and represent the germ of the world. Humiliation of a woman is offering insult to Nature. Your region is not the excellent, sacred land of India. That is Brahmâ world, a field of amusement. Why did you subdue your passions? Nay, even in India, if a woman excited with passion accidentally appears before a man and desires his company, the latter, even if dispassionate, should not reject her offer. If he rejects her offer, he is defrauded in several ways in this world and goes to hell in the next world. The woman also, oppressed by sorrow, curses him. Whoever abandons his own wife and out of avarice or love courts the wife of another man is surely the basest of men. He

degrades himself and also degrades ten ancestors and ten descendants in his own line. If a household woman abandons her husband and courts another man, she is contaminated by her conduct. But a man is not contaminated by sexual intercourse, if the woman desiring his society be a prostitute or if the woman, though she belongs to a certain household, seeks his society voluntarily. If a woman with various devices brings under her control the husband of another woman, she must reside in the hell called the blind well so long as the sun and the moon exist. Heavenly prostitutes always dwell in heaven under the rules which bind them. But a person who slights them is surely guilty. O dispenser of the world, for a while pass your days in the sea of the world designed for sinners. Afterwards I shall adopt means to relieve you from sins." At this time a sentinel arrived and said, "Lord, the ten-faced Brahmā of another universe awaits your orders at the threshold and respectfully solicits an interview with you." Hari having heard his words permitted him to enter. The ten-faced Brahmā, introduced by the sentinel, appeared before Hari and was allotted a seat superior to that of the four-faced Brahmā. At the command of Hari, he sat down and, in a wonderful hymn unheard-of before by the four-faced Brahmā, adored the Lord.

64-76. Nārāyaṇa again said to the four-handed sentinel of his, "If any new visitor appears again at the threshold, bring him to me with esteem." O nymph who revelest in Vrindavana, O Rādhā, at this time the hundred-faced Brahmā came to Hari bowing and with his hundred mouths adored Him with an abstruse and excellent hymn unheard-of by the ten-faced Brahmā. He then occupied a position ahead of the ten-faced Brahmā. At this time the thousand-faced Brahmā, lord of another universe, put in appearance and with a modest inclination of his head adored the Lord with a hymn unheard of by others and then sat down at his command. Then Hari asked the Brahmā mentioned last about the affairs of the people (sunk in worldly enjoyment and dwelling in the worlds of all the Brahmās) and the gods. The four-faced Brahmā used to regard himself as the god Viṣṇu; but when he observed the hundred-faced and thousand-faced Brahmās, his pride was crushed. When Hari saw that the four-faced Brahmā, abashed, almost looked like a corpse, he kindly pointed out to him the Brahmās of the other worlds. In fact, the worlds are as numerous as the pores on the skin of Nārāyaṇa, who is a modification of my form; and in each universe, there is a Brahmā. The Brahmās bowed to Hari and went home. The four-faced Lord now came to regard himself as the owner of vĕry ordinary or humble resources. Viṣṇu asked the abashed, bowing, four-faced Brahmā, "O Brahmā, what were you observing at this time, as if in a state of dream?" Brahmā replied, "Lord, the present, the past and the future are all the outcome of your illusion." So saying he sat down with his head hung down in shame. Afterwards Hari devised schemes for the purification of Brahmā.

CHAPTER XXXIV.

1-12. Lord Kriṣṇa said, "At this time, before the assembly of Viṣṇu, Śankara himself, possessed of a cheerful mien, mounted on a bullock and covered with ashes put in appearance. He was clad in a tiger-hide,

his neck was decked with the sacred thread of snakes ; his head was loaded with clusters of hair of golden colour ; his forehead was covered with the crescent or the half moon ; he held in his hand the enchanting trident, the axe, an excellent bedstead and a pure, vocal instrument constructed with gems. Śiva hastily descended from his conveyance, bowed to the lord of Kamalā and to Brahmā and cheerfully took his seat. At this time, the sages, the gods including Indra, Āditya, Vasu, Rudra, Manu, the adepts and the snakes all arrived and with a thrill of raptures in their body adored the best of beings (Hari) ; and the god stooping low with reverence bowed to Siva and Brahmā. At this time Śankara respectfully busied himself in singing the delightful song of the Râsa which was an exposition of our virtues and adapted it to the measure and key of the vocal instruments. That song was suited to the occasion, and based on delightful modes of music ; and owing to the harmony of the instrument, tone and measure it was fascinating in the highest degree. Owing to the variety of feet and cadence (rise and fall), and its moderate length, it emitted a sweet sound and had a gentle flow of music. He sang this song which is rarely heard even in India. It was pathetic, full of meanings, audible and sweet. His body was repeatedly thrilled with raptures : and tears dropped from his eyes. O my dear, the myrmidons of the Rudra who sat before Śankara, the sages, gods, the rulers of fate, the attendants of Hari, Nârâyana, Lakṣmî and the singer Śiva himself swooned at the song.

13-25. O mistress of my life, at that time Vaikuṇṭha was inundated with water. At this sight, I was frightened and created the image of Gangā out of the heap of waters ; and having supplied the goddess with a weapon, a conveyance, ornament, mind, resources and proclivities suited to her form and nature assigned to her a place round the Vaikuṇṭha. Then the presiding goddess of the Ganges went to her allotted destination and as she emanated from the body of the gods, she was styled Sura-Nimnagā. She is the source of redemption to the devout and promotes in the mind religious zeal for Hari. By the mere contact of the wind charged with her vapour, heaps of sins accumulated by a sinner in millions of births are destroyed. O mistress of my life, when I do not know the fruit secured by the sight and touch of Gangā, then how can I determine the fruits of ablutions in her waters ? Of all the sacred places on earth, the lake Puṣkara is regarded as the best in the Vedas ; but even the Puṣkara is not even equivalent to a sixteenth part of this river in point of religious efficacy. Bhāgiratha brought her down to the earth ; hence she is celebrated by the name of Bhāgirathî. And as she descended to the earth in the form of a current, she is known by the name of Gangā. In days gone by, the saint Jahnu, in a rage, drank the Ganges and emitted her through his knee. As she is like a daughter to the sage, she is known by the name of Jāhnu-vî. Vasu was born out of her womb in the shape of Bhîṣma ; hence she is called the mother of Bhîṣma. By my command, Gangā began to flow in three currents passing to the heaven, earth and the nether world ; hence she is called Tripathagā. Her principal current called Mandākinî flows in the heaven. Mandākinî is a 100 Yojans long and 100 Yojans broad. Her water is like milk and full

of huge waves. At first Mandâkinî came from the Vaikunṭha to the Brahma-loka and thence proceeded to the heaven.

26-38. The current of the Ganges coming down from heaven descended to the Himālaya range and the earth was united with the sea of salt. Hence she is also called Alaknandâ. Her water is pure like crystal and is very rapid. As fire consumes fuel, so this stream destroys sins of the wicked. The sages ascend the stair-case of the Ganges, surmount Brahma-loka, ride on a chariot free from danger and come to my domain. Sinners dying through the grace of God and as a result of Karma on the waters of the Ganges are relieved from all sins and acquire my form. They become the best of the attendants of Śiva and dwell by his side. Being equal to me in form, they never die even on the day of eternal dissolution. If the dead body of a person falls into the water of the Ganges in any way, the said person dwells in the temple of Hari for as many years as there are pores on the skin of his body. Persons dying on the bosom of the Ganges can wield many forms at one and the same time: and in the course of a short time, they enjoy the fruits of virtue or reap the consequences of vice. Afterwards in India, they are born in the house of virtuous men and, being devoted to me, certainly attain the position of my attendants. If a Śûdra bears the body of a dead twice-born person, the latter dwells in hell for a number of years commensurate with his footsteps. Afterwards the Ganges who has the image of the merciful Hari comes to the rescue and ultimately brings about his redemption. In India, she causes his birth in the house of a virtuous man and, in the next world, Vaikunṭha gives him shelter.

39-47. If a man starts on an auspicious day to bathe in the Ganges, he cheerfully dwells in the Vaikunṭha for a number of years commensurate with his footsteps. If any sinner going on some other business incidentally bathes in the Ganges, he is still released from other sins, provided that he is not implicated in any other sinful act. This Gangâ will remain in India for five thousand years of Kali. So long as she will remain there Kali will not be able to exercise his influence over the world. My images and the Purāṇas also will subsist in India for 10,000 years of Kali. As long as we remain there, Kali will not be able to exercise any influence over the people. The current of Gangâ which has descended to the Pâtâl is called Bhogavatî. Its waters resemble the foam of milk. This stream is very rapid and is the mine of all gems. The female snakes of perpetual youth always sport on the banks of Bhagavatî. O mistress of my life, the Ganges personally surrounds the Vaikunṭha and dwells there constantly. It is one lakh Yojans long and a thousand Yojans broad. My daughter Gangâ can by no means die. Her coast is the ore of many delightful mines. O goddess, I thus narrated to you the sanctifying account of Jâhnavî. Now listen to the account how Brahmâ was released from the curse of Mohinî.

CHAPTER XXXV.

1-7. Śrî Kṛṣṇa said, "On the other hand, when all the people observed Gangâ at the assembly of Nārāyaṇa, they thought that all this was

due to my illusion. Then the lord of the Vaikunṭha kindly said to Brahmā, "O four-faced god, you have been cursed. Therefore I command you to get up. Go and bathe in the Ganges : and all will be well with you. If you bathe there, you will be consecrated. Holy places also desire the touch of the principal Vaiṣṇavas including yourself. But in spite of consecration, you are still to a certain extent a victim of the curse for having subjected to indignity the goddess Nature. Pride is at the root of all evil and is the germ of sin. You had better go quickly to the supreme Cow-world. There you will attain the benefactress Śarasvatī, a digit of Nature. You had better adore Nature, the germ of this auspicious creation. It is a matter of great regret that although you were engaged in devotion for full one Kalpa, no-body will now accept your Mantra, as you are the victim of the curse of a prostitute." Then Brahmā, at the command of Hari who is but a modification of myself, bathed in the Ganges and bowed before the form of Nārāyaṇa, the spiritual guide of the world.

8-20. Then the gods and the Munīs eulogised my blotless fame and went back to their respective homes. Brahmā came to the Goloka and was very glad to attain the presiding chaste goddess of knowledge who emanated from my mouth and cogitated in his mind that this incident could not possibly have been brought about except through the intervention of one well versed in sexual science. Then he came and bowed to me; and having secured Sarasvatī, the enchantress of the three worlds, as his bride Brahmā dallied with her in several places in solitude. After a good deal of diversion, he desisted from his amours and came back to Brahma-loka. The residents of the Brahma-loka saw that the very fair, white coloured smiling goddess Sarasvatī was dwelling there with a cheerful heart. Her face resembled the moon of autumn; her merry eyes bloomed like a pair of autumnal lotuses. Her lips and chin were very enchanting. It seemed as if they thieved the grace of ripe bimbās. The row of her teeth put to shame the pearls. Her cheek was decorated with diamond ear-rings. Her breast was adorned with a garland of excellent gems. She was clad in dress chastened by fire. She had a prime youth and was very lovely. Her hands held a lute and a book. Then they performed auspicious rites, greeted Brahmā and the goddess Bhārati, gladly ushered them in into the land of Brahmā. Brahmā sported with her day and night and was absorbed in sexual enjoyments. O my dear, I thus related to you the mysteries of the Purāṇas. Now let me know what you want to hear.

21-36. Nārāyaṇa said, "The great goddess Rādhā, when she heard the words of the lord of her life, smiled, merrily expressed to him her ideas and said, "Lord, why did not Brahmā who yields fruits of all actions accept the prostitute who voluntarily arrived at that solitary field of action. Abandonment of a woman who comes voluntarily out of lust is very sinful. The dispenser of the Vedas knew all this and yet he rejected her. Pray why?" The destroyer of Madhu smiled at these words and told the mistress of merry damsels the account relating to the Pādma age thus:—"O my spouse, in days of yore, events affecting the conduct of sages which are very mysterious, indescribable and scandalous had come to pass. I am going to describe them to you. Pray, listen. Once upon a time I deputed Brahmā to the task of

creation. Brahmâ, the off-spring of lotus, created issues out of his mind, effulgent with the lustre of Brahmâ. Their names are as follows : Sanaka, Sananda, Sanâtana, Sanat-Kumâra, Bodha, Kavi, Panch-Śikhâ, Âsuri, Siddha, Kapila and the adepts. The father, i. e. the four faced Brahmâ commanded the naked children who were five years old to create. Devoted to Hari, they did not carry out the command of their father and at once left the place for devotion. Then Brahmâ in a rage again created eleven hideous, weeping Rudras. Later on, Brahmâ, the greatest of ascetics, pure in spirit and of a tranquil mien contemplated me through the powers of his abstract meditations (Yogas) and created Vasiṣṭha, Pulaha, Kratu, Angirâ, Bhrigu, Atri, Pulasta, Dakṣa, Kardam, and Marîchi and commanded them to create. Then with a cheerful disposition, he created another son named Kâma and a daughter. The girl decked with ornaments of gem and aged 16 years looked very beautiful. Afterwards Brahmâ addressed his beautiful son (Kâma) standing by his side, who was the product of my digits, who was self-contented and who was irresistible and graceful thus : "O son, I gladly created you for the mutual dalliance of men and women. By virtue of your abstract meditations, you will dwell in the heart of every one.

37-46. I give you the following arrows or weapons *viz*, enchanting, agitating, stupefying, maddening, fever-producing and sense-depriving. Please accept them and bewilder everybody. Child, by my boon, you will be irresistible." The dispenser of the world was pleased to grant this boon to Kâma. Then he perceived his daughter before him and prepared to grant her a boon. At this time, Kâma decided to test the efficacy of the weapons and discharged all of them at Brahmâ. Then the great adept and ascetic (Yogî), Brahmâ lost his senses through the prowess of the irresistible darts, consecrated by Mantras and discharged by Cupid. In a moment he recovered his consciousness and saw his daughter before him. The senseless Brahmâ, with a view to enjoy her society, ran after her. The chaste nymph fled. The girl, seeing that she was being pursued by her father, soon sought the protection of her devout brothers. The sages sheltered her by their side and in anger addressed their father with words, beneficial, ethical and constituting the essence of the Vedas thus, "O father, what a vile act you are going to perform? You are about to commit a deed which can only be performed by a mean wretch. Virtuous people regard other women as mothers; and for having subdued their passions they are worshipped in this world as well as in the next.

47-56. A daughter has been classed among mothers, as stated in the Vedas. How is it that you, being the author of the Vedas, are about to ravish your daughter? O sire, the following women are classed among mothers, *viz*, the wife of a spiritual preceptor, the queen, the wife of a Brâhmin, a chaste woman, the wife of a brother, daughter-in-law, the mother of a friend, the wife of a friend, the mother of the father, the wife of the brother of either of the parents, daughter, mother, step-mother, sister, Surabhî (cow), the wife of the tutelary deity, the nurse, the woman who sustains the issue in the womb and the wife of the preserver in times of danger. Out of these, no one is inferior in rank or position to the other, and according to the Vedas, one who marries his daughter to another, one who gives food and

knowledge, one who guarantees immunity from danger, one who gives Mantras, one who begets, the elder brother, and the father of the mother are classed among fathers. Infamy to a man of fame is worse than death. A fool who injures his fame or who oppresses the fathers described above suffers the pangs of hell for the period of life allotted to Brahmā and being thrust into the "blind pit" is chastised by the myrmidons of Yama and there has constantly to eat the ordure, unpalatable to the taste. You are yourself the lord of the world, the chastiser of Yama and dispenser of the universe. And still are you going to ravish your daughter?

57-66. Licentious fellow get you out from this place. Your mind has very much been polluted with feelings of lust. Though we are able to consume you to ashes, yet we excuse you because you are our father. If an elderly relation has a thousand faults, a savant ought to forgive him. A moralist destroys all oppressors but spares his spiritual guide. If the Guru rushes in like a tyrant, appropriates every thing and is ready to curse, still he should not be slandered but respectfully adored by his disciple or pupil. Any one who slanders or spites the supreme Guru suffers torments in the hell called the Blind pit as long as the sun and the moon exist where he is chastised by Yama and where being oppressed by hunger he eats ordure. He is also bitten there day and night by snakes as big as the Sāl-tree." The sages having said so, fell down prostrate at his lotus-feet and resumed their respective functions. Then Brahmā, thinking that all this mishap was due to Providence, pierced the six mystic circles of his body through the powers of abstract meditation with a view to commit suicide and blocked up all his vital airs which he introduced into the aperture of his head. And, thus as a result of his Karma, he gave up his ghost. While dying he mentally remembered Hari and cherished in his heart a desire to this effect that his mind might never be attracted by other objects." Thinking thus, he merged in the Supreme Being. The girl when she saw that her father was dead lamented very much quitted her frame, by dint of her devotions and merged in the Supreme Being, Brahma.

67-76. Afterwards the great saints when they saw that their father and sister were no more, lamented much and in a rage remembered the self-contented Hari. There Nārāyaṇa, an offspring of my digits, soon arrived and through his divine knowledge he revived Brahmā and his daughter. Brahmā seeing Hari before him accepted this boon from him that his faith in my feet might be firmly and permanently established. The merciful Nārāyaṇa seeing the dejected plight of Brahmā addressed him thus using truthful, ethical, lovely and consolatory words, "O Brahmā, get rid of the shame which oppresses your heart, lift up your face and listen to what I say. Whether a person be great or small he acquires a good or bad reputation i.e. celebrity or infamy or suffers calamities according to his Karma. Karma is the most powerful of all agencies; hence saints always perform good acts. Some virtuous people after having reaped the consequences of their acts dedicate their heart to the lotus feet of Hari and thus root out their Karma. Infamy is the result of a bad act; and shame is caused by infamy. Fame is the result of a good act; and fame alone leads to celebrity. O Brahmā, in course of time, through decrepitude, a man loses his body, strength, beauty, grace, the merits

or demerits caused by his good or bad deeds; but celebrity, virtue and fame are by no means destroyed.

77-86. In course of time, people are relieved from their debts, sores on the skin and disgrace; but in case of great men, the first two only disappear, the last *viz*, disgrace, never leaves them. The notoriety caused by offences affecting the wives and property of others remains intact at all times. Therefore virtuous men never interfere with the property or wives of others, the source of all trouble. Now externally and internally you should always remember me. Then your mind will never be attracted by property belonging to others. (Mâyâ) *i.e.*, the feminine spirit of illusion that confounds every one can easily bewilder the Supreme Being who delights in himself. Those men who love the coquettish blandishments of women, their modern youth and fascinating smiles always regard their rising breast as the most supreme thing on earth. Their heart never rushes towards pure morality. The loins, face and breast of women constitute the home of Cupid; this is why saints afraid of losing their sanctity and merits never look at women. To those whose mind is always set upon women, piety, fame, celebrity, devotion, intelligence, knowledge and wisdom which they possess are all fruitless. The infamy of foolish men increases in this world; and in the next world they suffer terrible pangs of hell where they are chastised by the myrmidons of Yama and constantly bitten by worms. Unfortunately, they regard the radical cause of misery as happiness and gladly minister to the wives of others. In this world good men always contemplate my lotus-feet; men of average goodness perform good deeds; and base men always minister to the wives of others.

87-97. A person whose heart is set upon objects owned by others, particularly the wives of others or the land of others apprehends, danger at every step. If any one accidentally sees the wife of another man, he should recollect Hari and desist from pursuing her. If any one touches the gold of another, he should wash his hands in the above way and purify himself. Saints afraid lest they should be attacked by phthisis or any other disease or sustain loss of wisdom and incur public criticism are not constantly attached even to their own wives. Ascetics are engaged in their asceticism; savants, in the culture of sciences, Yogis, in their abstract meditations; household people, in their house-hold affairs, and my worshippers in my service. Every one separately sets to his own work. Thus people are praised in council according to the deeds which they perform in conformity with the Vedas. And those who perform rites which conflict with the Vedas are consequently condemned. O Brahmâ, from this day forth throughout your life, by my boon, your mind will never be attracted by sensual enjoyments and it will never be attached to the wives or things of others. O Brahmâ, perform the good acts prescribed by me and cherish in your mind thoughts in relation to myself and my lotus-feet calculated to destroy all calamities. O Brahmâ, this your daughter is the presiding deity of sexual intercourse. Celebrated by the name of Rati, she will be the wife of Kâma." O lady who revelest in Vrindâvana, the husband of Kamalâ thus consoled Brahmâ and went to his own house in the Vaikunṭha.

CHAPTER XXXVI.

1-7. Râdhâ said, "Lord Brahmâ rejected Mohinî for the above reason : this is intelligible. But why was his worship discontinued through the curse of a prostitute ? And why did the husband of Kamalâ crush his pride ? O root of everything, you are the god of all. Dispel the doubt from my mind by dwelling on this point." The Lord of Râdhâ when he heard the words of the mistress of the Râsa described to her the mysterious history thus :—" My beloved, Brahmâ having performed his devotions in various ways obtained a boon from me and as he created things in various ways he was celebrated by the name of Vidhâtâ. He yielded fruits of devotion and was the Lord who governed the entire universe. This circumstance led him to consider himself as a god and filled his heart with a little pride. A man prospers in this world, so long as pride does not set in. This thought led me to crush his pride. I being the all-pervading spirit am able to realise the feelings of those who are animated with pride in this world. Therefore I am at once prepared to subdue their pride.

8-18. O my beloved, you have already heard how at first I crushed the pride of Brahmâ. Afterwards in due course of time, I subdued the pride of Śankara, Pârvati, Chandra, the Sun, the Fire, Durvâsâ, Dhanwantarî and others. Listen to these accounts. O my dear, I crush the pride of all, great or small." At these words, the palate, lips, and throat of Râdhâ were parched up. She was bewildered with fear and earnestly asked him thus :—" O Lord of my life, how and in whom did the pride originate and how did you crush it ? You are the crusher of pride : you give immunity from danger ; and you are the matchless cause of the life which sustains the bodies of all individuals. Therefore narrate to me how the pride of those just named by you was crushed. "Kṛṣṇa said, "O Râdhâ, you know how the pride of Brahmâ, the ruler of the world, was humbled. Now I tell you in detail how others had to eat the humble pie. Listen, my dear, Śiva, the destroyer of the world, is a digit of mine. He is equal to me in valour, virtue and wisdom. He is perfect. The Yogîs call him the leader of the spiritual guides of the Yogîs and contemplate him as the emblem of wisdom and happiness. I am going to narrate to you his anecdote. Listen. The wielder of the spear (Śiva) after having been engaged in devotion for 60000 years, day and night, has attained perfection in respect of all his digits and is equal to me in every respect. He is the personification of the accumulation of all energy and always effulgent through his asceticism and valour. He is valorous like ten millions of suns and fruitful to his votaries like the Kalpa tree.

19-33. The Yogîs after contemplating the mass of light of which he is composed for a very long time afterwards behold his wonderful form within that light. That form is white like pure crystal, has five faces, three eyes, holds a trident and a spear and is clad in tiger-skin. With a wreath of white lotus, he himself adores the Supreme Being. His face has a smiling and cheerful aspect. The half-moon or crescent adorns his forehead. His head wields clusters of hair of the colour of gold. His tranquil mien is desirable in the three worlds ; and he is ready to favour his worshippers. Regarding himself as a god, he gives prosperity

to every body and grants boons to a person according to his desire. Śankara, the lord of boons, who is self-contented easily grants boons, as stated above. This idea produced some conceit in his mind. Once upon a time, a certain demon named Vrika by the performance of austere rites prayed Śiva for a year. Śiva, the ocean of mercy, was propitiated and every day came to him to give him the desired boon. But the demon would by no means accept it. After the lapse of a year, Śiva dwelt constantly by his side. The demon respectfully adored him so much that he could not leave his society even for a moment. The holder of the spear, Śiva, repeatedly entreated him to accept the boon of all prosperity, all-perfection, final emancipation or faith in the lotus feet of Hari. The demon did not accept any boon but continually contemplated the lotus feet of Śiva. Then Śiva was frightened and seeing his non-supplicatory and paralytic attitude was overwhelmed with grief and wept. The great lamentations of Śiva interrupted the devotions of the demon and he observed in his presence the giver of all prosperity.

31-41. Deluded by me, he (the demon) reverentially craved this boon from him that the person on whose head the demon would lay his hands would at once be reduced to ashes. Śiva complied with his wishes and departed. But the host of demon also pursued him. Thereupon the conqueror of death, being afraid of death, was much agitated in mind and speedily ran away. At that time, his small drum dropped from his hand; the tiger-skin slipped from his loins. He became stark-naked and through the fear of the demon ran in all directions for safety. But the friend of the devout (Śiva) out of compassion did not kill him. If a virtuous person sees another person doing a bad deed, he does not retaliate. Saints, no doubt, kill assassins unless the latter turn out to be their servants, sons or wives. But the holder of the spear, the friend of the devout, could not make up his mind; i.e. he could not bring himself to take that line of action. Śiva, taking me to be his own image, with a frightened heart again and again recollected me and sought my protection. Good lady, then I saw that his throat, lips and palate were dried up. He repeatedly said, "O Hari, preserve me, preserve me;" and, being bewildered with fear, came to my hermitage. I seated Śiva by my side and in a consolatory tone asked of the demon what the matter was. The demon narrated to me every thing from start to finish. Being bewildered with the powers of my illusions, and at my command he placed his hand on his own head and was immediately reduced to ashes. At that time, adepts, gods, the munis and the manus reverentially adored me; and Śiva abashed, also worshipped me. When his pride was crushed, he was consoled by me and went home.

42-61. On some other occasion, Śiva cogitated in his mind that he was the destroyer of the world. With this idea prevailing in his mind he was puffed up with conceit and vanity and prepared to kill the demon Tripura. "This demon is as insignificant as an ordinary worm. No pompous preparation is necessary to kill him." This idea led him to leave behind him the amulet and the spear which I gave him. Afterwards he fought with Tripura day and night for one year; but they could not subdue one another. Both of them fought with equal valour. O my dear, the king of demons then set his foot on the ground and through the

power of his illusions got up fifty Yojans high. Then S ankara, the lord of the world, at once ascended the same height with a view to kill the demon. In that place which was absolutely without any support, there was a continuous fight for one month. The powerful Tripura cut off the weapons and bow of S'iva. S'iva also having broken the chariot of the demon and cut off his weapons and bow very angrily inflicted a blow on the head of the demon with his fist. This thunder like blow rendered the demon senseless. In a moment, he recovered and having raised the prostrate S'iva threw him on the ground. When S'iva fell down with his chariot, the gods and godly saints were much frightened and adored me again and again saying: "Kṛiṣṇa, to the rescue." Then S'iva fearlessly remembered me knowing that I was the source of immunity from all danger and reverentially adored me with the hymn given by me. At that time, through my digits I took the form of a bull and with my horns, with great valour I supported the fallen S'iva and gave him my amulet as well as my spear which kills the enemy. Then S'iva went up very high and resting in a place which had absolutely no support approached the demon and killed him with the spear. The demon was reduced to dust by the hurt caused by the spear and fell on the ground. Then S'ankara knew me to be the crusher of pride and with a heart full of shame continued to adore me. Afterwards, S'iva who is the emblem of happiness and wisdom, who is dissociated from all acts, laid aside his pride, which is the germ of impediments. O my beloved, in this world, there is none so dear to me as S'iva; and therefore I, in the shape of a bullock, always sustain my favourite S'iva. O my love, Brahmā represents my mind; S'iva, my wisdom; the primordial Nature Durgā, my intellect; and sleep and other faculties of mine are the digits of Nature. Sarasvatī is the presiding deity of my language; Gaṇeśa presides over my joy and welfare; Dharma represents the highest aim or object of my life; the Fire represents my valour; Kamalā is the presiding deity of my prosperity.

62-69. You are the presiding deity of my life and always dearer to me than my life. The cow-herds residing in the cow-world are the outcome of the pores of my skin; the sun represents my energy; the wind represents my life; Varuṇa represents the perspiration of my body; the earth is the outcome of my mind; the great sky represents my void space or vacuum; Kāma is the outcome of my inclinations; Indra and other gods are the offspring of the parts of my digits; the Mahat, the first principle evolved from nature being the fundamental intellect and first step towards creation and Tattwa etc., represent the germs of creation. I am the germ of everything, the supreme spirit and exist without any support. The soul that is liable to suffering or enjoyment is but my reflection. But I am the witness of every act, void of will and free from liability to enjoyment or suffering. I wield a form to enable my worshippers to contemplate me. I am the Supreme Nature, and the Supreme Being. O Rādhā, I narrated to you how I crushed the pride of S'iva. When the supreme spirit, Lord Kṛiṣṇa thus said, the goddess Rādhā referred to him abstruse and desirable matters. She said, "Lord, you are conversant with the mysteries of everything. You are the germ of all and eternal. Therefore, O Lord, who dispellest the fear of the world, answer my questions in detail.

70-76. Lord Śinkara is the presiding deity of all wisdom. He is a thorough ontologist the conqueror of death, the time of time and, is great like yourself. Why does he apply ashes to his body? Why has he got five faces and three eyes? Why is he naked? Why does he wield clusters of hair and why does he put on ornaments of snakes? He is the best of the gods: and yet why does he give up excellent conveyances and wander, here and there, mounted on the back of a bull? Why does he not put on ornaments made of gems? Why does he leave aside clothes chastened by fire and put on a tiger skin? Why does he leave Párijat flowers and wield the Dhaturâ, *i.e.*, thorn-apple? Why has he no taste for a diamond diadem? But he is very pleased to wield clusters of hair. Leaving his celestial domain, he loves the crematorium; and leaving the sandal, aloë, musk, vermilion and flower, he loves leaves of bael and the paste of the wood of bael. What is the reason? O Lord, I am very curious and desirous to know all this. Therefore, O Lord, deal with the subject in detail.

77-87. The destroyer of Madhu laughed at her words, embraced her and commenced the narration of the accounts concerning S'iva. He said, "O my love, in days of yore, S'iva meditated for sixty thousand years, attained perfection and then desisted from his Yoga. Mentally he contemplated my figure. At this time in the form of a youth, dark-blue in appearance and most enchanting, I appeared before him. He saw my attractive appearance. The eyes of the three-eyed Lord could not be sufficiently satisfied with the gaze of my excellent charms. Then my adherent S'iva, not being satisfied with the gaze with which he feasted his eyes, was subdud by love through the exuberance of religious zeal in his mind and with the following thought uppermost in his mind, he wept "The thousand-faced Ananta and the four-faced Brahmâ see the Lord with many eyes and adore him with many mouths. With a pair of eyes and one mouth how is it possible for me to see the charms of the Lord and to eulogise him?" Thinking thus, he absorbed himself in meditation with the result that he got four faces which, added to his original face, amounted to five. Each of his faces was blessed with three eyes. This is why he is called the five-faced Lord and the three-eyed Lord. The sight of my figure is more pleasing to S'iva than my adorations. Hence he possesses extraordinary eyes. Dearest, the eyes of S'iva are vested with the principles of virtue, activity and ignorance. I tell you why. Listen.

88-98. Through the eye which is the production of the digits of virtue, he sees and protects the virtuous. Through the eye vested with the principle of activity, he preserves the active; and through the eye of ignorance, he saves the ignorant. At the time of eternal destruction, fire comes out of his eye of ignorance. It is huge like ten millions of palm-trees and valorous like ten millions of suns. Its flame touches the sky and is colossal in size. The fire is able to consume the three worlds. O my beloved, S'iva has annointed his body with the ashes of Satî dearer than his life; hence ashes are his ornaments; and the garland of the bones of that goddess, he wields round his neck affectionately. Though S'iva is the supreme spirit, yet he wept in every town through which he passed with the dead body of Satî cast upon his shoulders. The places where the members of the body of Satî were thrown, were turned into holy spots

where acts of sacrifices may be performed adopted to render success to every undertaking through mystic incantations. O Râdhâ, at that time Śiva held the remnants of the body of Satî, swooned and fell into a place accomplished in sanctity. Then I affectionately went to Śiva, took him in my lap, consoled him and counselled him on celestial ontology likely to dispel sorrow. Then Śiva was pleased, went home and in course of time obtained Satî in another form. Through powers of his Yoga, he puts on the dress furnished by the quarters *i. e.* he is stark naked. He does not desire any other dress. While absorbed in meditation he wielded clusters of hair which conscientiously he still puts on. He is a Yogî (a meditative devotee); hence he does not like to adorn his hair or deck his body with ornaments. He regards with equal feelings the sandal and the mud, the excellent gem and the pebble.

99-115. At one time, through fear of Garuda, the snakes sought the shelter of Śiva who thereupon kindly wielded them on his body. None else can bear him : and so I bear the burden of his body in the form of a bull. At the time of the destruction of the demon Tripura, this bull came out of my digits. Pârijât. and sandal, he has given to me and therefore he is not satisfied with them. He only likes the thorn-apple, leaves of bael, the paste of bael-wood, flowers without smell and the Yoga. He always likes the tiger-skin. His mind is not attracted by a celestial bed, a celestial region or a crowded place. In the solitary crematorium, day and night he adores me. He regards everything from Brahmâ down to a grass imaginary like a dream. His mind is always immersed in the contemplation of my indescribable grace. Śiva is not destroyed even if Brahmâ falls. I myself do not know the duration of his longevity. How could the Śrutis know it? Śiva is conversant with the science of conquering death. He holds a spear as valiant as myself. Therefore no one can subdue him except myself. He is dearer than my life, the emblem of my supreme spirit and is all good. My mind is always set firmly upon the three eyed lord. There is no one dearer to me than Śiva. I am the lord of the entire universe which is obscured by my illusions. There is none who can bewilder Śiva except my illusion. I do not dwell in the Goloka. Vainkuṭha or even in your heart. But I am always entangled in the meshes of love in the heart of Śiva. Śiva with his five faces always sings my eulogies with the proper tune and measures. This is why I always dwell by his side. By the mere contortions of his brow, through his powers of abstract meditation, he can destroy and create all the worlds. There is no one so great a Yogî as he. There is none wiser than Śiva who, by the mere twinkling of his eye, by dint of his celestial wisdom, can destroy and create death and time. With his five mouths, day and night, he sings and recites my fame, and he always contemplates my image. In the whole world, there is none so devout as he. Sudaršana, Simbhu and I are all equal in valour. The creator Brahmâ is not equal to us in point of Yoga or valour. O my beloved, thus I recited to you the celebrities and strength of Śiva and the subjugation of his pride. Now tell me what more you want to hear.

CHAPTER XXXVII.

1-15. Râdhâ said, "O remover of doubt, the great-minded Sankara is the lord and master of all. But the refuse of his food is not sacred. Now

what is the reason, I pray?" Lord Kṛiṣṇa said, "O goddess, as fire consumes fuel, so the history I am going to tell you destroys sins. Once upon a time, Sanat-Kumāra went to the Vaikuṇṭha and saw that Nārāyaṇa was eating. Then the best of the Brāhmins bowed respectfully to him and adored him with mysterious hymns. At that time the friend of the devout (Hari) was satisfied with him and gave him the refuse of his food. The twice-born saint ate it as soon as he got it. But a little quantity of that rare article he reserved for his friends. Afterwards Sanat-Kumāra in the hermitage accomplished in sanctity gave it to Śiva, the holder of the spear, who, as soon as he got it, ate it up at once through access of religious zeal. After eating that rare article, he was subdued by love and, with a thrill of raptures in his body, indulged in a dance. Tears flowed from his eyes. With his five mouths, he reverentially sang my praises, adapting his song to the proper tune, cadence and measure. The small drum shaped like an hour-glass and the horn dropped from his hands; the tiger-skin slipped from his loins. He fainted. Weeping much, he fell down on the earth; and at that time with rapt attention he contemplated my graceful form; and within the lotus of a thousand leaves fixed in his mind, he beheld me. At this time, Durgā, the destroyer of calamity, came there with a happy and cheerful mien. She saw there that the holder of the spear overpowered by religious zeal and shedding copious tears was lying down in a swoon. At this sight the goddess smiled and asked of Sanat-Kumāra the reason. With folded palms, Sanat-Kumāra told her what the matter was. When the goddess heard this, she was highly incensed. Her lips quivered. She was about to curse Śankara. Śiva knowing her feelings got up, consoled her and with folded palms adored her with various kinds of hymns. When Durgā heard the delightful hymn, she did not curse lord Śiva but only declared that the refuse of Śiva's food would thenceforth be unholy and therefore proscribed it to the savants.

16-27. Let alone other individuals who have been rendered lucky and powerful by dint of their devotions, even the destroyer of the universe was afraid of Pārvatī and shuddered from fear. Then Durgā, the mother of the universe and the source of all virtues, with her eyes burning with indignation and crimson like a pair of lotuses addressed to Śiva words full of ethical maxims thus: "O Lord, you are the destroyer of the world and I am the daughter of the king of mountains. When you tremble at my bare sight, what is the efficacy of a person's asceticism and what is the use of his valour? You are the reciter and the author of the Vedas. You yourself are the lord of the universe. You deliberately give to people salvation and prosperity of all sorts. But if you yourself misbehave, who, then, will practise virtue? Lord, I am your servant, always liable to be maintained and supported by you. Through the fault of my Karma alone, I have been deprived of the refuse of the food eaten by Hari. Some objects are consecrated by purchase or payment of price. Some objects are consecrated by air; and others, by wash or polish. But everything is consecrated by its dedication to the deity. Pandits, with the food dedicated to Viṣṇu, perform the worship of the gods and the manes and accord hospitality to guests.

This matter is specified in the Vedas. An article of food not dedicated to Viṣṇu is unholy; and the food dedicated to Hari alone is wholesome. A person who eats food dedicated to Hari becomes equal to him. A man of virtuous disposition, if he voluntarily eats the food dedicated to Hari, acquires the fruits of devotion performed by a man for sixty thousand years. If a person eats food daily after having reverentially dedicated it to Hari, he need not practise asceticism. For even without it he can be as valorous as Hari. How can I recite to you the greatness of Hari so well as you recited it in the assembly of sages at the holy place named Puṣkara frequented by pilgrims? For you are the author of the Vedas and it is impossible for others to describe it so well as you did on the occasion.

28-40. My lord, I have got you as my husband after a long course of asceticism. Why did you deprive me of the refuse of his food? But as you have deprived me of it, you must reap the following consequence: Whoever will from this day forth eat the food dedicated to you will acquire his birth once as a dog in India. "Pârvatî after having said so, with offended dignity, wept before the lord." The glance of Pârvatî, when she was in that frame of mind having been directed at the throat of Śiva, it (his throat) became blue. Then Śiva reverentially and affectionately embraced her to soothe her outraged feelings, wiped her tears with his hands and tried to comfort her with many pleasing ethical maxims. Then the goddess was appeased and said to the lord of her life, "O Lord, I shall commit suicide as I have been deprived of Hari's offerings. O my master, I wield my body only because I have been fortunate enough to secure your affection. But if I am deprived of that affection, why should I wield a body at all? Lord, I have defiled your offering which removes birth, death and decrepitude. It is therefore meet that I should part with my body. O great lord, the thing which will be offered to your male organ will be unacceptable. But it will be consecrated if it be mixed with the offering of Viṣṇu." So saying, the goddess was about to put an end to her life when Hara was frightened, adored her and acceded to her wishes. He then spoke thus: "Fair one, you should excuse me, though I commit many faults. O merciful goddess, I am your slave purchased with the price of your asceticism. Show compassion to me. O mother of the world, you are eternal, the germ of Brahmâ, Viṣṇu, Mahes'a &c. O Chandikâ, being such a great goddess, why are you so angry? Compose yourself.

41-47. O goddess void of all attributes, you transcend all attributes. You are the constant associate of the lord of the cow-world. You represent all energy. You are visible and invisible. You are self-determining. O my beloved, through the grace of that lord, you dwell in my heart. You are the germ of everything, the spirit of the great illusion and enchantress of the heart. O goddess, you grant every kind of perfection, redemption and genuine faith for the feet of Hari. I am by no means able to give you the offering of Hari personally. In that case, O deity, void of all attributes, quit your body as you desire and go to that deity who is void of all attributes." When the moon-crested god adored her thus and became silent, Pârvatî was pleased

and bowed to him." Thus Śankara in days of yore had adored Pārvatī. Whoever in emergency reads the above hymn composed by Śiva is positively released from danger. The rupture with his friend ceases with the result that the friendship is strongly re-established. Pārvatī being propitiated always dwells in his house and never leaves it.

48-53. Lord Kṛṣṇa said, "O my beloved, Pārvatī was much pleased to hear of Śiva's vow and by his command went hastily to bathe in the Mandākinī. After having bathed therein, she reverentially worshipped the tutelary diety void of all attributes and quickly prepared sweet-meat, vegetables, etc. Then Śiva, after having bathed, reverentially worshipped the eternal Hari, the emblem of the effulgence of Brahma seated in his heart and eulogised me. Then I left every thing, went there, ate the food and the curry and granted the boon as desired by Hara. Pārvatī arrived at the root of the tree and received the remnants of the food which was offered to me. Pārvatī herself along with her husband cheerfully ate the remnants of the food, vegetables, etc. reverentially adored Śankara and bowed to him again and again. O goddess, I thus related to you how the remainder of the offerings made to Śiva was cursed, a point concerning which you had put a question to me.

CHAPTER XXXVIII.

1-11. Lord Kṛṣṇa said, "O goddess, you heard how the pride of Śankara, the spiritual guide of the world, was crushed. Now I am going to tell you how the pride of Durgā was crushed. Listen. In days of yore, Durgā who emanated from the valour of all the gods assumed the very lovely and enchanting form of a damsel. Afterwards she was born out of the loins of Dakṣa and secured the wielder of the spear as her husband, (the lord who is adored by all the gods) and with great reverence devoted herself to the service of her husband. Then on a certain occasion Brahmā performed a sacrifice on the Himālaya mountain. There was an assembly of the gods at that place. In that assembly, there was a meaningless (useless) rupture, accidentally, between Dakṣa and Śiva. Afterwards, Dakṣa went home from that sacrifice in a rage and performed a sacrifice himself. There he invited all except Śiva. Later on, the gods came to that assembly with their wives. But Śiva through anger and wounded susceptibilities did not turn up with his attendants. Then Satī out of affection used earnest consolatory words to her husband with a view to induce him to join the ceremony but could not dissuade him from his purpose. Whereupon with the permission of her husband in the pride of her heart she went to her father's house; but Śiva's curse curbed her pride. When she went to her father, Dakṣa did not greet her even with words: but, on the contrary, he blamed Śiva very much. Satī, when she heard the slanders used against her husband, committed suicide. I just told you how her pride was crushed. Now I am going to tell you how it was subdued in her next birth.

2-22. When Satī died, she was born out of the womb of Menakā, the wife of Himālaya. Out of affection, Śiva reverentially held the ashes of her body and skeleton. With the bones, he constructed his garland and with the ashes he besmeared his body; and, being subdued by the

emotion of love, he again and again remembered Satî and wandered through different places of the world. Menakâ gave birth to this enchanting goddess, incomparable in the whole creation. The goddess Umâ, the mother of virtue, vested with all virtue and grace, shone out resplendently. None of the wives of the gods had even a 16th part of her grace. In the house of the mountain, the goddess grew up day by day like the digits of the moon in the bright half of the lunar month and attained the age of puberty. Afterwards on a certain occasion, there was a voice from the sky addressed to the mother of the universe to the following effect: "O Śivâ, attain Śiva as your husband by a course of austere asceticism. You have been born out of the womb; therefore, without asceticism you will not be able to secure Śiva as your husband." Having heard this celestial voice, the daughter of the mountain laughed in the pride of her youth and cogitated thus in her mind: "Will not he who wields the ashes and the bones of the body which I had in my previous birth accept me in this life as his bride when he beholds my fresh and blooming youth? Why should not a being (who, bewildered with grief on my account, wanders throughout the universe) accept me when he will find me so very beautiful? Why should not the merciful lord who interrupted the sacrifice of Dakṣa for my sake marry me in every birth? It has been previously ordained by the antecedent Karma that such and such persons are the husbands or wives of such and such persons. Only donors are different. For the natural consequences of Karma can by no means be obviated."

23-31. Led by this idea, the chaste daughter of the mountain regarded Śiva, the container of all virtues, as one of her own creatures and not as a god. She did not therefore, worship him. She was so much filled with pride on the occasion that she thought that there was no woman more beautiful than herself. In the pride of her heart therefore, she did not engage herself in asceticism. She also thought that every man was solicitous of a woman vested with youth and beauty. Therefore Śiva, as soon as he would hear of her personal charms and youthful appearance, would accept her without any asceticism practised by her. Thinking thus, she gave herself up to sports with her female attendants and passed her days merrily. In the meantime, one day a messenger came to the assembly of the mountain and with folded palms addressed the king of the mountains thus: "O king of the mountains, get up soon and go to the immortal holy fig-tree. There Śiva mounted on a bull, has arrived with his attendants. With a reverential inclination of your head, adore Śinkara, the king of the gods, imperceptible to the senses, with oblations of milk and honey. O king, he is the emblem of perfection, the lord of perfection and the leader of the spiritual guides of the Yogis. He is the conqueror of death, the time of time, all effulgence and eternal. He is the eternal spirit, the lord vested with all attributes and void of all property. This god takes a form simply to enable his votaries to meditate him."

32-50. The king of the mountains having heard the words of the herald cheerfully got up, secured oblations of honey and milk and quickly went to Śiva. The face of the daughter of the mountain was also lighted

up with joy when she heard from the herald of the arrival of Śiva. She thought in her mind that Śiva had come for her sake and led by this idea, she dressed herself gorgeously. She put on enticing clothes, cast a delightful wreath of gems and a wreath of Pārijāt annointed with sandal round her neck, consulted her features in various ways in the looking-glass, put on the mark of vermilion and mark on the forehead and lined her crimson eyes with unalloyed collyrium. From her eyes it appeared as if the lotus blooming in the mouth of autumn at mid-day was adorned with a cluster of bees. Her lips, being coloured with the juice of betel-leaves, looked crimson and very graceful like ripe bimbis. Her cheek shining with the lustre of ear rings looked like the bright summit of the Sumeru mountain at sunrise. Like pearls of water, glittering at the approach of the rainy season, her teeth had an indescribable grace. As the Meru is beautified with the currents of the water of Mandākinī, so the graceful nose of the daughter of the mountain was sweetly bedecked with the pearl produced in the head of the elephant. As the row of heroes looks attractive beneath the new clouds, so the wreath of jasmine attached to the lock of the damsel looked very lovely. The splendour of her rising breast vied with the radiance and charm of the heated gold. Her garlands of pure gem looked like the limpid currents of Mandākinī. Her attractive nipples which had the colour of the fair Champak resembled the jujube and were covered with lines of painting with cosmetics. Her navel was deep and very bright. Her belly was circular and yet graceful. Her thighs put to shame the plantain-tree. They were very lovely and at the same time hard and represented the mansion of the god of love. They were covered with cloth. Her graceful feet thieved the grace of the lotus. She adorned them with golden Pāsaka and painted them with lac-dye. She also decked her feet with anklets whose ringing notes imitated the sound of the swan. She also decked her body with excellent ornaments of gem constructed by Viṣva-Karmā. She wielded on her head a diadem constructed with excellent diamonds rendered bright by the lotus used as a toy. She graced her fingers with lovely rings. She decked her delicate hands having the lustre of gold with armlets, bracelets and ornaments constructed with conch shells.

51-64. The goddess, daughter of the mountain, after she had examined her own beauty, mentally grasped the feet of Śankara and remembered him incessantly. Barring Śiva, none in the world including her parents, relations, her chaste female associates, brother had a place in her memory. All her thoughts were merged in Śankara (Śiva). Later on, Himālaya went there and saw that the moon-crested god had arrived with a smiling appearance at the coast of the Mandākinī. He held a chastened wreath in his hand and was constantly muttering my name. His head was covered with clusters of hair which abstracted the grace of heated gold. He was mounted on a bull, and decorated with the ornament of snakes. His body was white and shining like pure crystal. He was clad in tiger-hide. His skin was besmeared with ashes; his neck was adorned with a garland of bones. He was naked. He had five faces, each of which had three eyes, effulgent like ten millions of suns. The king of the mountains saw that the lord was surrounded by the Rudras

effulgent with the lustre of Brahma. He was attended on his right and left sides by Nandikiswara, ghosts, evil spirits, the malignant spirits called the Pis'âches, false conceptions, Brahma-demons, Vetâlas (spirits occupying dead bodies), Ksetrapâlas (the guardians of the fields) and valorous Bairavas. He was attended in the van by Sanaka, Sananda, Sanat-Kumâra, Sanâtana, Jaigisavya, Devala, Kanâda, Gautama, Pippalâda, Âpiṣaṅga, Bodhu, Pancha Śikha, Katha, Jâvâli, Karatha, Kaṇwa, Lomas'a effulgent like the sun, Katyâyana, Pânini, Śankha, Durvâsâ, S'atatapâ, Pâribhadra, Aṣṭâ-bakra and other wonderful saints. Himâlâya saluted these sages and with folded hands throwing himself prostrate on the ground saluted Śiva. He then got up, held his lotus-feet reverentially and with a thrill of raptures in his body and with streaming eyes bowed to him again and again. Afterwards, perceiving in Śiva the same image that the sun had witnessed in days of yore at the holy place of Puṣkara at the termination of the Brâhma-day, the king of the mountains adored the great god with the hymn which was given to him by Dharma thus :—

65-75. O Lord, you create in the shape of Brahmâ, preserve in the shape of Viṣṇu, do good in the shape of Śiva and ultimately destroy the world-Lord, you are the god transcending all properties of Nature. You are effulgent and eternal. You are the emblem and digit of Nature. You are natural (conjoined with Nature) and distinct from Nature. O god, to help the contemplation of your adherents, you take many forms. You take any form as you please. You are the cause of creation, the container of all energy and in the shape of the moon, through your cool and gentle rays, you preserve the crops &c. O Lord, you are the symbol of the wind, the water as well as the fire which consumes all things. You are Indra, the king of gods, time, death and Yama. You are yourself the conquerer of death, the time of time, the death of death and the Yama of Yama. You are the Vedas, the author of the Vedas, and you are versed in the auxiliary branches of the Vedas. It has been ascertained that you are the father of savants and the spiritual guide of the learned. You are the symbol of Mantras, the recitation of the Mantras, and asceticism respectively : you grant the fruits of asceticism and you are the presiding deity and the master of language, its spiritual guide and the germ of Saraswatî. Who, therefore will be able to adore you? Adoring him thus, Himâlâya continued to hold the lotus-feet of the lord. Then Śiva consoled him with gentle words and, seated on the bull, lingered there for a while. Whoever reads this most sacred hymn in the morning, noon and evening is released from all sins and all kinds of fear in the dreadful sea of the world. If a son-less man reads this hymn for a month, he will positively get a son; and a man without a wife by reading this hymn will get a good-natured wife.

76-78. By the perusal of this hymn and by the grace of Śiva, the things that have long been stolen are recovered and a man who has lost a kingdom certainly gets it back. In prison or in a crematorium, or when a person is attacked by an enemy, or in a place deluged with water, or when a man is drowned, or when a man takes poison,

or in a wilderness, or in a dreadful place full of wild animals, the person in peril is surely rescued by the grace of Śankara, if he adores him with this hymn.

CHAPTER XXXIX.

1-11. Lord Kṛṣṇa said, "The king of the mountains worshipped Śankara mounted on a bull, stood up before him at his command and reverentially presented to him oblations of honey and milk. Afterwards he duly worshipped the munis and the adherents of Śiva. The king of the mountains, with Menakā and his relations, again approached the holy fig-tree and saw the moon-crested lord seated at its root. His face was cheerful and smiling. He was clad in tiger-hide. As the moon shines among stars in the sky, so Śankara effulgent with the rays of Brahma looked radiant in the circle of the munis. His graceful form was delightful like ten millions of Cupids. At that time, he shook off his old age and wielded the appearance of a young man graceful, enchanting and likely to win the heart of damsels. Later on he, looked like the Kāma of licentious women, like the son of a chaste woman, like the Mahā Viṣṇu of the Vaiṣṇavas, like the eternal Śiva of the Śaivās, like Śakti of the Śāktas, like the sun of the Sauras, like the death of the wicked, like the preserver of the virtuous, like the time of time, the death of death and Yama of Yama with a dreadful appearance. He put on the tiger-skin and a delightful dress; and his ashes were subsequently converted into sandal-paste. The wreath of snakes was transformed into an enchanting garland of flowers; and the stinging poison of the snakes was converted into musk. His graceful crest with clusters of hair, the mark of the moon on his forehead, and the beautiful currents of the Ganges on his head took the form of a wreath of jasmine. The garland of bones round the neck of the Lord resembled a wreath of gems; and his thorn-apple took the aspect of a fair Champak. His five faces were converted into one face vested with two eyes.

12-21. The grace of his body eclipsed the lustre of the full moon of autumn. His lips seemed to rebuke the Banlhu-Jiva flowers. His bull was converted into an excellent white horse and his spiritual attendants turned into dancers. O my dear, when Menakā witnessed this wonderful transformation of Śiva, she was much delighted. Certain women infatuated with lust observed him with eyes wide open. Some women excited with passion almost fainted. Some women criticised their respective husbands and eulogised Śiva. Some with hearts full of desire embraced other women. Some out of passion kissed Śiva in their heart. Some said thus, "In this sea of love, we shall make Śiva who resembles Cupid our pilot." Some said, "In this world, we shall enjoy the society of this being; and in the next world, we shall also try by our devotions to secure him as our husband." Some women, as they witnessed the grace of Śiva, hid their faces with the hem of their garments and with smiling appearances and slanting eyes continued to observe him. Some said, "We will no more return home; even this moment we shall go to Śiva and constantly behold his face which resembles the autumnal moon." Others said, "We shall no more go back to the world; but with the desire

to secure Śiva as our husband in our next birth we shall consign ourselves to the flames and commit suicide."

22-39. Then some women said, "Oh! how meritorious is Durgā! Born in India, she is truly blessed." So saying in order to minister to him, they sent Durgā to Śiva. Pārvatī, in a charming dress and with several sorts of blandishments, went with her female associates to Śiva. Then with a cheerful aspect and gaze, she saw the tranquil Śiva, circumambulated round him seven times and bowed to him smiling. Śiva blessed her saying, "O auspicious virgin, you will be blessed in respect of your husband whose love you will be able to secure and you will get a well-qualified son like Nārāyaṇa. Fair one, you will get a graceful consort beyond the power of adoration by others, the container of all virtues and the best of sages. In the whole universe you will excel others. O mother of the universe, in the three worlds, your worship shall be first performed. You have expressed your humiliation to me out of reverence by circumambulating round me seven times. May you please me at every birth. For this reason, O fair one, you will get a suitable reward. My spouse, a person reaps fruits according to the degree of his confidence in pilgrimage, tutelary deity, spiritual guide, mystic formula, medicine etc. "So saying Śāṅkara, the lord of the Yogis, soon adopted a posture of meditation on the tiger-hide used as a seat and contemplated my form, the emblem of the effulgence of Brahma. Afterwards the goddess washed both his feet, drank the nectar of his feet (water with which they were washed) and respectfully rubbed them with the cloth chastened by fire. Later on, the daughter of the mountain offered to him a beautiful throne of gem constructed by Viśva-Karmā and sweet oblation of honey and milk deposited in a wonderful cup of bell-metal, presented to him the water of the Mandākinī for washing his feet with oblations of grass, barley, etc., fragrant sandal, graceful musk and saffron. Round his blue throat she cast a garland of jasmine presented to him four hand-fuls of flowers and in this way worshipped him. Afterwards the daughter of the mountain made to Śāṅkara offerings of honey deposited in a vessel, hundreds of diamond lamps shedding lustre on all sides, delightful frankincense, cloth rarely to be had in the three worlds, sacrificial thread, fragrant cool water for drinking, delightful ornaments constructed with excellent gems, precious cows of plenty with golden horns, water of sacred streams, water for bathing, delicious betel leaves etc. constituting the sixteen ingredients and bowed to him. Pārvatī thus used to worship Śiva, the holder of the spear, every-day and go home.

40-51. Śiva was thus putting up at that place when Indra heard of this affair from the dancing girls of Heaven and himself dancing with joy sent messengers to bring Kāma, the god of love. When Kāma over went to heaven at the command of Indra, the latter directed the former to go where Śiva and Śivā were dwelling at the time. Kāma, with a cheerful mien, took his five arrows and floral bow and, being vested with might, went to that place. He saw there that Śiva, the lord of the world, sustaining a tranquil form attractive to the three worlds, was dwelling, with Śakti (Pārvatī) with a cheerful mien. Seeing this from the sky, he wielded the bow with his arrow, and gladly discharged at Śiva with pleasure his irresistible and infallible weapon. Though it is infallible, yet, like

a weapon aimed at the unassailable sky, it fell flat upon the omniscient, eternal spirit Śiva dissociated from all objects. When the dart was ineffectual, Kāma beheld the conqueror of death in dismay, sat down before him and trembled from fear. Śiva shook with anger. At this sight, Kāma, bewildered with fear, remembered Indra and other gods who thereupon came to Śiva, the lord of immortal beings, and eulogised him. At this time, the fire of anger emanated from the eye of Śiva fixed on his forehead. The gods engaged themselves in the adoration of Śiva. But the burning flame of fire emanating from his third eye like the fire of the time of eternal destruction blazed upwards and ascended the sky. Then whirling round, and round, it dropped on the ground. Afterwards with a tremendous fury it wandered in all directions and eventually swallowed Kāma who, through the anger of Śiva, was reduced to ashes in a moment. At this sight, the gods were afflicted with sorrow and Pārvatī hung down her head.

52-60. Then Rati wept much before Hara; and the gods, trembling with fear, adored the moon-crested god. Afterwards, the gods said to Rati, "mother, banish your fear and hold a little quantity of these ashes." So saying the gods wept again and again and said to Rati, "O Rati, when Śiva is appeased and an auspicious day sets in, we shall again bring to life the lord of your life. Then only you will get him back? Pārvatī, hearing the lamentations of Rati, fainted. Afterwards she adored the moon-crested lord who transcends the passions and attributes. Then Ś'ankara left the weeping Pārvatī and went to his destination. Thus the pride of Pārvatī was crushed. She at that time laid aside her pride resulting from the consciousness of her youth and beauty, and was so much humiliated that through shame she could not show her face to her female associates. Afterwards the gods consoled her and with an afflicted heart, bowing to Śiva, went home. O Rādhā, Rati weeping through grief and fear and with her eyes crimson with rage adored Ś'ankara and went home. Then the abashed Pārvatī did not go to her paternal home and in spite of the remonstrances and entreaties of her female associates she slighted them and went to the forest for devotion.

61-68. Her afflicted female associates followed her. At this time her mothers tried to dissuade her from her purpose; but Pārvatī could not be prevailed upon to give up the austerities which she had proposed. Later on, after a long course of asceticism in a forest situated on the coast of the Ganges, she secured the three-eyed lord as her husband. Through the boon of Śankara, Rati also got back Madana. O Rādhā, I just told you all the mysteries connected with the subjugation of the pride of Pārvatī. Now what more do you want to hear?

CHAPTER XL.

1-11. Rādhā said, "Lord, oh! what a wonderful narrative, delightful to the ears like drops of nectar and likely to give wisdom, did I hear. But you told me this in brief. I want to hear of it in detail. Lord, tell me the incident in detail. O my consort, what austere rites did Pārvatī perform? By that austere devotion what boon did she receive from Śiva? And how did Rati restore Kāma to life? O Lord Kṛṣṇa, the marriage of Pārvatī and Śiva, their secret intercourse, the consolation

of Pârvatî. All these points, O ocean of mercy, kindly narrate to me and dispel the horrors of this afflicted creature (myself). O Kṛiṣṇa, the story of the separation of the married pair afflicts the ears of a woman who has been listening to it. She therefore naturally desires to hear of their re-union. A woman can tolerate the pangs of fire or poison; but she cannot tolerate the pangs of separation from her husband". When Kṛiṣṇa heard the words of Râdhâ, he smiled, bowed down his head and with an afflicted heart took up the thread of the narrative in detail. Then this idea was predominant in his mind that when Râdhâ was unable to hear the description of the pang caused by the separation of the married pair, what would be her condition when she herself would be separated from him for a century? Hari who is the ocean of mercy and all illusion having pondered thus in his mind set himself to narrate to her the main story thus, "O Râdhâ dear to my life, you are the presiding goddess of my life, dearer to me than my life and the support of my life. Now I am going to answer the points raised by you. Listen.

12 24. When Śiva departed from the base of the holy fig-tree, Pârvatî went away for devotion, in spite of the remonstrances of her parents, which she did not mind. The goddess went to the coast of the Mandâkinî, bathed in the holy water of the river and sought my protection when I gave her the mystic formula of Śiva. Afterwards the mother of the world being engaged in the recitation of the Mantra reverentially recited it for one year full and performed austere devotions. In summer, she kindled the fire on all sides and in the centre of the fire she placed herself day and night and uttered the Mantra of the Lord. Again, in the rainy season, in the crematorium she assumed the posture of meditation and being moistened continually by the rain of hail or currents of water, she prayed day and night. In winter she was immersed continually in water and reverentially prayed god. Similarly, without food she engaged herself in asceticism during the day in spite of the heat of the sun in autumn; and during the night, she meditated in spite of the snow with which she was covered. But in spite of her austerities lasting for a year, Pârvatî did not attain Śankara. Then being very much agitated with sorrow, she prepared a pit of fire and attempted to enter into the flame. At that time, the mind of Śankara, the ocean of mercy, was moved with compassion to find that the attenuated Pârvatî was about to rush headlong into the flame. Then, by his valour, he assumed the form of a dwarfish, boyish Brâhmin and arrived there. He held the parasol and the club in his hand. He had clusters of hair on his head and assumed a cheerful appearance. His neck was adorned with a white sacred thread and his body was wrapped with a white garment. He had on his neck a garland of the seeds of the white lotus; and his forehead wielded a bright mark of sandal. Then Pârvatî having seen the boy in solitude, her mind was filled with feelings of compassion for him and she began to smile. Being obscured by his rays, all the fatigues of her devotion were relieved. Then she asked the boy standing before her thus "O best of Brâhmins, who are you?" So saying, she paused. Then she felt a natural inclination to embrace Śiva who had the shape of a boy with affection. The great god when he heard the question put by the daughter of the mountain, addressed her with words full of honey thus.

2536-. Lady, I am an ascetic and the son of a Brāhmin. We voluntarily wander everywhere. Fair one, who are you? Why are you engaged in this inaccessible, solitary forest in meditation? Fair one, to what family do you belong? Whose daughter are you? What is your name? You can yourself bestow fruits of devotion on others. Then why do you practise these rigid austerities? O goddess, are you the mass of devotions incarnate? Goddess, are you the primordial Nature, the emblem of energy? Have you wielded a form to help the contemplation of your devotees? Or are you the representative of prosperity, the goddess fortune of the three worlds arrived here for the preservation of the world? Are you Sāvitrī herself, the mother of the Vedas, and descended to the earth to be subject to birth in India? Are you Saraswatī, the personal goddess of language or words who was born in India to reveal the knowledge of various kinds to mankind? Who are you among these, I am unable to determine. O auspicious nymph, I need not discuss what goddess you are. Be propitiated with me. O chaste one, if you are propitiated, Nārāyaṇa himself will be propitiated. For he is propitiated, if a chaste woman is propitiated. As the branches are moistened, if the root of a tree is moistened, so the three worlds are always satisfied if Nārāyaṇa is satisfied." The great goddess smiled at the words of the boy and spoke to him sweet words full of honey thus: "O great minded being, I am neither Sāvitrī, the mother of the world nor Lakṣmī nor Saraswatī, the presiding deity of speech. At present I have been born in India as the daughter of the mountain. In my previous birth, I was born in the house of Dakṣa and known by the name of Satī. Hearing the Slanders of my husband from the mouth of my father, I parted with my body by the powers of Yoga.

37-45. O twice-born saint, in this birth also, by virtue of my sanctity, I had attained Śankara but, unfortunately, he left me, reduced Kāma to ashes and departed to some other place. When Śankara went away, through the affliction of my heart and shame I left my father's house, arrived at the coast of the Mandākinī and engaged myself in devotion. Though I gave myself up to austere rites, yet I did not attain the lord of my life. Thereupon I attempted to enter into the pit of fire. I desisted from the act for the time being at your sight. Therefore, go now O Brāhmin, in order that with the desire of obtaining Hara as my husband uppermost in my mind, I may enter into the flame which resembles the fire of eternal destruction and dispel the agony of my mind. Wherever I may be born, at every birth may I get Śiva who is dearer to me than my life as my husband. Every woman desires to get a husband after her heart at every birth. Women are born to secure suitable matches for themselves. This has been ordained in the Vedas. A woman gets the same man as her husband at every birth whom she had secured as such in her previous birth. Similarly the same woman continues to be the wife of a man at every birth. But, alas! even by means of austere devotions, I have not been able to secure the husband, congenial to my heart. With the avowal of the purpose that I would get him in the next birth, I would enter into the flame and thus secure him hereafter. So saying, in the presence of the great god in the shape of a Brāhmin, she entered into the burning flame

of fire. The Brâhmin repeatedly tried to prevent her from her design but she would not listen.

46-52. O great goddess Râdhâ, when Pârvatî entered into the fire, it became cool like sandal through the might of her devotions. O Râdhâ who revelest in Vrindâvan, the daughter of the mountain remained for a while in the fire and then came out when Śiva in the shape of a Brâhmin addressed her thus: ' Good lady, what a wonderful power of asceticism you have got ! But you have no sense at all. Neither your body was consumed by fire, nor did you get the husband as desired by you. You desire to attain the auspicious Śiva as your husband. But supposing you get that incorporeal being, how will your object be accomplished ? O damsel of sweet smiles, you want to marry the destroyer of the world. What is the meaning of all this? Which woman wants to wed the destroyer? O goddess, if by this intended marriage you desire salvation, then your devotion is ineffectual. For you yourself can give salvation. And then, again, that Śiva whom you would wed for the sake of redemption is the destroyer. He cannot grant welfare or salvation. The Volas have put a different meaning upon the word salvation.

53-68. Fair one, if you are determined to have the destroyer as your husband, then surely you will secure the society of Rudra who is fearful to all the worlds. But without the worship of your tutelary deity Harî, there can be no redemption. For it has been said that the recollection of Harî alone is capable of bestowing a good that does not perish. Goddess, now go to your paternal house. By my blessing and as the result of your asceticism, you will behold there the inaccessible Śankara." So saying, the Brâhmin disappeared. Durgâ, also muttering again and again the name of Śiva, went to her paternal house. On the other hand, Himâlaya and Menakâ, hearing of the arrival of Pârvatî, were animated with joy and having engaged a celestial car went to her; and at the command of the king, sandal, aloë, musk and auspicious jars full of fruits and branches were placed on the margin of the royal roads. The foliage of mangoes attached to jars with silken thread looked very beautiful. On all sides of the road, trees of plantains were fixed in a row. On the royal roads, women blessed with their respective husbands and sons also arrived. Virtuous Brâhmins, Munis and Brahmachâris arrived there with leaves, fried rice, paddy, bent grass etc. Many dramatic actresses and female dancers busied themselves with duncing. Elephants, horses etc., well-decorated, arrived there. The best and most praiseworthy priests with graceful, jasmine wreaths in their hands reached there. Simultaneously there was a flourish of music of various kinds as well as the sound of conches. The royal road was besmeared with the dust of vermilion and reverberated with the sound of conches. Then the goddess Durgâ entered into the city and saw that her parents were advancing to her, greatly agitated. There was a thrill of raptures in their body; and tears were freely trickling down their cheeks. At this sight, the goddess with her female associates cheerfully bowed to them. Her parents embraced and blessed her and being subdued by love, said, " O mother, O child." So saying they placed her on the chariot and took her to their house. Pârvatî was welcomed by the women and blessed by the

Brâhmins. Then the king distributed to the bards and the Brâhmins wealth in abundant quantity and caused them to recite various kinds of auspicious verses. The king of the mountains and Menakâ with their daughter passed their days happily in their home.

69-80 Once upon a time the king of the mountains went out to pray at the coast of the Mandâkinî. Menakâ remained in her house with her daughter. At this time, a good singer and dancer who was a mendicant suddenly appeared before Menakâ. He was a decrepit old man. He held with his left hand the horn and with his right hand the small drum shaped like an hour-glass. His body was besmeared with ashes. With a melodious voice, he sang of my virtues and danced; and every now and then he played upon his drum and horn. Hearing the sound, the citizens including the children, old men and women, young men and women flocked there in a body infatuated with joy. They were all enchanted with the melodious and beautiful songs. Menakâ also fainted. Then the goddess Durgâ also swooned and in a state of insensibility found that S'ankara, wielding a trident and an axe, and clad in tiger-skin manifested himself in her heart. Ashes were his ornaments. A lovely wreath of bones was cast round his neck. His charms were spotless; his face was lit up with a smile and had a cheerful aspect. Both his eyes were serene. The five very beautiful faces of the moon-crested lord, the garland in his hand and the sacred thread of snakes were pleasing to the view. He said, "O Pârvatî, solicit the boon desired by you." The daughter of the mountain having thus beheld Hara in her mind mentally adored him and craved a boon thus, "O lord, be my husband yourself." S'ivâ gave her the boon and vanished from her mind. Afterwards, Durgâ failing to see that tranquil appearance in her heart recovered consciousness, opened her eyes and saw the mendicant devoted to music.

81-92 Then Menakâ having heard the song and witnessed the dance of the beggar approached him with a view to give him various kinds of gems deposited in a golden vessel. But the beggar did not accept them. He demanded her daughter as an alms and then danced with joy. Menakâ was at first surprised at his words; but afterwards highly incensed she rebuked him in various ways and asked her relations to turn him out. She also said, "Umâ will be the beloved spouse of Śiva, the lord of the three worlds, the supreme spirit; and this beggar, behold, is demanding her. Turn out this mendicant who has got an evil tongue." In the meantime the king of the mountains, after his devotions were over, came back home and saw that a graceful beggar was standing in the court-yard. On the lovely coast of the Ganges, the king of the mountains, while adoring Nârâyana, could not see his image in spite of his meditations and being over-whelmed with grief returned home. At that time he heard all this news from Manakâ. At first, a gentle smile was visible on his lips; but, later on, it disappeared and he was very angry. Then he commanded his attendants to turn out the mendicant. Thereupon his attendants, far from being able to turn out the beggar, untouchable like the sky and effulgent with the rays of Brahma, could not even approach him. Then the king of mountains saw for a moment that the beggar was the four-handed lord decorated with diadem and

ear-ring and clad in yellow dress. Then he found that he was dark-blue, charming in appearance and clad in a beautiful dress. When he marked him attentively, he found that he had a smiling, lovely face; and all his body was besmeared with sandal. He was inclined to favour his adherents. All the flowers which the king of the mountains had offered to the holder of the mace were found on his body. The lovely frankincense, lamp and sacrificial offerings which he had reverentially presented to the holder of the mace were, (he saw), placed before the mendicant.

93-103. Later on, the king of the mountains perceived for a time that the beggar was vested with two hands, young, dark blue in appearance, in the guise of a cow-herd and holding a flute in his hands. He also saw that he was decked with ornaments and that his crest was adorned with the plumage of peacock. The whole of his body was besmeared with sandal and covered with wild wreaths. He again saw for a moment that the mendicant was clad in tiger-skin, that he was holding a trident and an axe, but he was bedecked with ashes and that he was the moon-crested lord Śankara. His neck was adorned with a pure garland of bones and a sacred threal of snakes. His head was loaded with golden clusters of knotted hair. In the hands he held a small drum shaped like an hour-glass as well as a horn. He had a lovely, tranquil appearance. He was constantly reciting the name of Hari with a wreath of white crystal in his hands. The king of the mountains again saw that for a time the mendicant was shining with the lustre of Brahma in the shape of the radiant sun and vested with three attributes. Afterwards he saw for a moment that he had assumed the form of the fire effulgent with the lustre of Brahma. Then he also beheld in him the delightful and graceful form of the moon. Then for a time he beheld that he was form-less, incorruptible, dissociated from all objects, without desire, the emblem of the supreme spirit and symbol of absolute light. When the king of the mountains thus saw the self-determining Śankara wielding so many forms, with tears of joy in his eyes, and a thrill of raptures in his body he threw himself prostrate on the ground like a club or staff before him. He circumambulated round him reverentially, saluted him repeatedly and approaching him with a cheerful heart beheld him again. Afterwards when the king of the mountains saw the beggar as he had originally appeared, he was bewildered by the illusion of Viṣṇu and forgot all about the different forms which he had witnessed before.

104-115. Then the mendicant again begged alms of the king of the mountains. The satchel or wallet by his side, the red dress which he put on and the musical horn and the small drum in the shape of the hour-glass in his hands became again prominent. The beggar was not inclined to beg any alms other than Durgā. The king of the mountains being bewildered by the illusion of Viṣṇu by no means acceded to his request. The beggar did not accept any thing but disappeared. O my beloved, at that time the mountain and Menakā were disillusioned and came to their senses. Then they thought thus, "Oh! what a wonderful system of creation the lord of the Universe has. In the day, he appeared to us personally like a dream. He defrauded us again and vanished." The gods including Indra etc. seeing the immovable faith of

Himālaya and Menakā became anxious. Then they assembled in the Sumeru mountain at the root of the immortal holy fig tree and hit upon a plan. If the king of the mountains reverentially hand over his daughter to Śiva, he will be at once redeemed. If he goes away leaving the earth which is a mine of gems, then the name, "the mother of gems" as applied to the earth will be quite ineffectual and meaningless. Himālaya after having bestowed his daughter on the holder of the spear in marriage will get rid of the quality of his immovableness, wield a celestial form and surely pass to the domain of Viṣṇu where he will easily attain the form of Hari and be classed among his tenants. A daughter is equal to ten ponds. If any one gives his daughter in marriage to a Brāhmin who does not accept gifts, who is holy, conversant with the Vedas and the Sandhyā rites, who studies the Vedas and is truthful certainly gains the reward which can be secured by the gift of ten ponds. But if the Brāhmin to whom the daughter is given be a house-holder who performs Sandhyā in the morning, noon and evening, who is truthful and conversant with the Vedas, the benefit reaped by the donor is one-half of the last-named benefit.

116-141. And if the person to whom the daughter be given accepts gifts from others, and be void of religious rites in the morning, noon and evening, the donor will still reap fruits to the extent of one half of the last-named benefit. And if the donee be a Brāhmin he ravishes the wives of others, who is a professional beggar, who will still acquire religious merit equivalent to that secured by the gift of one tank. If the donee be without religious rites and treacherous, the donor will still acquire the merit secured by the gift of half a tank. But if the daughter be given to a person similar to a Chāṇḍāl begotten by a Sūdrā upon a vile Brāhmin woman, she proves to be a source of hell. But if the daughter be given to the son of a Brāhmin devoted to Viṣṇu, learned, truthful and dispassionate, the fruit reaped by the donor is equal to the fruit reaped by the gift of thirty tanks. And any one who gives his daughter to such a bride-groom wields a celestial form and lives happily for 60,000 years in the land of Viṣṇu. O my beloved, it is specified in the Vedas that any one who gives his good-natured daughter to Hari or Hara attains the form of Nārāyaṇa. If any magnanimous person devoted to Hari gives his daughter to the son of a Brāhmin out of deference to Viṣṇu, he attains the bondage of Hari. O my darling, the gods, after consultation and due deliberation departed with a view to send Vrihaspati to the house of Himālaya. Subsequently the gods approached the spiritual preceptor of the gods, bowed to him and submitted to him everything thus:—"O Guru, go to the house of Himālaya and blame (Śiva) the wielder of the axe in various ways. Durgā will wed none except the holder of the trident (Śiva). Thus Himālaya, provided that he is made to give his daughter to Hara in marriage against his will shall not reap the benefit commensurate with the gift of his daughter. It follows then, that for the time being he must remain on earth. Therefore, O religious leader, preserve the Earth, the one of endless gems. Thereupon Vrihaspati thrust his hands into his ears, remembered Nārāyaṇa and said, "By no means I shall be able to perform this act." So saying Vrihaspati who was conversant with the Vedas and their auxiliary branches and who was

devoted to Harî and Hara again rebuked the gods saying, "O selfish gods, I am going to tell you truthful words prescribed by the Vedas pregnant with ethical maxims and beneficial in the end. Listen. A sinner who slanders a person (devoted to Harî and Hara), or a Brâhmin who is regarded as a god on earth, or a chaste woman or his own spiritual guide, or an ascetic, or a mendicant or a Brahmachârî, or the gods who constitute the cause of creation will remain in the hell called the Thread of Time so long as the sun and the moon exist, sleep there day and night on saliva, night-soil and urine and be bitten continually by worms where he will scream in agony. A sinner who slanders Brahmâ, the creator of the world, the goddess Durgâ who is the best of female deities, Lakṣmî, Saraswatî, Sîtâ, Tulsî, Gangâ, the Vedas, the mother of the Vedas, a vow, devotion, mystic formula pertaining to worship or the spiritual guide who gives the formula will dwell in the hell called the "blind well" for half the period of the longevity allotted to Brahmâ, where bitten by snakes he will scream dreadfully. Whoever slanders Lord Hṛiṣikeṣa (Viṣṇu, literally, lord of the senses) regarding him as an ordinary god or talks ill of the Purâṇas (which engender faith in Harî and are more praiseworthy than the S'rutis) or blames the cow-herdess, Râdhâ, who sprang out of half of the body of Kṛiṣṇa or the ever-adorable Brâhmins must dwell in the hell called Avaṭoda so long as Brahmâ exists. He dwells there with his feet upwards and face downwards surrounded by snakes. There, bitten by fearful snakes, he screams horribly and oppressed by hunger, he consumes saliva, ordure and urine. Then the fearful myrmidons of Yama in anger thrust torches into his mouth, chastise him in the morning, noon and evening, storm and thunder. He is then very much frightened and with the torments caused by beating he is rendered thirsty and drinks urine to quench his thirst.

142-150. The offspring of the lotus hath said, "In the next Kalpa, only at the commencement of creation by Brahmâ, such a sinner will be released from hell. O gods, by the slander of S'iva, shall I go to hell? Do you request me to render you this benefit? In days gone by, Dakṣa at Brahmâ's command, gave his daughter in marriage to the holder of the spear; but when he slandered S'iva he did not obtain redemption but merely acquired prosperity. Dakṣa unwillingly married his daughter to S'iva and acquired only religious merit. But, for a wonder, he sacrificed the redemption in the shape of the attainment of the form of Viṣṇu, and in lieu of that, he only secured the insignificant bliss of heaven. O gods, let some one among you go to the house of Himâlaya and attain his object by hook or by crook. Let the king of the mountains *unwillingly* give his daughter in marriage to S'iva and thus abide with pleasure in India; for, bear in mind, if he gives his daughter *reverentially* to S'iva, he will surely be redeemed. Subsequently to obtain the consent of Himâlaya to the marriage, the seven Rîṣis will undoubtedly go with Arundhati to the house of the king of the mountains and use coaxing and consolatory language. Durgâ also will accept no husband except S'iva. Therefore in spite of his reluctance, Himâlaya shall have to make over his daughter to S'iva. O gods, I now stated to you the whole case. Now go home. Vrihaspati, so saying, went to the coast of the Mandâkinî.

CHAPTER XII.

1-10 Lord Kriṣṇa said, "The gods then, after discussing the matter among themselves, went to Brahmā and stated everything to the lord of the universe thus:—"O dispenser of the world, Himālaya in the midst of your creation, is regarded as the container of gems. If Himālaya, therefore, be released, the earth will no longer be called the mine of gems. The king of the mountains, if he voluntarily marry his daughter to the holder of the spear, will undoubtedly attain the same form as Nārāyaṇa. Therefore, O lord, go to the house of Himālaya, slander S'iva and pervert the intellect of the mountain. Without you, no one is capable of this act' Brahmā thereupon spoke words delightful to the ears, soft like nectar and full of ethical maxims thus: "O my children, I am incapable of slandering S'iva, an act which is arduous and calculated to destroy prosperity and sow the seed of calamity. Go to S'iva and send him to the house of Himālaya. He will slander himself; and he cannot be polluted by this act. For the slander of others is the cause of destruction. But self-slander increases one's fame." O my dear, the gods thereupon bowed to Brahmā, went to Kailās'a and adored S'iva. Afterwards they submitted the whole affair to the all-merciful Śaṅkara. S'iva smiled, consoled the gods and went to the house of the mountain. The gods were very pleased and went home. The accomplishment of one's desire is the cause of one's happiness, and the frustration of one's design is always distressful.

11-25. Later on, when Himālaya in council was passing his days happily with Pārvatī, Śiva in the guise of a Brāhmin suddenly turned up there with a cheerful mien. He held in his hand the mace and parasol. He was dressed in a lovely manner. His fore-head was impressed with a very bright mark. He held a wreath of crystal and his neck wielded the holy stone (emblem of Viṣṇu) covered with cloth. As soon as Himālaya saw him, he got up from his seat and throwing himself prostrate on the ground saluted reverentially the wonderful guest. Afterwards Himālaya enquired about his welfare and asked the Brāhmin thus, "Lord, who are you? Let me know your antecedents." The best of the Brāhmins respectfully thus answered:—"O king of mountains, I wander over the surface of the globe by adopting the profession of a match-maker (one who negotiates matrimonial alliances). By the boon of my religious preceptor, I have become omniscient and can go anywhere with the speed of mind. You want to bestow your daughter who resembles Kamalā on Śaṅkara whose origin and nature are mysterious. This I know. But that Śaṅkara has neither house nor society nor grace nor virtue. He dwells in the crematorium. He is the lord of all malignant spirits and is famed as a Yogī. He is stark naked. Ashes and snakes constitute his ornaments. He is similar to a catcher of snakes. He is kind only to snakes who represent time or death. He knows nothing about death. This Bhava is ignorant. He is without patrons and friends. His head is covered with golden clusters of hair. He is poor, decrepit and incorruptible. His age is not known. He is a vagrant and hath his home every-where. His neck is adorned with the sacred thread of snakes. He is a mendicant. Therefore, O King of mountains, it does not become you to give your daughter Pārvatī to him. The saints wi

ridicule you when they hear of this matter, You are the best of sages, and you have sprung from the digits of Nārāyaṇa. You should consider this point. O King, you are the Lord of a hundred mountains. Have you no friends or relations? Just refer the matter to your friends and Menakā and hear what they say. Barring Pārvatī, the best of your relations, carefully enquire into the matter of all others. It is useless to ask Pārvatī; for a patient has no taste for medicine and rather likes to eat forbidden articles."

26-38. O you who revel in Vrindāvana, the Brāhmin having said so finished his bath and diet soon and went home with pleasure. Menakā, as she heard the words of the Brāhmin with an afflicted heart, said to Himālaya, "O King of mountains, listen to my words which are delightful in the end and then refer the matter to your kinsmen, the mountains. I will by no means give my daughter to the Mahādeva. O King of mountains, if you do not listen to me, I shall leave your house; or I will die of poison. Or, look, I shall tie Ambikā to my neck and go to the solitary forest. So saying Menakā took Pārvatī to the house of indignation, slept on the earth, abstained from food and wept constantly. At this time Vasiṣṭha with his brothers went to the king of mountains and was followed there by Arundhatī. Then the mountain-king bowed to them, provided them with seats and worshipped them with sixteen ingredients. In that assembly the saints sat down with pleasure. Thereafter Arundhatī went to Menakā whom she found, lying down almost in an unconscious condition. Then the chaste Arundhatī addressed to her gentle and beneficial words thus, "O chaste Menakā, get up. I am Arundhatī, the intellectual daughter of the manes and the daughter-in-law of Brahmā. I have come to your house." Thereupon Menakā got up, bowed low to Arundhatī who was as effulgent as the goddess of fortune and waited on her. Then she addressed her thus, "Ah! How blessed is our existence today. Great is the strength of our pious deeds! for today the wife of Vasiṣṭha, the daughter-in-law of the creator of the world (Brahmā), has graced our house. Goddess, we are your servants. Why out of courtesy did you refer to this house as mine? Today the goddess by virtue of my religious merits has come to see her female servant."

49-48. Then Menakā seated the virtuous Arundhatī on a golden seat, offered her libation for washing the feet and entertained her with sweet-meat. Then she ate something herself along with her daughter. Incidentally, Arundhatī having raised the question of betrothal, engaged herself in giving ethical precept to Menakā with reference to Śiva. On the other hand, the excellent saints, having similarly raised the question of betrothal incidentally set themselves to the task of giving ethical counsel to the king of mountains. The saints said, "O king of mountains, take our blessed advice; bestow your daughter Pārvatī on Śiva and thus attain the position of the father-in-law of the destroyer. O king of mountains, the wielder of the spear will not sue for the hands of your daughter; but Brahmā with a view to the destruction of Tāraka, the demon, carefully explained to Śiva the desirability of the proposed alliance. That best of Yogīs Śankara himself is unwilling to marry; but he has consented to take your daughter

only through the entreaties of Brahmā. And he has consented to marry your daughter on the termination of her asceticism. For both these reasons, the best of saints will marry." Himālaya when he heard the words of the saints smiled and being a little bit frightened modestly spoke to them thus, "O great saints, I do not see any paraphernalia of Śiva, *i.e.* either his prosperity consists in hermitage or his friends or kith and kin. Therefore it does not behove me to give my daughter to this ascetic who has no connexion with the world. You are the sons of Brahmā, conversant with the Vedas. Please tell me what is your opinion on this point.

39-48. If the father through ignorance, avarice or fear bestows his daughter on an unworthy bride-groom, he has to suffer the torments of hell for a hundred years. It follows then that wilfully I shall never bestow my daughter on the holder of the trident. Therefore, O saints, tell me what is proper for me to do. Hearing this, Vasiṣṭha who was conversant with the Vedas and the auxiliary branches of the Vedas addressed to him words prescribed by the Vedas thus :—"O king of the mountains, there are three sorts of statements prescribed by the Vedas and society. An omniscient person, at any place, can know all by virtue of his clear eye of wisdom. A statement which is sweet to the ear only for the time being but untruthful and injurious in the end is used by a person only to his enemy who is by no means edified or enlightened by the same. But a merciful and pious man uses words calculated to give relief in danger and bring happiness in the end to his *friend* and consoles him thereby. A word which is truthful, substantial and beneficial, which sounds like nectar and delightful in the end is the best of all words and approved by all. O best of mountains, these three kinds of words have been sanctioned by ethics. Now tell me what kind of words out of those specified above shall I use to you? O mountain-lord, Śankara, the lord of gods, is devoid of kingdom or material prosperity. His mind at all times is absorbed in the ocean of metaphysical speculation. Like the flashes of transient lightning, the goddess of fortune shines for a moment only in material prosperity which is but a delusion and instantly disappears. How can God who has eternal happiness and who is self-contented have a taste for such prosperity.

(59-71). If a house-holder marries his daughter to a king and if in spite of this she passes her days mournfully on the ground that her husband is not congenial to her heart, the father practically kills his daughter. Kṛvera is the slave of Śiva. How then is Śiva poor? He is capable of destroying the entire creation by a mere twinkle of his eye. The Lord, the wielder of the trident, is void of attributes. He is the supreme Being, God, superior even to nature. He is unconnected with everything and is still associated with all creatures. He is the sole author of destruction. He can wield any form at pleasure, therefore he is incorporeal as well as corporeal. For purpose of creation, preservation and destruction he wields three different forms *viz.*, Brahmā, Viṣṇu and Śiva. Out of these, Brahmā lives in the Brahmā-Loka, Viṣṇu, in the ocean of milk and Śiva, in the Kailāsa. These three forms constitute the essence of Kṛṣṇa. Lord Kṛṣṇa has two arms as well as four. With four hands he lives in the Vaikuṇṭha, and with two hands in the Goloka. Brahmā, Viṣṇu and Śiva are the digits of Kṛṣṇa, the Supreme Being. Among

the gods, some are His digits; others are the digits of his digits. The same Kṛiṣṇa at the time of creation determines himself and at the outset having created Nature impregnated her with his semen. Then she laid an egg out of which emanated a mighty Being (Mahā-Viṣṇu). He is the 16th part of Kṛiṣṇa and is called Mahā-Viṣṇu. Brahmā emanated from the lotus of the navel of this Mahā-Viṣṇu while he was reposing in the waters; and Śankara with the moon on his summit (head) came out of his forehead. Thereafter Viṣṇu sprang out of his left side. O mountain-lord, Brahmā, Viṣṇu, Śiva etc., are all creations of Nature. Nature, the outcome of Kṛiṣṇa, assumes different forms and wantonly being engaged in the task of creation through her digits and parts sustains various images. Rādhā, the mistress of Rāsa (the cow-herd-dance) herself came out of the left side of Kṛiṣṇa. Vānī, the presiding diety of speech, sprang out of his mouth; and Laksmi, the source of all prosperity emanated from his chest.

72-8'. Thereafter Śivā manifested herself out of the accumulated valour of the gods. Śivā having thoroughly extirpated the race of the demons restored to the gods all prosperity which they desired. In a subsequent kalpa, she emanated from the womb of the wife of Dakṣa, was celebrated by the name of Satī and obtained Śiva as her husband. Dakṣa married her to Śiva. Afterwards having heard the slanders against her husband, she parted with her own body by dint of her abstract meditations (Yoga) and took her birth out of the womb of your wife Menakī as the mother of the world. O mountain-lord, this Śivā is at every birth the wife of Śiva and in every age she is celebrated as the symbol of intellect to the wise and as the great mother. She remembers the conditions of her previous birth. She is omniscient, fulfils desires and is herself the image of perfection. Śiva with great care sustains in his body her ashes and bones. If you are prepared to give your daughter to him of your own accord, then please do so immediately. Otherwise she will herself go to her consort. A woman attains that man as her husband who has been singled out for her by fate. This law has been ordained by the Lord of Creation and can be rescinded by none. That metaphysician Sambhu who is self-contented is not particularly anxious for marriage. Only the gods being oppressed a good deal by Tāraka have entreated him in various ways to marry. Therefore Lord Śankara, the ocean of mercy, having witnessed the oppression of the gods and yielding to the prayers of Brahmā, has consented to marry while present in the said assembly of the gods.

83-91. Lord Śiva in the guise of a twice-born (Brāhmin) went to the place allotted to the meditation of your daughter and having witnessed her countless torments, pledged himself to accede to her prayers, granted her a boon using suitable words for her consolation and returned home. Hearing this, the gods including Indra, Lord Nārāyaṇa, Brahmā, Dharma, the saints and Munis assembled together, discussed the matter and deputed us to your place. Arandhatī has preceded us and has already arrived at your place. We shall be highly obliged if you kindly yield to our wishes. You regard our counsel inauspicious for the time being, it is true; but ultimately it is fraught with good results. O mountain-lord, if you voluntarily do not give him your daughter

she is bound to be his bride by predestination. The primeval god who gave the boon to Pârvatî after having arrived at the place of her meditation is the best of all gods. He has no beginning, end or middle; he is the preceptor of the wise, incorruptible, birthless and the best of ascetics. He will ride on a diamond-car along with Nârâyana and go to your place : for the vow of a god can never go amiss.

92-101. O King of mountains, in this world everything from Brahmâ down to an insect is transitory ; but the words of saints are rare and inviolable. Indra, the king of the gods to preserve his vow, unassisted easily clipped the wings of the mountains : the god of Wind also easily broke the summit of Sumeru. Therefore, O Himâlâya, who is there among the mountains so brave as to combat the gods? If any one rashly advances with a view to fight with the gods, the might of the wind will soon hurl him into the bosom of the sea. Therefore, O King of the mountains, if the preservation of only one person entails the destruction of all, then it is proper to hand over that person to the opposite side for the preservation of all property ; only refugees ought not to be surrendered. Moralists have held that for the preservation of a fugitive, the surrender of a son, wife, wealth and even life is desirable. In days of yore, a king named Anarânya by bestowing his daughter in marriage on the son of a Brâhmin was released from the curse of the Brâhmin and thus preserved all his property. The moralists advised the king, a prey to the curse, (who was very much afflicted with sorrow) to perform the above beneficial act. Therefore, O king of mountains, you too should bestow your daughter on Śiva and thus preserve your relations and friends and appease the race of gods." The king of mountains, having heard this, with a heavy heart enquired into the history of king Anarânya and said with a smile, "O Brâhmin, to what race did Anarânya, the best of kings, belong? Why did he preserve all his property by giving his daughter?"

102-110. Vaṣiṣṭha said, 'O king of mountains, Anarânya, the best of kings, came out of the stock of Manu ; he was longevous, pious, the best of Vaiṣṇavas and had a complete mastery over his passions. In days of yore, the pious Manu, the son of the self-existent Brahmâ justly ruled his kingdom for seven yugas and afterwards went to Vaikuṇṭha with his wife Śata-rupâ where he attained the bondage of Harî and was classed among his myrmidons. Afterwards S'warochiṣa Manu came into being and after his death the pious Tâmasa Manu came into prominence. When the period of his jurisdiction was over, Raivata, the wisest was born. After him respectively came into being Châkṣuṣa Manu, then the seventh Manu called Vaivasvata-Manu, then the eighth Manu (the son of the sun) called Sâvarna Manu (who was in his previous birth a king named Suratha descended from Chaitra), then after his demise the ninth Manu called Dakṣasâvarni, then the 10th called Brahma-Sâvarni, then the 11th called Dharma-Sâvarni, the best of Manus, then on his demise, the great Vaiṣṇava, Rudrasâvarni who had subdued his passions ; then after his jurisdiction was over Devasâvarni ; and after him, Indrasâvarni. O best of friends, I have thus given you an account of the origin of the 14 Manus. The period covered by all these Manus is equivalent to one day of Brahmâ.

111-125. O king of mountains, I am now going to give you an account of Indrasâ-varṇi; hear it in detail. This Manu, the best of Manus, was very pious and a great adherent of Gadâdhara. After having justly ruled his kingdom for seven Yugas, he entrusted his government to his son Suchandra and went away for devotion. This Suchandra begat a very powerful son, the graceful S'ri-Niketu. S'ri-Niketu begat a son named Purîṣa-Tara, a great ascetic who begat a son named Gokâ-Mukha. Gokâ-Mukha begat Srimbhala. The last-named begat Vriddha-Sravâ who begat Bhîṣma. Bhîṣma begat Pundarîka who begat Sringî who begat Bhîṣma. Bhîṣma begat Jasaschandra who in point of celebrities acquired by him excelled even the moon. His spotless fame is recited by the gods even upto this day. He begat Varen̄ya who begat Puṇya-raṇya out of whose loins was born the pious, and graceful, Adhararāṇya who begat Mangalārāṇya, a great sage and an ascetic. Being sonless, he went for devotion to the shrine of Puṣkara where after a course of austere meditations lasting for a long time he received a boon from Mahâdeva. By virtue of that boon, he got a son named Anarāṇya who was devoted to Viṣṇu and had subdued his passion. The king handed over the reins of government to him and went away to the forest for devotion. Anarāṇya, the best of kings, became the lord of the earth consisting of seven islands and performed a hundred sacrifices through Bhrigu, his priest. The king Anarāṇya did not wish to attain the transitory position of Indra, on the ground that it was insignificant. He wau-
tonly conquered Indra, subdued Bali and other demon-kings and by dint of his own valour he gloriously developed the system of his government. O King of mountains, afterwards, Anarāṇya begat a hundred sons and a daughter called Padmâ who was as charming as Kamalâ. The king was more attached to his daughter than to his sons. The king had fifty queens, the best of women, most fortunate and possessing a never-fading youth.

126-136. The princess grew up, day by day, in her paternal house and attained puberty. Then the king sent messengers to several places. At this time the Muni named Pippa-lâda while anxious to return to his hermitage, beheld a Gandarbha in that solitary place designed for meditation. This Gandarva was so much infatuated with sexual intercourse with his wife that he had no idea of day or night. The great Muni, when he witnessed this mood of the Gandarbha, was himself smitten with lust and though he was given to religious meditations, yet he was inclined to take a wife. Once upon a time this great Muni went to bathe in the river called Puṣpa-bhadrâ, where he saw Padmâ, the daughter of Anarāṇya who was as enchanting and beautiful as Kamalâ. There he enquired of the people close by as to who she was. They said that she was Padmâ, the daughter of the king Anarāṇya. O Himâlaya, thereupon the Muni bathed, worshipped his tutelary deity Śrîkriṣṇa and with a heart agitated with passion, he went to king Anarāṇya to solicit the hands of that princess. When the king saw the Muni, then with a frightful heart he bowed low to him, offered to him the oblation of honey and milk and reverentially worshipped him. The Muni, out of lust, having accepted everything, sought subsequently the hands of his daughter. Thereupon the king became silent and was unable to speak anything.

The Muni again said to the king, "O king Anarāya, bestow your daughter on me; otherwise by the fire of my curse, I shall reduce everything to ashes. Then, the valour of the Muni obscured every one *i. e.* threw every one into the shade. The king seeing that the Muni was old and decrepit began to weep along with his kinsmen.

137-146. The queens also being at a loss what to do lamented a good deal and the principal queen, the mother of the princess, being agitated with sorrow, fainted. At that time a servant conversant with ethics consoled the king, the queen, his sons and daughters with affectionate terms thus: "O king, either at present or in future you must have to give away your daughter in marriage. It does not therefore behove you to give away your daughter to any one except this Brāhmin. I do it see a better match for your daughter in this world than you Brāhmin. Therefore preserve all your property by giving the princess to the Muni. O king, if you do not consent to the act, all your property will probably be destroyed for the sake of your daughter; therefore it is proper for you to preserve all your things by parting with your daughter. Only a refugee cannot be abandoned." The king having heard the words of the sage continued to weep again and again. Afterwards having decorated his daughter with ornaments, he handed her over to the best of saints. The Muni having accepted her cheerfully went to his hermitage. Then the king renounced the world and went to the forest for devotion. The principal queen died of sorrow occasioned by the separation from her husband and daughter. The ministers, sons and servants almost fainted through the grief of separation from the monarch. Anarāya, with his heart absorbed in the thought of the Lord of Rādhā gave himself up to meditation and having ministered to the Lord of the Cow-world went to the Go-loka. O King of mountains, afterwards his eldest son became a famous king and ruled his subjects as if he were their father.

CHAPTER XLII.

1-20. Vaśiṣṭha said, "O King of mountains, the daughter of Anarāya, by acts, words and thought reverentially served the saint as Lakṣmī serves Nārāyaṇa. Once upon a time, the chaste daughter of Anarāya went to Mandākinī to bathe. By virtue of his talismanic powers, Dharma in the guise of a king beheld her in the way. Thereupon in disguise, he mounted a chariot of gem, decked himself with ornaments of gem and arrived there. His youth was in its prime; and his body was effulgent like that of Cupid. Having seen that graceful and lovely lady, Lord Dharma wanted to know the heart of the Muni's wife and craftily asked her thus: "Fair one, I see you possessing the charms and constant beauty of Lakṣmī. Therefore you are a woman fit for the enjoyment of a king, no doubt. It does not behove you to dwell with the decrepit old man who is your husband. It behoves you to dwell in the heart of kings, after having anointed yourself with sandal and aloe. Therefore, O fair one, leave this Brāhman who is constantly devoted to austerities, conversant with maxims of truth and is about to die. Look at me, the best of kings, adept in sexual intercourse and afflicted with lust. A beautiful damsel attains her beauty by virtue of the pious

deeds which she performed in her previous birth; but that beauty is rendered effectual and worth its name by the embrace given to the girl by a jovial or witty man. I am the husband of a thousand fair damsels and an expert in sexual science. Therefore, O my love, accept me as your slave. If I attain you, I shall leave other wives of mine. O enchantress of my heart, I shall flirt with you in solitary places in every mountain and each river and in every grove redolent of the wind kissing the flowers. Fair one, I alone am capable of dispelling the mental agony from the heart of women who are afflicted with the fever of lust. Therefore bless your life by dallying with me." So saying Dharma dismounting from his car was about to catch hold of her. Then the chaste Padmā thus addressed the malevolent Dharma, "O sinner, O most profound villain in the line of kings, avaunt! If thou hast the face to address me again in a lustful manner, I shall surely reduce thee to ashes. Shall I after leaving Pippalāda, the best of Munis, who has been rendered sacred by his devotions, court a hen-pecked licentious wretch like thyself? The bare touch of a luxurious individual like thee, the meanest of mortals, is calculated to destroy all virtue. There is no sinner greater in the world than a man subdued by a woman. I am as a mother to thee and yet thou ushest words to me as if I were thy wife. Therefore by my curse, thou shalt be reduced in size." Then Dharma, when he heard the words of that virtuous woman, shook off the disguise of a monarch and having wielded his own form thus said with his body quivering, "O mother, I am Dharma, the preceptor of the preceptors of those who know virtue. Chaste one, I regard other women in the light of my mother. I came to you simply to study your heart, and yet by an irony of fate, I have been defrauded. Chaste one, my chastisement has not been improper; I have been rightly served. The punishment of recalcitrants has been ordained by god himself.

21-35. I bow to Kṛiṣṇa, the supreme being who can teach virtue to Dharma (the principle of virtue), who can destroy time, who can be the dispenser of the dispenser (Brahmā). I bow to that Lord Kṛiṣṇa who is able to destroy Śiva, the destroyer in course of time and to create even the creator Brahmā. I bow to Lord Kṛiṣṇa who can destroy Yama, who is the cause of the death of death and who can create and destroy providence. I bow to that eternal Kṛiṣṇa who is the source of curse, pleasure, pain, boon, prosperity, calamity. I bow to that great Lord Kṛiṣṇa who is capable of giving a friend or a foe and causing amity or rupture etc., at whose desire the milk has become white, the water has become cold and the fire has acquired the property of burning. I bow to the Supreme being, Lord Kṛiṣṇa, who has created nature Mahā-Viṣṇu, Brahmā, Viṣṇu, Śiva etc., I bow to that Lord Kṛiṣṇa who is the embodiment of light and yet wields different forms through that light, who is the best of the virtuous and yet void of all attributes. I bow to Lord Kṛiṣṇa, the friend of all, who pervades all, who is the seed of all and who is the soul of the whole universe." So saying, the preceptor of the world took his stand before her. O my dear, then the chaste Padmā knew him to be Dharma and respectfully said, "O lord, you are the witness of all acts; you know the heart of all; you are omniscient and versed in all things. Why then did you defraud your slave

in order to know her heart? O Brahman, the inevitable has happened; I am not to blame for this. O lord, through anger and folly due to my feminine nature I have cursed you; but now I am thinking what will be your fate. Even if the sky, the wind and all the quarters of the globe are destroyed, the words of a chaste woman can never go amiss. On the other hand, if you perish, the whole creation will be destroyed. I am quite at a loss what to do. Yet I shall suggest to you a method. Listen.

36-47. O best of the gods, as on the occasion of the full Moon, the moon-god appears in his entire form or his four feet, so you will maintain your form intact in the Satya Yuga. O Lord, in the Tretâ, one of your feet will wane: in the Dwâpara, two of your feet and in the Kali, three of your feet will disappear. At the end of Kali the only remaining foot of yours will be latent. In the Satya-Yuga, again you will be omnipresent; and in other Yugas you will only manifest yourself in some places. O lord, I am going to describe to you the places of persons wherein you will reside. Listen O prince of virtue, you will dwell completely in the Vaiṣṇavas, Brâhmins, Yatis, pious kings, Brahma-Chârits, chaste women, pure-sages, Vâna-prasthas *i.e.* Brâhmins who in the 3rd stage of their lives retire from all world's affairs for meditation in the woods, beggars, good men, virtuous Vaiṣṇyas, S'ûdras devoted to the service of Brâhmins, people who keep good company and persons of stable disposition, *i.e.* well-regulated principles. In every age, the above people will constitute your receptacle. You will also remain in the holy fig tree, the banyan tree, the holy basil, bael, flowers dedicated to the gods, saints etc. You will also constantly dwell in temples, places frequented by pilgrims, houses of good men, place where the Vedas and the auxiliaries of the Vedas are chanted and in councils. You will also preside over places where the name of Kriṣṇa and his virtues are chanted, heard and sung, where vows are undertaken and sacred acts are performed, where asceticism is practised, justice is administered, sacrifices are made and truth is maintained, where initiation in sacrifices is made, trial takes place, oath is taken, places where foot-prints of cows are left on the soil and also over cow-pens and enclosure of cows. O Brahma, you will not be reduced in such places. Conversely, I am going to tell you the places where you will suffer reduction. Listen.

48-59. Lord, you will suffer deterioration in prostitutes, brothels, murderers and their houses, base-minded people, ignorant men and hypocrites as well as in those who steal the wealth of gods or religious preceptors or Brahmins or virtuous men and likewise in wicked and crafty people, in places designed for carnal intercourse, in gambling houses and in places where kings quarrel. You will suffer degradation in places which are void of the Holy stone, pious men, shrines or the Purânas, in places frequented by robbers and proud men, in places frequented by those who subsist upon the sword, the Deval or the village priest, the bearers of bullocks, those who earn their livelihood by killing animals, women who slander their husbands, hen-packed husbands, Brahmins void of initiation, Gaetrî and faith in Viṣṇu, the vendors of their own persons, daughters or wives, vendors of holy stones, idols, books and land. You will likewise

suffer reduction in persons who betray their friends, in miscreants, traitors, in people who slay or betray the fugitives, in habitual liars, in those who transcend the boundaries of land, in those who perjure out of lust, anger or avarice, in those who do not perform virtuous deeds and who interfere with virtue. O Lord, all this will make good my statement and likewise preserve you. Now I am going to minister to my husband. Be pleased to go home." When the chaste daughter of Anāranya spoke thus, Dharma, the son of Brahmā, cheerfully and gently spoke thus, "Chaste one, you are a blessed woman, devoted to your husband : may you be always happy. You preserved me ; and so, ask a boon and I shall grant it to you.

60-73. Daughter, by my boon, your husband will enjoy constant youth ; he will be clever in sexual intercourse, handsome, virtuous and eloquent. You, too, will be immensely prosperous and possess everlasting youth. Your husband will be more longevous than the sun, more wealthy than Kuvera, more resourceful than Indra, a Vaiṣṇava like Śiva and more accomplished than Kapila. Throughout your life, you will be blessed in respect of your husband whose love you will secure and your house will be more thriving than that of Kuvera. By my boon you will be the mother of sons more handsome and virtuous than Kuvera." O king of mountains, when Dharma paused, the chaste Padmā circumambulated round him, then bowed to him and went home. Dharma blessed her and also went home. Subsequently he praised her before every assembly. When Padmā went home, she constantly sported with her husband now restored to youth by the boon of Dharma in solitude. Afterwards she gave birth to sons more qualified than her husband. O mountain-king, I narrated to you the ancient history showing how Anarāya preserved all his property by giving his daughter to the Muni. You, too, by giving your daughter to the lord of all, should preserve your kinsmen, relations and property. O royal mount, from this day forth, when seven days will expire, the rarest auspicious moment will arrive. On that day the lord of auspicious moments will attain its auspicious position. On that day, the moon-god will be auspiciously united with his son Budha and attain purification by his combination with Rohiṇī. Tārā will also be purified. That day is the monday of the month of Agrahāyana. That day is free from all defect. On that day all planets will cast a favourable glance all round : and the glances of ominous planets will disappear. Marriage on that day secures a suitable bridegroom and brings in a good son. That is a moment which secures immunity from widow-hood and is productive of happiness. There can be no diminution in the nuptial love which shall be deep and lasting by virtue of that auspicious moment. Therefore, O mountain-lord, make over your daughter to Śiva on that auspicious day and thereby acquire celebrity.

74-79. O royal mount, this daughter of yours represents the valour of all the gods. She is adored by the gods ; she is the mother of the world, the supreme goddess, the primordial Nature. Make her over to Śiva, the father of the world. In days of yore she came out of the valour of the gods for their preservation and illumined all the sides with her lustre. Solely through her personal valour and strength, some of the demons were consumed, some were routed and some were reduced to ashes,

others entered into hollows or fainted or sought her protection with grass which they held with their teeth. Subdued by her hideous prowess some became stark-naked, some were astounded, others fought for a long time and eventually passed to Heaven which is free from disease. In olden times, the gods, through *her* prowess, were relieved from their foes. In the age which succeeded this event, the goddess, at the command of Lord Kriṣṇa, acquired her birth as the daughter of Dakṣa.

82-95. Afterwards Dakṣa in due course gave his daughter to the wielder of the spear. By chance, in the sacrifice performed by my father, there was a great quarrel in the council of the gods between Śiva and Dakṣa. Then the three-eyed lord became angry, bowed to Brahmā and went away. Dakṣa, too, was incensed and went home with his relations. Then the displeased Dakṣa performed a sacrifice at his place with great eclat and out of spite did not give to Śiva, any share in the sacrifice. When Satī beheld the ill-treatment to which her husband was subjected by her father, she flushed crimson with rage, sorrowfully rebuked her father and went to her mother. Thereafter the supreme and fore-seeing Satī who is conversant with three ages (the present, the past and the future) related to her mother everything concerning the coming disruption of the ceremony, the defeat of her father and all future events. O royal mountain, she related to her mother an account of the retreat of the gods and gave her a vivid description of the sacrificial ministers and the mountains, the victory of the army of Śiva, her own death and the subsequent travels of her husband to several places who would be overwhelmed with grief by the loss of his wife. She also described to her the origin of a pond from the tears of Śiva. She said that she would again attain Śiva when she would wield another form and then enjoy his society. These events she predicted to her mother; and in spite of the remonstrances of her mother and sisters which she slighted, she went away sorrowfully. Then that accomplished ascetic Satī went to the coast of the Ganges, in a form imperceptible to others, (a condition which she attained by virtue of her yoga). She bathed and worshipped S'ankara. Afterwards she remembered his lotus feet, parted with her frame and entered the oval vessel representing the body of Gandha-Mādan. This goddess, while residing in the Gandha-Mādan, in days of yore, had destroyed all the demons. When the goddess entered into that body, all the gods lamented much. On the other hand the army of S'ankara destroyed the sacrifice of Dakṣa, defeated his party and being overwhelmed with grief went and related the whole affair to Śiva. When Śiva heard this account, he suddenly fainted along with the Rudras. When he regained consciousness after a while, the three-eyed lord got up and went to the coast of Maudākinī where the body of the goddess lay.

CHAPTER XLIII.

1-24. Nārāyaṇa said, " Thereafter Śiva, while going, saw that the lovely form of Satī graceful like the lustre of pure lotus was lying prostrate on the coast of the river. That form wielding a rosary of beads was effulgent like heated gold, burning with lustre and was clad in white. At the sight of this image Śiva was consumed with the fire of the

pang of separation. Though he is the embodiment of all the sciences connected with ontology, yet he lost his consciousness. The deep sorrow occasioned by the loss of his wife tormented even S'ankara, the lord of the best ascetics, the germ of the Vedas, the self contented supreme being. The three-eyel lord, after a while recovered his wits and wanted to speak to her, but the sight of her lotus-face made him oblivious of the subject on which he had a mind to speak. Then he stood transfixed at that place like an immovable piece of stone. Then Śiva, the harbour of the poor and remover of their poverty, with streaming eyes, after the manner of the poor, lamented much and said thus, "O mistress of my life, O my beloved spouse, get up. Nay, get up but once. Fair one behold ! I am your husband S'ankara. I have come to you. I grant good things ; I am the lord of every one ; I am the image of all ; I am the source of success ; I am the universal spirit ; but, O my beloved, without you, I am but a corpse. My dear, you represent the strength of all objects. Sheltered by you, I was vested with strength. Now devoid of strength, my will has become paralysed so that I am powerless to do any act and I have been reduced to a corpse. Wise nymph, whoever does not know the nature of primordial energy criticizes it. He alone should be abandoned by you, O goddess of energy. Why then did you abandon *me*, my love ? O mistress of my life, Brahmā himself, Viṣṇu and I are entirely subject to your control. With a smiling face, deign to cast a glance at me and using words like honey relieve my heart. My dear, with interesting and sweet dialogues and by sprinkling on me the water of delicious and honeyed glances, relieve my afflicted heart ; and looking at me from a distance, quickly accost me with sweet and affectionate words. Why do you not address your helpless Śva who is lamenting so much ? My dear, you are supreme and the refuge of my life. Get up soon. You give harbour to the world and you are the mother of the universe. Therefore, O goddess, I modestly entreat you to get up. O daughter of Dakṣa, get up. Will you not open your eyes and see even once your own Śiva lamenting your loss ? Fair one, you should not go away and thus leave me and my life in the lurch. O chaste one, get up. Why are you not ministering to me today ? O mother of the gods, why do you knowingly break the vows ?" Lamenting thus and afflicted with grief, he held the dead body of his beloved wife to his breast and kissed and embraced it again and again. Śiva pressed his lips to the lips of his beloved, his breast to her breast and embracing her repeatedly swooned again. When he regained his senses, he got up hastily in sorrow and though he is the spiritual guide of the preceptors of the wise, he ran like a lunatic. Afterwards, like one void of intelligence, he held the corpse of his wife resembling a golden image and rambled over the seven islands, human localities and deserts, mountains and seven oceans. Afterwards in India by the side of the mountain containing 100 summits in the solitude of the Jambu islands, at the root of the immortal banian tree he wandered, here and there, on the coast of the river and lamented loudly saying, "O Satī ! O virtuous one !" A tank was created out of the tears which flowed copiously from his eyes. It was called the pond of tears. There the munis pray. The pond is two yojans wide. It is a lovely place frequented by pilgrims.

O king of mountains, ablution in this pond absolves a person from re-birth. A dip in the tank at once relieves a man from the sins of a hundred births and enables him to quit his mortal frame and go to the land of Harî.

25-32. Afterwards the great Yogî Sîva left the tank and with a heart agitated with the pang of separation revolved round the world for one year full. O mountain king, the places where the limbs dropping from the body of Satî fell were celebrated by the name of Siddha-Piṭha which yields all desire. Afterwards Sîva performed the funerals of the remaining body of Pârvatî and constructed a garland of her bones with which he decked his neck. Sîva every day reverentially applied to his body the ashes of the body of Satî and again fainted saying, "O mistress of my soul, O Satî." Then the self-existent lord Sîva who is also self-contented and who has secured the fulfilment of all his desires became quite helpless, a prey to the agony caused by separation and forgot the supreme being, the eternal spirit. The gods seeing that Sîva was lying down near the huge fig-tree, went to him astonished. Lord Nârâyaṇa whose lotus feet are constantly adorned by Lakṣmî arrived at that place mounted on a diamond chariot with his attendants. He was decked with gems, clad in yellow and vested with four hands. He had a smiling and cheerful face and was decorated with wild wreaths. At that time, Dharma, Adharma, Ananta, the gods and the great saints, rushing hastily, assembled at the spot, bowed low to Harî and took their seats:

34-45. Then Harî, the lord and spiritual guide of the wise, held the senseless Śîva to his breast and with consolatory words addressed him thus, "O Śîva, how could you, being the supreme being, become possibly impatient like an ordinary man? I am going to tell you metaphysical, beneficial, substantial doctrines likely to kill sorrow. O Śîva, you are the dispenser of Brahmâ and you are omniscient. You represent the system of wisdom and knowledge and are the emblem of the sentient soul or animate being. All metaphysical truths subsist in you; and yet must I console you. For when life is in peril, even the ignorant can console the wise. It is the practice in society that people console one another in emergency. All attributes are harboured by delusion; this is why attributes occasion pleasure and pain. This is why the powerful delusion of Viṣṇu oppresses people vested with attributes. O Śîva, in evil times, sorrow, grief, fear and other injurious agencies crop up. But when the bad days eventually make way for good days, all the evil agencies stated above disappear. Then prosperity, pleasure and pride multiply; but savants regard them as transitory as dream." O king of mountains, the three-eyed lord, when he heard the words of Harî, opened his three eyes and said, "O magnanimous being, I see you as an embodiment of glory. I pray you tell me who you are. Who are these by your side? What is your name? What are their names? Who is Satî? Who am I? To whom are you speaking and what? Why have I come here? Where shall I go to? What are you speaking to me? Where will they go to? Please answer all these questions." O mountain, when Lord Harî heard this, he wept with his adherents and anointed Śîva

with his tears. The tears of Harî and Hara created a shrine likely to sanctify the three worlds.

46-55. When that shrine came into existence behind the Aṣṭa mountain, near the immortal fig-tree, it was reserved for meditation likely to grant salvation to the ascetics. Then Harî, being ready again to administer counsel to the gods, Munis and those who had subdued their passions on meta-physical subjects spoke thus, "O S'iva, you are supreme, eternal, and full of wisdom and happiness. You are the ocean of knowledge. At this time a prey to sorrow, you have lost the excellent wisdom that you ever possessed. Listen; I am going to lecture you on Ontology. O Śiva, in this world, good and bad days constantly rotate. Good and bad days occasion worldly (natural) misery and happiness. Pleasure, pride, heroism infatuation, passion, prosperity, desire and envy derive their genesis from happiness; and mental agitation and fear spring from grief and sorrow. O S'iva, these are destroyed, when the cause is destroyed. O S'iva, good and bad days are the result of Karma. Karma is controlled by asceticism; and good and bad deeds are controlled by Karma: asceticism is controlled by disposition and disposition by practice. This practice is secured by company which is the result of good deeds. O S'iva, mind is the cause of both virtue and vice; and mind, which is the best of passions is the product of my digits. O S'iva, you, I and the lord of creation Brahmā are the progenitors of all; only through modification of attributes as images, we receive different nomenclatures. O S'iva, this Brahma is of two kinds, one vested with attributes; the other, void of attributes. When Brahma is subject to delusion, he has attributes; when he is free from delusion, he is void of attributes.

56-67. The Lord is self-willed. He creates everything at his pleasure. The faculty of his desire is called Nature and is eternal. This Nature gave birth to the whole world. Some hold there is one Brahma, the emblem of eternal light. Others hold, Brahma is of two kinds, Prakriti and Puruṣa. These who hold that Brahma is one, maintain that Brahmā is the cause of all and transeends both Prakriti and Puruṣa, both of whom emanate from Him; or, they maintain that the same Brahmā wilfully divided himself into two parts. That force is Nature productive of all other forces. When the supreme Brahma is attached to the faculty of desire, he is vested with attributes and described as natural. When He is not so associated, he is described as void of all attributes and unrestrained. That Eternal Deity is the supreme spirit, constant, the refuge, the lord, the witness of all. He is omnipresent and gives fruits in respect of everything. O Lord his body is two-fold; one is eternal and the other natural. The former is immortal and the latter, mortal. O lord, your body and mine are eternal; but the bodies of those who spring from our digits are destructible and unreal. The Rudras are the offspring of your digits; and the beings having the forms of Viṣṇu are the offsprings of my digits. I have two forms, one vested with two arms; and the other, with four arms. As the four handed lord, I preside over the Vaikuṇṭha with Lakṣmî and my adherents. With two hands, I preside over the Goloka with the cow-herds and Râdhâ. Those who hold that Brahma has two distinct forms maintain that both

the forms are pre-eminent. Puruṣa is eternal; and so is goddess Prakriti. O Śiva, they are the parents of the world and both are always connected with one another. Both of them take forms voluntarily; and they at will become formless, too. Voluntarily, they assume different kinds of forms.

68-78. The Prakriti (Nature) is as pre-eminent as Puruṣa. Therefore, if you wish to get Satī, you had better recite her hymns. O Śiva, you had better adore the mother of the world with the ode which is mentioned in Kāṇwa-S'akha and which in days of yore I have given to Durvāsā. O Śiva, may your grief be dispelled by my blessings and likewise the pain (caused by separation from your wife) the cause of your bereavement, disappear. O king of mountains, when Harī paused, Śiva reverentially and with folded palms bowed to Lord Kṛiṣṇa and Brahma and eulogised Nature thus. 'O eternal goddess, you are the supreme spirit: you are the source of perfect happiness. You are the image of Brahma and celebrated by the name of Brāhmi. Therefore be propitiated with me. O Durgā, the destroyer of calamities, you have destroyed the demon Durga. You confer blessings. You are like a new boat to enable a person to cross the sea of the world. Therefore, O good nymph, be propitiated with an individual who has been merged in the sea of the world. O goddess, who canst take all kinds of forms, you represent the seed of the world. You are the mistress and receptacle of everything and confer on people the boon of victory. O omniscient goddess, be propitiated with me. O all virtuous nymph, you are the emblem of blessings; you are the source and container of all good. Therefore be propitiated with me. O mother of the world, you are the emblem of sleep, indulgence, forgiveness, purity, contentment, development, mercy, victory and great delusion. Therefore be propitiated with me. O goddess, merciful to your votaries, you are the emblem of peace, forbearance and the intellect of all people. You are the index of hunger, thirst, wisdom and memory. Therefore, O goddess, be propitiated with me.

79-90. O mother of the Vedas, you are the image and cause of all the Vedas. You give the Vedas and represent all the Vedāṅgis. Therefore be propitiated with me. O delusion of Viṣṇu, you are the Lakṣmī seated in the lap of Nārāyaṇa and you sit on the chest of Brahmā in the shape of Saraswatī, and you occupy my lap as the great goddess of delusion. O friend of the poor, you represent the measure of time including its divisions, Kāṣṭhīs (a Kāṣṭhī = 3 seconds). You give results of actions to every body. Therefore, O goddess, be propitiated with me. O good nymph, you are the cause of all energy and occupy the heart of Lord Kṛiṣṇa as Rādhā. You are to Kṛiṣṇa more endeared than his life and he constantly worships you. Be propitiated with me. O goddess, you represent fame and are the source of all fame. You are the image of all the gods. You have created everything in the garb of a woman and you have wielded the form of a woman through the digits of your digits. Therefore, O goddess, be propitiated with me. O blessed nymph, you are the cause, the image and source of all prosperity; therefore, O all-happy goddess, be pleased with me. O celebrated goddess, you are adored by distinguished sages; therefore relent. O goddess, you are the receptacle of the whole world

and you represent the castle (the container of gems) and you represent the animate as well as the inanimate creation. O accomplished nymph, you are the image, source and cause of all success. Therefore, O goddess, relent. O great goddess, people differ in the commentaries or interpretations of all religious books; therefore, goddess, forgive whatever I have said knowingly or unknowingly. Some of the savants hold that Nature is superior to Puruṣa and others hold the contrary: in a word, different views give rise to conflicting commentaries.

91-107. Goddess, in olden times, the indomitable Madhu-Kaiṭabha was about to kill promptly Brahmā seated in the lotus of the navel of Mahā-Viṣṇu. At that time, you held out an assurance to Govinda saying that you would destroy the demons and preserve Brahmā; and this, at the intercession of Brahmā who was eulogising you. Then Hari assisted by you who represented energy killed both the demons. Through your help, one may be a god; but, without you, I am godless. O queen of the gods, in old times when I swooned and fell from the sky in my fight with the demons, then you preserved me along with Viṣṇu. At present, I am consumed by the fire of bereavement. O, preserve me. O great goddess, purchase me with the price of your vision "(i. e. manifest yourself before me)" Śiva paused after this prayer. All at once, the ten-handed goddess manifested herself before his eyes and was seated on a chariot of gem in the sky. Her body vied with the heated gold in the splendour of hue. She was decorated with ornaments of gem. She had a smiling and yet cheerful appearance. She was Satī, the mother of the world-Śiva, in the pain of his bereavement, when he beheld the ten handed goddess wept and quickly represented to her the pangs of separation which he was experiencing. He again adored her and showing to her the wreath of bones and ornaments of ashes tried most modestly to appease the goddess. Then Hari, Brahmā, Dharma, Ananta the godly saints and all others said "O goddess, console Śiva." So saying, they eulogised the eternal goddess, who was appeased with their hymns. The goddess, Nature, who was as dear to Śiva as his life mercifully said to him (Śiva), the lord of her life, 'O Śiva dearer to me than my life, compose yourself. Lord, you are the Supreme Being, the spiritual head of the meditative ascetics and the husband of mine at every birth. O great god, I shall be your wife after my birth out of the womb of Menakā, the wife of Himālaya. Better relieve yourself of the pang of separation.'" Thus consoling Śiva, she disappeared. The gods also having consoled Śiva who was hanging down his head with shame went home. Then Śiva, with his heart filled with rapture, went to the Kailāsa, banished from his mind the anxiety caused by the fever of bereavement and danced with his retinue. A person who studies this ode to Nature composed by Śiva is never separated from his wife at any birth and after having tasted the pleasures of this life goes to the abode of Śiva. He unquestionably attains the four-fold objects of human pursuit, viz, virtue, wealth, enjoyment and beatitude.

CHAPTER XLIV.

1-10. Lord Kṛṣṇa said, "When Himālaya heard the words of Vasiṣṭha, he was astonished along with his wife and ministers. Then

the goddess Pārvatī having herself heard those words indulged in a hearty laugh. On the other hand, Arundhatī sought to console Menakā who was weeping and afflicted with hunger. The latter dismissed the grief from her mind, entertained Arundhatī to many kinds of delicacies. She then partook of meal herself. Afterwards with a light heart she took part in many auspicious ceremonies. O my spouse, Himālaya was also relieved at the command of Vasiṣṭha and sent letters to many places relating to the marriage of his daughter. Afterwards, he sent an auspicious letter to Śiva and caused many objects to be distributed and musical instruments to be played upon. Fair one, the king of mountains caused many hills to be constructed of betel leaves and flattened rice and got excavated several ponds consisting of oil, ghee, curd, molasses, honey, milk, fresh ghee. He like-wise ordered most carefully the preparation of cakes called Swastika, sugar balls, cakes of wheat-flour and cakes boiled with ghee. On that auspicious day he secured many kinds of cloths consecrated by fire, moon-stones, gems, corals, gold, silver and other articles and duly performed many auspicious deeds.

11-23. Afterwards the hilly woman applied themselves to the task of making toilet for Pārvatī. They bathed her and decked her with a pair of clothes. They applied graceful lac dye to the members of her feet, drew lines of painting with cosmetics on her cheek. They likewise applied lamp-black to her eyes, decorated her with ornaments of gem and good clothes and placed in her hands a looking-glass with bent grass and barley or sunned rice. They prepared also a graceful chignon for her head interwoven with silken thread, slightly curving towards the left side. O Rādhā, at this time the excellent gods escorting the three-eyed lord who was seated on a chariot arrived at Himālaya's house. The king of the mountains with a view to greet them with greater esteem sent for revered Brāhmīns and his subjects, the mountains. Afterwards at the command of Himālaya, in the court-yard of the city, a row of plantain-trees conjoined with jack-leaves interwoven with silken thread were planted; and fruits and flowers were beautifully prominent on those trees. At the root of those trees were placed jars full of water associated with jasmine leaves, sandal, musk, and fragrant saffron, whereby the beauty of the court-yard was enhanced. Then Himālaya seeing the gods before him bowed to them and ordered his servants to provide them with thrones of gem. Lord Nārāyaṇa who had four hands hastily descended from the car and sat down with his retinue in that council. He was decorated with various kinds of ornaments made of gems. His four-handed followers tended him by brandishing white chowries with handles of diamond. He was ministered to in that assembly by the best of saints and gods. At that time his lotus-face looked cheerful and with a view to favour his votaries, he sat down and joined that assembly. Afterwards Brahmā and the gods took their seats by his side; and saints and sages also graced that auspicious place with pleasure.

24-38. At this time Śiva alighted from the car, took up his quarters in the house of gem and witnessed the charms of the city. Then old

women, girls, young damsels and other ladies of the town, decked with gems arrived there to see Śiva. Some held in their hands vermilion; others held boxes of betel or collyrium or cloth. Others were either half-decorated or denuded of half of their ornaments. Others were wholly devoid of ornaments. Others were fully equipped with jewels. Every one came to that mountainous mansion with joy and lingered there. In this way the enchanting daughters of the aints, gods, snakes, Gandharvas, hills and kings arrived also. Then Rambhā and other celestial whores arrived by turns. Menakā with her daughters saw the bride-groom Śiva. At that time they saw that the hue of the body of Śiva was bright like that of the graceful flower champak. He had at that time only one face and two eyes. He was decked with gems and had a smiling, and hence, cheerful appearance. He was brightly conspicuous by a pure diadem of gem associated with jasmine flowers which adorned his head; and he was decked with musk, sandal, aloe and fragrant saffron. He was likewise decked with a pair of matchless clothes consecrated by fire. The clothes were fine, invaluable and wonderful, whereby his grace was enhanced. He is the preceptor of the spiritual guides of the Yogis, self-determining, transcending all attributes, emblematic of the lustre of Brahmā and eternal. He held at that time in his hand a diamond looking-glass. He is formless; the variation of attributes alone gives him different forms. He is the cause of creation, preservation and destruction of the world; only he redeems the fallen in the world. He is the container, the seed, the master and the life of all. He is a witness to all deeds, the supreme being, void of all desires, indestructible, without beginning, end or middle. He is the origin and image of the entire creation. Menakā when she beheld this grace of her son-in-law was pleased and relieved of her sorrows. The other young women, at the sight of his beauty, eulogised him saying, "Blessed is he, blessed is he." Some of the girls were simply astonished and said, "How lucky is Durgā! Since we attained the age of discretion, we have never witnessed such a bride-groom.

39-53. Some women beheld Śiva with eyes wide-open; some fainted at his sight; others slandered their respective husbands or desired to secure Śiva as their husband or wept with raptures at his sight or being excited with lust were stupefied. The gods were pleased at the sight of his grace. Then the Gandharvas sang and the Apsarās danced. At this time the musicians played upon delightful musical instrument of various sorts with a great dexterity. At that time the serving maids of the Seraglio decked with gems seated Durgā on a seat of gem and subsequently bringing her outside caused her to circumambulate round Śiva. The gods beheld the goddess Pārvatī with all her limbs decorated and with her colour vieing with heated gold in splendour. They saw that Durgā possessed a graceful chignon. Her cheek was decked with lines of paintings with cosmetics; her forehead was marked with vermilion mixed with musk, which added to her grace. Her brow was round like the moon and brightened with marks of sandal. Her breast was adorned with a pure wreath of gems. Without casting her eyes elsewhere, she was constantly looking at the three-eyed Lord with side-long glances. She had a smiling appearance, by which the charm of her glances was enhanced. Her arms were decked with armlets and bracelets: the extremities of her

cheeks were graced with carvings. Her face was kindled with the lustre of her teeth looking like excellent pearls. Her lips shamed the *bimbas*; her feet were decorated with resounding anklets and *Pāṣaka*. She put on a pair of invaluable clothes interwoven with incomparably graceful and picturesque figures. Her hands gracefully held lotuses meant for sports reflected in diamond looking-glasses. The whole of her body was annointed with aloe, sandal, musk and saffron. Then every one beheld the primordial mother of the world with pleasure. The three-eyed lord also beheld her with pleasure with the corner of his eyes.

54-59. Seeing that he was the exact counterpart of *Satī*, the pang of his bereavement was removed. Then *Śiva* having set his heart entirely upon *Durgā* banished everything else from his memory. There was a thrill of rapture in his body. Tears of joy flowed from his eyes. At that time the king of mountains arrived with the priest and reverentially welcomed or hailed the bride-groom *Śiva* with celestial graceful incense, libations for washing the feet, wreaths, clothes and sandal. Then by incantations of the *Vedas*, he bestowed his daughter on *Śiva* in marriage. O *Rādhā*, thereafter the king of mountains gave to *Śankara* a hundred thousand heads of cow, blankets interwoven with gems, a thousand excellent elephants with iron-goods, 30 lakhs of well-furnished horses, one lakh submissive maid-servants decked with pure gems, a hundred twice-born boys who were like brothers to *Pārvatī* and a hundred good-looking cars constructed with excellent gems. *Śankara* after having uttered *Swastī*, or the particle of benediction to *Pārvatī*, accepted the articles offered by *Himālaya* with esteem and pleasure. *Himālaya* after having bestowed his daughter on *Śiva* very modestly and with folded palms eulogised *Śiva* according to the hymn stated by *Mādhyan-din-Śākha* thus, "O destroyer of the sacrifice of *Dakṣa*, you relieve people from the ocean of hell. You represent the soul of every one: you are the lord of all. Your body thrills with raptures caused by religious zeal. You are the ocean of attributes; you transcend attributes; you are vested with attributes; you are the lord and cause of attributes; you are the best of those who possess attributes. Therefore, O most blessed being, relent. O container of asceticism, you are the image and the cause of *Yoga* (concentration of mind with a view to meditation); you know *Yoga*; you are the lord and cause of *Yogīs* (meditative or contemplative saints): you are the best of ascetics. Therefore relent. O preserver, you are the cause and origin of absolute destruction of the world. You have no match; and you are the seed of creation again after the dissolution of the world. Relent towards me. O lord, you are the image, the source, the seed and container of virtue. Your essence and soul consist in virtue; and you are the great harbour of the world." When *Himālaya* paused after the hymn, the gods and the saints praised him loudly. O *Rādhā*, whoever attentively reads the ode composed by *Himālaya* receives his desired need from *Śiva*.

CHAPTER XLV.

1-11. Lord *Kṛiṣṇa* said, "Then the lord *Śiva* after having fixed or consecrated the fire according to the method prescribed by the *Vedas* put *Pārvatī* on his left side and set himself to the task of performing the

sacrifice. O you who revel in the Vrindâvana, after the sacrifice was over he gave a hundred pieces of gold to the Brâhmins as their priestly fee. Then the women of the hills brought lamps, performed auspicious deeds and took Śiva and Pârvatî to the interior of the house. Then with pleasure, they shouted words of victory, performed the auspicious ceremony of Nirmanchhan (or greetings ?) and with their bodies animated with joy and with smiling mien looked at Śiva. Śankara when he entered into the house meant for the married couple to pass the night with their friends saw that 16 women, in the prime of their youth gorgeously clad and decked with gems, were seated in the bridal chamber. Their bodies were annointed with sandal and aloe paste, musk and saffron : the grace of their glances was enhanced by their smiling and hence cheerful aspects. They put on very fine garments. Their foreheads were marked with lovely vermilion. Their figures from head to foot were very graceful and possessed the colour of the lovely Champak. No one was able to count the number of the daughters of the gods, snakes and Munis that were present on the occasion. Śiva occupied a seat of gem offered by the damsels. Then by turns they used to Śiva words sweet like nectar. First Saraswatî said, "O Śiva, now you have obtained Satî who is dearer to you than your life. Therefore, O lord of time, pass your time by giving embraces to your dear spouse and by looking at her lunar face, the fairest part of the body. By my blessing, henceforth you will never be separated.

12-20. Lakṣmî said, "O lord of gods, now dismiss shame from your mind and hold that Satî to your heart by whose separation you nearly lost your life. You need not be ashamed of the women assembled here. You need not sorrow any more. Now take food yourself, feed Satî, rinse your mouth and then reverentially take betel-leaves mixed with camphor. Jâhnavî said, "O Śankara, take this golden comb and polish the hair of your wife. The good fortune of a woman in securing a suitable person as her husband is very delightful to her. Ratî said, "O god, in securing Pârvatî, you have been exceptionally lucky. Why did you without any cause reduce the lord of my life to ashes ? O lord, restore to life Kâma, the source of lust and relieve me of the pangs of bereavment. O ocean of mercy, you know the pain of separation and, knowing this, why did you in anger consume the lord of my life ? So saying Ratî gave to Śiva the ashes of Kâma tied in a piece of cloth and wept loudly saying, "Oh my lord ! Oh my lord !" Then Hari, the ocean of mercy, hearing the lamentation went to Śiva's wedding-room along with Brahmâ, Dharma and other gods. Śiva got up hastily from his seat when he saw Hari, Brahmâ, Dharma and the gods and said to them with folded palms, "what is your command in the matter of Ratî ?" Hari when he heard the words of Śankara said, "O Rûdra, restore Kâma to life." So saying he left that place. The goddesses also entreated Śiva modestly in various ways to revive Kâma ; when rejuvenated by the nectared glances of the wielder of the spear, Kâma manifested himself out of the heap of ashes. When Ratî saw Kâma restored to life with his floral dart and a smiling mien, she bowed low before the lotus feet of Śiva a hundred times. Then Kâma eulogised Śiva according to the Śrutis, sacred scriptures or the esoteric Sâstras, that is, hymns stated by the Āgama in various ways and bowed prostrate before him. Then he went away from that place and bowing

low to Lord Hari and other gods mixed with them. The gods blessed Kâma, conversed with him kindly and said, "O Cupid, people live and die in time. The inevitable can never be avoided." Then the king of mountains feasted most hospitably Nârâyana and other gods and allotted proper places to them for their sleep.

27-43 Then Śiva seated Pârvatî on his left side in the wedding room, cheerfully entertained her to sweets and then himself took his food. Then Diti, the mother of the gods with a smiling face, affectionately and merrily spoke thus: "O Śiva, after having feasted Pârvatî, provide her with water for purification and oblige me thereby. Nuptial love is so very rare." Śachî said, "Why should you be so much ashamed of your beloved spouse, when you bewailed the loss of Satî for a long time, held her dead body to your breast and roamed throughout the world in several places, Lopâ-mudrâ said, "O Śiva, this practice is enforced by ladies in the wedding-room that the bride-groom should offer betel-leaves to his bride and then lie down with her. Arundhatî said, "Śiva, Menakâ was unwilling to give her daughter to you. It was I who caused her to make you this gift. Therefore propitiate your bride with consolatory words and dally with her." Abalyâ said, "O god, you have got rid of your old age and become young again. Therefore Menakâ consented to give her daughter to you." Tulasî said, "Lord, in olden days, you abandoned Satî and lately consumed Kâma. Why then did you send Vasiṣṭha as a messenger, being solicitous for the hands of the same Satî?" Swâhâ said, "O Śiva, by no means answer the questions, put by the ladies. I advise you to maintain a studious silence; for it is sanctioned by custom that women of the town, at the time of wedding, assume an impudent behaviour. Rohinî said, "O lord adept in sexual science, gratify the desire of Pârvatî. You should now become lustful and help your spouse to cross the ocean of lust." The Earth said, "O omiscient lord, you know the condition of women oppressed by lust. A woman does not preserve her husband. The latter always preserves his wife." Śatarupâ said, "O Śambhu, a hungry man is never satisfied except with food. A person should do those things whereby his wife is appeased. Sanjñâ said, "O my female associates, light a diamond lamp, prepare betel leaves and get ready a lovely bed in a solitary place. Then send Śiva there with Pârvatî". Lord Kṛiṣṇa said, "The incorruptible lord Śankara, the leader of the spiritual guides of the ascetics, when he heard the words of the ladies said, "O goddesses, you should not use such words to me. Why should you (who are the mothers of the world) display such sort of levity to your son?" The celestial damsels when they heard the words of Śiva were abashed and respectfully maintained the attitude of pictured toys. Then lord Śankara ate sweet-meat, rinsed his mouth and cheerfully chewed betel leaves incensed with camphor along with his spouse.

48-51 Śiva also sat on the diamond throne offered by Menakâ and witnessed joyously the beauty of the house. He saw that the house was lighted up with hundreds of diamond lamps and on all sides ornamented with pearls and gems, diamond cups and jars. In some places he found diamond lamps and white chowries and in other places he observed sandal

aloe, and bedsteads of flowers, perfumed with musk. Vis'wa-Karmâ had constructed the house with the best of gems and adorned it with good many pictures. Some places were inlaid with best diamonds. In other places were constructed figures of the lovely Vaikuṇṭha, the Vrindâ-vana, the sphere of the Râsa, the Kailâsa or the heaven of Indras. This sight pleased Śiva very much. O darling of my life, at day-break musicians played upon different sorts of musical instruments. Then the lords of all (i. e. the gods) got up, dressed themselves, mounted their conveyances and prepared to go to the Kailâsa. At that time Dharma at the command of Nârâyana arrived at the Vâsara, the room in which the married couple are led to pass their nights along with their friends and addressed suitable words to Śankara, the preceptor of the yogis thus, "O lord of ghosts, get up. May you be blessed! At this auspicious moment, remember Lord Harî and start with Pârvatî." Then Śiva opened his eyes and saw that Dharma was standing before him. Hearing his words he soon got up and started at the auspicious moment. Śiva, the lord of gods, the ocean of mercy prepared to start with Pârvatî. Thereupon Menakâ loudly wept and said, "O ocean of mercy, O lord who is liable to be easily propitiated, kindly forgive a thousand faults of Pârvatî (dearer to me than my life) and maintain her carefully. She is at every birth the slave of your lotus feet and either in dream or in her senses, she thinks of none except the Lord.

58-70. O conquerer of death, the recitation of your ode sends a thrill across the frame of Umâ and causes her to shed tears of joy. Your slander shuts her mouth and reduces her to a corpse. So saying Menakâ handed over Pârvatî to Śiva at once, wept loudly and fainted before Śiva and Śivâ. The wives of the gods also fainted when they heard the lamentations of Pârvatî. Śiva himself, the lord of ascetics and other gods wept by virtue of the delusion caused in his mind by Viṣṇu. At this time Himâlâya quickly arrived there, affectionately embraced Pârvatî, lamented loudly and said, "child, where are you going by causing a gap in the Himâlâya? My heart bursts when I call to my mind again and again the recitation of your virtues." So saying he handed her over to Śiva and with his son and subjects the mountain wept loudly off and on. Then the Lord Nârâyana, the ocean of mercy, busied himself with consoling each and every one by virtue of his metaphysical knowledge. Because Pârvatî wept, all the women, Munis and gods wept with their wives and followers. Then the gods fleeting like the mind, ready to go promptly to the Kailâsa, arrived in a moment at the house of Śiva with very great glee. On their departure, the wives of the gods and Munis to perform auspicious rites, held lamps in their hands and quickly followed suit. The wives of the wind, Kuvera, Sukra, Vrihaspati and Durvâsâ, Anusuyâ, the wife of Atri, the wives of the moon-god and thousands of goddesses, serpents, nymphs and girls of the Munis also reached that place, (Kailâsa). No one could possibly count these nymphs.

71-80. All these ladies ushered in Hara and Durgâ into the house and seated Śankara on a lovely throne of gem. Then lord Śiva cheerfully pointed out to Satî his former dwelling and said O Satî, do you remember this former house from which you went to your paternal house. In your former birth, you were the daughter of Dakṣa; and now you are the daughter

of the mountain. I remind you of the fact, though I am sure you know the condition of your former birth. My beloved, tell me if you remember that." Sati smiled when he heard the words and said, "O lord of gods, I remember all. Hold your peace, I pray you, at this time." After this sort of conversation, lord Śiva entertained Nārāyaṇa etc. who were much relieved with many kinds of delicacies. After eating, the gods well decorated with gems bowed to the moon crested Lord Śiva with their wives and went home. Then Śiva himself bowed low to Hari and Brahmā who embraced and blessed him in return and went away. After a while, Himālaya and Menakā called their son Maināka and said to him, "We bless you, son: go and fetch Pārvatī and Śiva soon." The said Maināka when he heard the words of his parents soon went to Kailāsa and brought back Śiva and Pārvatī. Then, hearing of their arrival, children, old women, young damsels and hills rushed with very great pleasure to see them. The smiling Menakā with her two sons and daughters-in-law, and Himālaya with great pleasure ran to see Pārvatī. Thereafter the goddess Gaurī alighted from the car, cheerfully bowed to her parents and elders whose sight immersed her in the sea of joy. Manakā held Pārvatī in her lap and fluttered with joy. The sight of his daughter pleased Himālaya also a good deal. Afterwards in great glee he took his daughter home, offered a throne of diamond to the holder of the spear (Śiva) and cheered his followers with oblations of honey and milk. The lord (with the moon on his head) and his wife were constantly worshipped with 16 ingredients and Śiva stayed at his father-in-law's with his retinue. Thus, O Rādhā, I related to you the auspicious event of the marriage of Śankara calculated to destroy grief and bring happiness. Now what do you wish to hear again?

CHAPTER XLVI.

1-15. Rādhā said, O Lord, tell me when Ś'ankara revived the husband of Rati who was dead for a long time, what did she do joyfully after having attained him again? The separation from the husband is more painful to a woman than death; but re-union gives the rarest happiness. And what did the Lord Śiva do, after having regained Śati (lost to him for a long time) by the auspicious act of marriage? The bereavement of a wife is most painful to a man; but re-union gives him greater pleasure than his restoration to life. Therefore how did the re-union of Rati with her husband after a long course of separation, and the re-union of Śiva with his wife after his pangs of bereavement contribute to the happiness of both? O Lord, I am very much anxious to hear of the matter. You are the best of sages; so kindly narrate the subject to me accurately. The re-union of the goddess of energy with Śiva, and the re-union of Rati with Kāma are matters the recitation of which destroys grief and secures all sorts of blessings. Nārāyaṇa said, "When Rādhā paused with a smile, Lord Kṛṣṇa also smiled and said, "O Rādhā, when the lustful Rati got back Kāma, she brought him from the wedding room of Śiva to her own house and with a view to sexual intercourse carefully made her toilet. She also dressed her husband with the help of her female attendants. The god Kāma, expert in sexual intercourse

realised the feelings of Rati, rode on a diamond car and along with her, left his house and went to the woods. Afterwards he enjoyed her society in the lovely mountains, every great or small river, every island, or the coast of the ocean in the graceful bower of flowers, and at the solitary root of the holy fig-tree near El-Dorado (land of gold). Lastly he revelled with her in the midst of the wood of blooming flowers in places reverberating with the hum of bees or the sound of male cuckoos, in places fanned by redolent winds charged with aqueous vapours. There according to the measure of Kalā, a division of time according to 38 Kāṣṭhās or about 8 seconds, he indulged in sexual intercourse likely to enchant women.

16-29. The god Kāma enjoyed the society of Ratî at that place for a hundred celestial years. At that time his heart was so much engrossed or taken up by his wife that he had no idea of day and night. The young god and the young nymph got constantly united with one another and lingered there with great pleasure. None of them desisted from the act of intercourse. That pleasure banished from the heart of Ratî the pangs of separation; in a word, this sort of excess is by no means a matter of wonder. For if a person gets back his stolen property, he does not want to part with that property for a moment. O Rādhā I thus narrated to you the incident which relieved the sorrows of Ratî. Now I am going to tell you the history of the incomparable amours of Śiva and Śakti, which is very wonderful, desirable and as sweet as nectar to the ears. The recitation of this event alleviates grief and secures happiness and virtue. While Śiva was living at his father-in-law's place, once upon a time, at his own instance, with a view to flirt with Pārvatî he rode on a car of diamond well equipped with the paraphernalia of gem, inlaid with diamonds and constructed by Viśva Karmā and went with her to the woods. There-after with pleasure and with a heart full of lust he enjoyed the society of Pārvatî in the mountains of Śita-Śringa, Surasāna Malaya and Gandha Mādan, in the grove of Nandana, in the graceful woods of Pīṇḍra, Pūṇḍāraka, Andhaka, Pūṣpabhadra, Pāri-bhadra, Bhadra and Kalinga in each of the coasts of the oceans at the graceful root of the holy fig tree by the side of the mountain of Asta where in days of yore he had lamented after having left Satî (reduced to a corpse) and in other solitary places void of beasts and birds. Afterwards Śiva joyfully pointed out to her the places on the surface of the globe where he had wandered along with the corpse of Satî. As this association lasting even for a long time failed to satisfy the pair, Śiva, the father of the world, indulged in the great act of sexual intercourse which lasted for a thousand years. The great Śiva who transcends illusion and is the lord of illusion was deluded by virtue of his own illusion and owing to the excess of pleasure caused by the carnal act, he had no idea of day and night, though he is a great Yōgî and the creator of time.

30-44. At that time, Pārvatî (who is the direct emblem of energy) and the powerful Śankara were not in the least exhausted by the above act; on the other hand, their intolerable sufferings which were occasioned by a long course of separation were removed. At that time they slept on a bed covered with flowers and with their heart animated with joy and with their bodies thrilling with raptures, they were pierced with the

darts of Cupid, fainted and thus passed their days. Both of them who were expert in sexual science were rendered stark-naked through excess of pleasure; and their bodies were marked with the injuries inflicted by teeth and nails. The sandal-paste, aloe-paste and musk of their bodies and the vermilion on the forehead of Pârvatî disappeared; the garland of both were torn and the chignon of Gaurî was relaxed. O fair one, at the time of intercourse her anklet, bracelet, anklet and earrings continued to resound. Both were equally vested with energy and through the accession of energy due to the excess of enjoyment, the bed of flower was trampled down by the movements of their feet. The earth being overloaded with the energy of Śiva, the supporter of the world, was about to be rent asunder and quaked along with mountains, forests and oceans. The god Ananta was burdened with the weight of the earth. The weight of Ananta oppressed Nârâyaṇa in the shape of a tortoise. Afterwards oppressed by the weight of the tortoise the winds which constitute the refuge and life of all became paralysed, whereupon, the gods including Brahmâ who saw that the three worlds were bewildered with fear met together, took shelter with the Lord of the Vaikuṇṭha and represented everything before his lotus-feet. The lord Hari said to Brahmâ, "O Brahmâ, this is not the proper time to interfere with the intercourse of Hara and Pârvatî. Look! Every act begins in time and ends in time. After the lapse of a thousand years, Śankara will himself desist; now, none will be able to interrupt him in his act of lust. Particularly, if any one somehow effects a separation between the god and his wife in their amorous act, he must himself suffer the pangs of separation from his wife.

45-60. And that sinner in this world will forfeit wisdom, celebrity and fortune and in the end must dwell in the hell called the thread of time for a lakh of years. In olden times, the great Muni Durvāsâ, having separated the lustful Indra from Rambhâ, had to part with his own wife. Afterwards Indra by praying Śiva for 1000 celestial years attained Rambhâ and was thus relieved from the pangs of bereavement. Again, Vrihaspati had caused a breach in the association of Kâma and Ghritâchî with the result that the moon-god stole his wife in the course of six months. Thereupon Vrihaspati prayed Śiva, battled for the sake of his wife Târâ, got her back pregnant and was thus relieved from his sorrow. In this way the great Muni Gautama interfered with the carnal intercourse of the moon-god with Rohinî and had to part from his wife. Afterwards at the holy place called the Puṣkara, he prayed Śiva for 1000 celestial years, got back Ahalyâ and was thus relieved of his pangs. Again, the young Muni Vivâṇḍaka having disturbed a certain sage who was associated with his own wife in a solitary place in the day had, after the lapse of a time, to part with his son. Afterwards by ministering to Śiva, he got back his son and was consoled. And king Haris Chandra having prevented a certain helpless agriculturist who was united in solitude with a S'ûdra woman from the act of sexual intercourse reaped consequences which I am going to describe to you below. Listen. The great saint Vis'vâ-Mitra very easily deprived him of his wife, son and kingdom and turned him out. Thereupon the king worshipped lord Śiva, the source of all prosperity and very soon arrived with his retinue at the Vaikuṇṭha, my domain. In days of yore, Ajâmilâ

the greatest of saints having been united with a Vṛiṣālî, i. e. an unmarried girl 12 years old, a barren woman or a S'udra woman, no god through fear could prevent him from his purposes. Afterwards, the said Ajâmila after he had finished the act was bewildered and in distress remembered my name, whereupon he at once came to my kingdom. Therefore, O Brâhman, the result of every act, good or bad is determined by fate. That Niṣeka (predestinarianism) is stronger than Providence or Brahmâ. I also give fruits of Niṣeka which no body can trans-gress. This act of enjoyment by Śiva must last for a 1,000 years, as fixed by destiny. From the being who gives fruits of the Niṣeka, he has obtained this boon of sexual enjoyment lasting so long. After the lapse of a thousand years, Indra will go there and see that his semen should drop to the ground. This is inevitable.

61-71. From that semen the auspicious Kârtika would derive his birth. I am always the emblem of your prosperity. So long as I am by your side, you need not be afraid of anything. Now go with the gods and let the lord Śiva enjoy the society of Pârvatî in that solitary place. The husband of Kamalâ having said so went to his seraglio and the gods went home. On the other hand Śiva was also engaged in the sexual act." Saint Nârâyana said, 'Lord Kriṣṇa having said so to the glancing, smiling Râdhâ went along with her to the sandal forest. That place is very solitary, incensed by the refreshing wind, teeming with groves, and reverberating with the hum of bees and sound of cuckoos. It was therefore very enchanting to women. Lord Kriṣṇa enjoyed the society of Râdhâ in that place containing floral beds. Enraptured by her association with Kriṣṇa, Râdhâ at once fainted; and Kriṣṇa by the bare touch of her body swooned like-wise. O saint, Râdhâ and the Lord of the sphere became paralysed through the pleasures of sexual intercourse and being intimately associated with one another, they spent their time there. Now what do you want to hear more?' O Nârada, whoever with wrapt attention hears this auspicious account is never dissociated from his friends. And if a person being immersed in the ocean of sorrow caused by the separation from his son, family, good servants or friends listens to it for a month, he surely attains the object desired by him. Sâta said, "The great sage, the son of Dharma, having paused, Nârada, the godly saint, being excited with curiosity, further queried him thus."

CHAPTER XLVII.

1-12. Nârada said, "O ocean of mercy, when the amorous pastimes were over, what further questions were put by Râdhâ to Lord Hari? What was said by Hari to him? Please reveal this matter to me." Nârâyana said, "Lord Hari there-after finished his enjoyments with Râdhâ and sat down at the root of the graceful holy fig-tree. Then Râdhâ questioned the smiling, lovely Hari anent the pleasing, mysterious account of the humiliation of Indra thus: "O Lord, I have now heard about the fame of the wielder of the spear, his humiliation which was due to chance, the humiliation of Pârvatî and her wedding with Śiva. Now I wish to hear the account of the humiliation of Indra. O Lord of the universe, please narrate to me by turns the history of the humili-

liation of others also." S'rî Kriṣṇa said, "Fair one, listen to the story of the humiliation of the king of gods, celebrated throughout the three worlds. It is just like a drop of nectar to the ears and very pleasing. In days of yore Indra the lord of a hundred sacrifices, with pride and glee having performed a hundred sacrifices, was vested with prosperity and became the officer of all the gods. Then as a result of his devotion his prosperity increased day by day : and Vrihaspati initiated him in the perfect mantras. Afterwards this great Mantra was recited by Indra for a hundred years. As he accomplished or perfected the Mantra, his object was gained. Then Indra, being infatuated with prosperity, slighted the goddess Nature, the emblem of Brahma. She became angry and cursed the lord of gods saying, "You will be cursed by your spiritual guide." Once upon a time Indra, the king of gods, being bewildered by the curse of Nature, while seated in his council, did not stand up at the sight of his Guru or bow to him. Therefore Vrihaspati was offended. He did not sit down there : but he returned home in disgust. Keenly realising his disgrace, he could not even remain with Târâ but went to the forest for devotion.

13-26. The sorrowful Vrihaspati heartily desired the dissolution of the prosperity of Indra. When Indra came to his senses, he said, "Where is my Guru gone ?" So saying he hastily got up from his throne, went to Târâ, the wife of his spiritual preceptor, and with reverential inclination of his shoulders he bowed to her. Then with folded palms he represented to her the whole story and loudly wept again and again. Târâ also wept when she witnessed the lamentations of her son and said, "O child, go home. At this time you will not be able to see the face of your Guru. When your evil days are over, you will get back your Guru and prosperity. Now reap the consequences proportionate to your folly and wickedness. And know it for certain that your spiritual guide is displeased when your days are bad and pleased when the days are good. O Indra, good days are the cause of happiness and bad days, the cause of misery." So saying, Târâ the chaste paused. Then Indra having gone to bathe to the lovely coast of Mandâkinî witnessed there the approach of Ahalyâ, fair, smiling and possessing huge buttocks and slanting glances. Indra seeing her bulky hips and lovely pair of nipples was excited with passion and was suddenly spellbound. O mistress of my life, Indra shortly afterwards recovered from his trance, gave up bathing and assuming the form of her husband approached Ahalyâ. Then the licentious Indra dragged her by her wet dress and thus committed sexual intercourse with her in several ways pleasing to a woman. The wife of the Muni was rendered senseless and drowsy with lust and paralysed through excess of pleasure. The lord of the gods also lost his volition as he was over-powered by the excess of his enjoyments. My dear, at this time the Muni, after his devotions were over, came into the house and seeing that both of them were engaged in sexual intercourse became angry and flushed crimson like a fire-brand. But as he was particularly wise, he did not disturb their carnal pleasure, though highly incensed.

27-35. Then Indra, when he recovered, observed the best of Munis burning with anger and standing before him as if he were the personal embodiment of time. Thereupon he held his lotus feet. At that time

the face and the eyes of the Muni became red with anger. And yet seeing that Indra sought the protection of his feet through fear, he did not kill him, but addressed him thus using words fraught with ethical maxims : O Indra, fie upon you! For you are the best of the gods, a savant, the grandson of the creator of the world and the son of Kas'yapâ. And yet how has your intellect been perverted? Dakṣa himself is your maternal grandfather: the chaste Aditi is your mother. From this I know that character is determined by Karma and has no regard for the rites observed in one's race. Therefore, O Indra, as you have become attached to the vagina in spite of your omniscience and wisdom, you will get 1,000 vaginas in your body. For one year full, your body will remain in this condition: afterwards by praying the sun, your vaginas will be converted into eyes. And, O fool, as thou hast defiled my darling spouse, so even at this moment through my curse and the anger of thy offended spiritual guide, thou shalt be deprived of thy prosperity. O foolish god, through fear of losing my friend and on the entreaties of my great friend, thy Guru, the valorous Vrihaspati, I did not kill you. O king of gods, now go home. The good and the evil spring from one's Karma."

36-45. Then Indra, by the advice of the great Muni, went to the holy place called Puṣkara, reverentially worshipped the sun and was cured of his vaginas. On the other hand, addressing Ahalyâ who crouched before his feet, the great Muni Gautama said, "You had better go to the forest and assuming the shape of a stone dwell there for a long time. My darling, Indra has enjoyed you in the innocence of your heart, and this I have happened to know. And yet when another person has enjoyed your society, you can no longer be accepted by me. Therefore, wretch, go away from this place. O Ahalyâ, through lust or otherwise if the semen of another man enters, as a dispensation of providence, into the womb of a woman, she may be purified and I tell you the method. If she is enjoyed by another man while she is free from lust she is not defiled and can be purified by penance; and if she *lustfully* surrenders her person to another man, she should be forsaken. She can be only purified after she had reaped the consequences of her Karma. She cannot cook food for the gods or the manes; nor can she worship them. For 60,000 years she lives in the hell called the thread of time. Then Ahalyâ, at the words of her husband, was frightened, bowed to him saying, "O my husband! O my husband! and went to the forest. Then the spouse of the Muni, after having reaped the consequences of her act for 60,000 years, was at once purified by the touch of the feet of the lord Râma. Thereupon she wielded a form which could enchant the three worlds and went to Gautama. The great Muni took back the fair lady on her return. Fair one, now I am going to tell you in detail the wonderful account of Indra which is the occasion of virtue and the bane of sins. Listen.

46-57. Once upon a time, the wrath of the spiritual guide and the contempt of nature entailed upon the senseless Indra the sin of the murder of a Brâhmin. O goddess, Indra (being abandoned by his Guru, oppressed by the demons and affrighted) sought the protection of Brahmâ, the spiritual leader of the world. Then at the command of Brahmâ,

the bewildered Indra appointed Vis'wa-rûpa as his priest and as providence would have it, he reposed trust in him. After a while, the clever Indra perceived the bad intention of Vis'wa-rûpa, the son of the daughter of the demon and at once cut-off his head with a sharp arrow. The sage Twaṣṭâ, the father of Vis'wa-rûpa was incensed at the news and, in order to create enemies for Indra, he performed a sacrifice : and from the sacrificial pit came out a great demon called Vritra, who in a rage continued to persecute the gods freely. Indra, the vanquisher of demons, with a view to chastise his enemy constructed the hideous thunder with the bones of the great Muni Dadhîchi and killed Vritrâ-Sura who was a thorn in the way of the gods. Whereupon Brahma-hatyâ (murder of a Brâhmin incarnate), clad in scarlet and in the guise of an old woman rushed towards the be-wildered Indra. Her body was as huge as seven palm-trees one above the other : and the row of her teeth was as fearful as the blades of a plough. Her appearance showed that her throat, lips and palate were constantly parched. She wielded a scimitar and was strong and merciless. She ran towards the frightened, oppressed, and disarmed Indra. At first he fled, then lost his senses and fainted. Later on, as Indra beheld the hideous spectre by his side, he remembered again and again the lotus feet of his Guru and entered into the slender fibre of the stalk of lotus of the Mânasa-pond. Therein Brahma-hatyâ was unable to enter through the curse of Brahmâ. So she lingered on the branches of the holy fig-tree situated on the coast of the sacred pool of Mânasa.

58-68. On the other hand, the powerful Nahuṣa having conquered the kingdom of heaven solicited the goddess Śachî from the gods. She was much frightened to hear this and sought the protection of Târâ, the wife of the spiritual leader of the gods. Whereupon Târâ rebuked her husband and asked him to protect Śachî, his servant's wife. Then Vrihaspatî consoled Śachî, joyfully went to the lake of Mânasa and said to the aggrieved, bewildered Indra, " Child, get up. So long as I remain by your side, you need not fear anything. I, your spiritual guide, have come. That you can know from the tone of my voice. Indra, the source of all success, recognising the voice of his Guru, quitted his slender form and got up soon. Seeing that his Guru effulgent like the sun was appeased and free from anger, Indra rushed and joyfully and respectfully bowed before his feet. Vrihaspati, subdued by love and softening at the piteous condition of the weeping, frightened and prostrate Indra, embraced him affectionately and wept. The lord of the gods, finding that Vrihaspati was appeased and weeping, adored him with folded palms and with reverential inclination of his shoulders. With his body thrilling with raptures he said, " O lord, excuse my fault. O ocean of mercy, be propitiated with me. Look ! if the servants err, every now and then, a good master is never offended with them. Strong or weak, which person is unable to chastise his servant, wife or pupil ? O god, out of 3 crores of gods I alone am foolish but, by your grace, I had attained the condition of the best of the gods and you have always kindly nourished me.

69-82. You are yourself the grandson of Brahmâ ; I am but a worm by your side. You can destroy all and then create everything again. Vrihaspati was much pleased with the hymn of Indra. His face and eyes

showed that he was appeased. He then addressed him complacently thus: "O blessed being, compose yourself. May your fortune last for ever! You shall be four times as lucky as you were before. Go to heaven and rule your kingdom. O child Indra, by my grace your enemy will be destroyed. Now go and see the chaste goddess Śachî." So saying, as Vrihaspati was about to go away, he saw before him the hideous and intolerable being Brahma-Hatyâ. Indra was frightened as he saw her and sought the protection of his Guru. Vrihaspati was also much afraid and remembered Hari, the destroyer of Madhu. At this time, there was a voice from the sky, short but pregnant with meaning to the following effect "O Guru, by the gift of Râdhâ's amulet called the conqueror of the world (Samsâra Vijaya) calculated to remove all kinds of evil, you had better preserve your disciple." Vrihaspati heard it. Then Vrihaspati who was affectionate to his disciple gave him the amulet and immediately with a shout reduced Brahma-Hatyâ to ashes. Afterwards the Guru with his disciple went to heaven and realised the bad condition of Indra caused by his enemies. Śachî hearing the arrival of her husband, joyfully approached him and reverentially bowed before the feet of her Guru. She then bowed to her husband. O my dear, at this time, the gods, saints and Muuis hearing of the arrival of Indra, poured in from all directions with their heart pulsating with joy. Indra on his part, depicted Vis'va-Karmâ to construct Heaven again and that divine architect completed the construction of the lovely city in one year full. That city constructed with excellent gems and being ornamented with wonderful diamonds looked very lovely indeed. Nay, it was incomparable in the world: but Indra was not, even then, satisfied.

83-95. Vis'va-Karmâ unable to go away without his command, with an aggrieved heart, sought the protection of Brahmâ who, knowing his purpose thus addressed him, "O god, to-morrow you will be relieved from your task". Hearing this, the divine architect soon went back to Heaven. On the other hand, Brahmâ went to the Vaikûṇṭha, bowed to Hari and announced his will. Hari consoled Brahmâ, sent him back to the Brahma-loka, wielded the form of a child, and arrived at Heaven's gate. He held in his hand a parasol and a staff put on a white dress and fixed a bright mark on his forehead. He was dwarfish, smiling and very lovely. He looked like a child, but he was wiser and more clever than an old man. The dispenser of even the creator, the source of all prosperity, Hari himself arrived at the threshold of Indra and said to the warder "O warder soon go to Indra and tell him that a Brâhmin has arrived at the gate to see him. The warder, went accordingly and told Indra who came hastily and saw the Brâhmin boy. He saw that the smiling Brâhmin was full of the lustre of Brahma. The boys and girls prompted by curiosity and with faces beaming with smiles had surrounded him. Indra reverentially bowed to Hari in the guise of a child: and Hari, kind to his adherents, cheerfully blessed him. Indra having greeted the Brâhmin boy with oblations of honey and milk &c., asked him, "O lord, tell me the cause of your arrival." That Brâhmin who was the Guru of the Guru even of Vrihaspati, when he heard the words of Indra replied with words which were as deep as the voice of the clouds thus "O king of the gods, I have heard about the construction of

your wonderful city: and so I have come to see you and refer you to some points I desire to know. O king of the gods, in how many years do you wish to get your city constructed and what more engineering will Vis'wa-Karmâ display in the matter?

96-108. O best of gods, no Indra before you was capable of effecting such a construction." Indra infatuated with the wine of prosperity and hearing the words of the boy laughed loudly and asked him again, "O Brâhmin boy, please reveal to me, how many Indras or Viṣva-Karmâs, you have seen and about how many you have heard." The Brâhmin boy, having heard the words of Indra laughed in his turn and addressed Indra using words delightful to the ears like nectar thus: "Child, I know your father, Prajâ-pati Kas'yapa and your grandfather Marichi, the saint whose wealth consisted in his devotions. I know also lord Brahmâ, the offspring of the navel of Viṣṇu and I know the virtuous Viṣṇu, the preserver of Brahmâ. O king of the gods, I also know of that dreadful dissolution of the world turning it into a huge mass of water void of all animals. Indeed, no one can say how many kinds of creation, or universes or ages are there and in each universe how many Brahmâs, Viṣṇus or S'ivas exist. O king of gods, the servants hold that it is possible to count the particles of sand or the currents of rain-water but no one can count the Indras. Indra's longevity and jurisdiction consist of seven yugas according to the Divine standard of calculation; and the period covered by 28 Indras is equivalent to one day and night of Brahmâ. Brahmâ's longevity consists of 108 years according to the above standard. Child, not to talk of the number of Indras, there is no end of those Brahmâs. None can calculate those universes each of which contains a Brahmâ, Viṣṇu and S'iva. As an artificial boat floats on the waters of the world, so the Brahmândas float on the pure water, arising out of the pores of the skin of Mahâ Viṣṇu.

108-122. Like the pores of Mahâ-Viṣṇu, the universes are count-less, which contain many gods like yourself." While the best of beings was speaking thus, at that place a row of ants happened to pass by that way in the form of a bow. Then the Brâhmin, when he saw them, laughed loudly: but he said nothing and kept quiet like one too deep in his nature. Indra, when he witnessed the laugh of the Brâhmin boy and heard his ballad was astonished. His palate, lips and throat became dry and he again asked, "O Brâhmin, why did you laugh? And who are you in the guise of a boy? You seem to me to be the ocean of virtue obscured by delusion." The Brâhmin boy, hearing the words of Indra, addressed him thus using words pregnant with metaphysical doctrines and ethical maxims "I laughed at the sight of the ants. The cause is mysterious. Do not query me on the subject which contains the germ of sorrow and is otherwise a fruitful source of your wisdom. That mysterious subject strikes an axe at the root of the tree of the world, and serves like an excellent lamp to people obscured by the darkness of ignorance. It can very rarely be secured even by adepts. It is the life of Yogis versed in the Vedas and calculated to crush the pride of fools." The Brâhmin boy having said so paused with a smile

and lingered there whereupon Indra with his lips, throat and palate parched again asked him, "O son of a Brâhmin, soon reveal to me the old, mysterious subject which dispels darkness like the lamp of wisdom. I do not know who are you in the guise of a boy; you seem to be the personification of accumulated wisdom. Hari in the guise of a Brâhmin, hearing this, again resumed the subject relating to wisdom rarely to be acquired even by the Yogis thus, "O Indra, I saw the ants, passing in a line one by one; each of them was an Indra on one occasion by virtue of his Karma. Now in course of time after a series of births, these creatures have attained the condition of ants.

123-136. Persons led by Karma either go to the stainless Vaikûṇṭha or to the domain of Brahmâ or Śiva or to Heaven or to a place similar to Heaven or to the nether world (Pâtâl or the hideous hell) where people are consigned to sufferings. Through Karma alone, people are born as boars or as small animals or spring out of the womb of female beasts or birds. Through Karma, a person attains the womb of an insect, the condition of a tree, the position of a Brâhmin or a god or Indra or Brahmâ or acquires happiness or sorrow or becomes a master or a servant. Through Karma, he ascends a ladder, becomes a king or gets disease or acquires beauty or deformity or attains the condition of a monster. This Karma is subservient to character which in its turn is controlled by habit. All these metaphysical maxims which have been just announced lead to happiness and final beatitude. They constitute the essence of all things and help a person to cross the ocean of hell. Death deputed by time is at the top of the list; for all the animate and inanimate objects of the world, O Indra, are transitory like dream. O Indra, the good and the evil which attend a person are destructible like bubbles of water. They rotate constantly like wheels. This is why servants are not attached to them. "The great Vipra (learned-Brâhmin) having said so lingered in that assembly; and the king of the gods came to regard himself as a very insignificant individual. At this time, a very old and great ascetic arrived at that place. He was great in wisdom and years. The great Muni was dressed in the skin of a black deer. He had clusters of knotted hair on his head and had a bright mark on his forehead. There was a circle of hair on his chest. His head was shaded by a parasol made of grass, the cluster of hair on his chest was intact but appeared to have been uprooted in some places. The Muni of the above description arrived in their midst and took his seat there like a lump of stone.

137-149. The great Indra when he saw the Brâhmin (the new arrival) joyfully bowed to him, reverentially worshipped him with the offer of oblations of honey and milk, humbly enquired into his welfare and with pleasure and esteem offered to him the hospitalities due to a guest. Then the Vipra-boy communed with him and modestly related to him everything as desired by Indra." The boy said, "O Brâhmin, whence have you come? Tell me what is your name? What is the cause of your arrival? At this time, where is your home? O Muni, what is the meaning of the parasol of grass over your head and why in your chest has the incomparable circle of hair been uprooted to a certain

extent? If you are kind to me, reveal to me everything in brief. All this wonderful matter, I am curious to hear." The great Muni, hearing the words of the boy, gladly stated his case before Indra. He said, "O Brâhmin, my name is Lomaś'a. The cause of my arrival is to see Indra. As I am short-lived, I have not decided to build my house anywhere or to marry or to secure any sort of living. At present, begging is my only livelihood. To shield myself against rain and the sun, I hold that parasol or umbrella over my head. And listen to the reason why I wield a circle of hair on my chest. It is a source of fear to the people of the world and likewise productive of wisdom. The fall of one Indra causes the extraction of one hair from my chest. This is why the hairs in the middle have been uprooted, (indicating the fall of so many Indras). In this way, as soon as the other half of the period allotted to Brahmâ expires I am destined to die. O Brahmin, when endless Brahmâs die, it follows that I am short-lived. Therefore what is the use of a wife, son or house?

150-161. When the mere twinkle of the eyes of Hari causes the fall of a Brahmâ, it necessarily follows that everything is unreal. This is why I am always thinking of the incomparable lotus-feet of Hari. The bondage of Lord Hari is very rarely to be secured. Faith in Hari is greater than redemption. All prosperity is transient like a dream and interferes with one's belief in Hari. Sâmbhu, the good spiritual guide, has imparted to me this excellent knowledge, and, void of faith, I do not wish to attain even the four kinds of redemption, Sâ-lokya etc." The Muni, so saying, went to Śiva; and Hari in the guise of a boy also disappeared. O great goddess, Indra was astonished to behold this wonderful phenomenon which appeared to him just like a dream. He had no longer the slightest desire to secure worldly prosperity. Afterwards the lord of a hundred sacrifices (Indra) sent for Viś'va-Karmâ, used to him sweet words, presented to him a large number of gems (as much as could be possibly desired) and after a display of hospitality sent him home. Thus acquiring wisdom and desirous to gain redemption, he entrusted the charge of his kingdom to his son and was about to proceed to the forest. Then Śachî, beholding her husband on his way to renunciation, was overwhelmed with grief; and oppressed by fear and sorrow, she sought the protection of her spiritual guide. The lustful goddess induced Vrihaspati to turn up there by representing to him all the facts of the case and according to the rules of ethics she comforted Indra. The spiritual guide himself composed a science dealing with the method how to control the husband or the wife and affectionately expounded its doctrines to Indra. The lord of language (Vrihaspati) communicated to him ethical maxims of different kinds. O goddess, thus I narrated to you everything connected with the humiliation of Indra: and you yourself have witnessed his disgrace on the occasion of the sacrifice performed by Nanda.

CHAPTER XLVIII.

1-13. Râdhâ said, "Lord, I heard of Indra's humiliation as stated by you. Now I wish to hear accurately the account relating to the humiliation of the sun". Lord Kriṣṇa said "Once upon a time, the sun

rose and set. After sunset the demons Mālī and Sumālī attempted to shed light. Fair one, the sun-god thereupon came to know that through the lustre of the demons there would be no approach of night : and so he became angry and with his spear he easily struck them. Whereupon they swooned and fell on the earth. Afterwards Lord Śankara, kind to his adherents, realised their danger and by virtue of his great wisdom restored them to life. Thereupon the demons, with a glad heart, bowed to Śiva and went home ; and Śiva, burning with rage, ran to destroy the sun. The sun, beholding that Hara, the lord of destruction, was desirous to kill him, ran away in fear and sought the shelter of Brahmā. On the other hand, Śiva, the time of time, the dispenser of Brahmā, wielded his irresistible spear and also went to the domain of Brahmā. Brahmā, the lord of the world, seeing that Hara, the great god, was incensed, continued with his four mouths to adore him according to the hymn recited in the Vedas. Brahmā said, " O lord who hadst destroyed the sacrifice of Dakṣa, relent to the sun who has sought my protection. O spiritual guide of the world, you have created everything, the animate and inanimate, for the propagation of creation. O being who art easily contented, O most blessed lord, O god who showest compassion to your votaries, relent. O ocean of mercy kindly preserve the sun. O Lord, you are the emblem of Brahma and the cause of creation, preservation and destruction. Yourself having created the sun, you are going to destroy him. O supreme being, Brahmā himself (I, Ananta, Dharma, the sun, the fire; Indra, the moon and other gods all are afraid of you. The Rīṣis whose wealth consists in their devotion and the Munis reap the fruits of their devotion by serving you. You are the source of the fruits of devotion. You are the emblem of meditation and transcend its powers." Brahmā having reverentially said so brought the sun and with a glad heart made him over to Śiva, kind to his votaries. Then the gracious Śāmbhu, the dispenser of the universe, blessed the sun and having bowed to Brahmā, gladly and with a cheerful mien went home. Any one who in peril reads the above hymn composed by Brahmā is relieved from fear, if he is afraid and released from confinement, if he is in prison. In the king's court, in the funerals, in the bosom of the mighty ocean and while drowning, the recollection of this hymn by the person in peril comes to his rescue, no doubt.

CHAPTER XLIX.

1-18. Lord Kṛṣṇa said, "Thereafter the effulgent sun vested with three attributes gladly bowed to Brahmā and at his command cheerfully discharged his duties. Now hear the excellent account of the Fire, which is mysteriously recited in the Purāṇas, which is excellent and sweet like drops of nectar to the ear. At one time, the Fire-god set up a dreadful flame measuring a hundred tāls and attempted alone to reduce the three worlds to ashes. He thought that he alone was effulgent and slighted everything else by his side. By the curse of Bhrigu, he was aggrieved and incensed, in the way as stated before. At this time, Viṣṇu came, confronted the fire and easily deprived him of his faculty of consumption. By the powers of his illusion, Harī assumed the guise of a child, and with

his shoulders inclining with reverence, thus spoke modestly to the fire; "Lord, why have you become angry? Tell me the cause. Without cause, you are prepared to destroy the three worlds to ashes. You have been cursed by Bhrigu whom alone you ought to subdue. Through the fault of one, you should not consume the three worlds. Brahmâ has created the world. Hari himself is its preserver: and Lord Rudra is its destroyer. This is the plan which has been adopted. In the presence of S'ankara, how can you consume the world? And if you can, you must first subdue Hari, the preserver of the world. The Brâhmin boy, so saying, held in his hand a dry blade of reed which was lying before him and gave it to the fire god for consumption. When the fire god saw the dry fuel, he dreadfully rolled his tongue and encompassed the Brâhmin-boy with his flame as the cloud obscures the moon. But neither the dry leaf nor one hair of the boy was burnt. Seeing this, the fire-god was ashamed and struck dumb before the boy. Hari having thus curbed the pride of fire disappeared and the fire-god also having withheld his own image went home like one frightened. Thus I told you about the humiliation of the fire-god. Now tell me what new incident you wish to hear relating to the humiliation of other gods. Râdhâ said, "Lord, recite to me by turn, the humiliation of others. Who in this world will not be gratified by listening to your narrative, sweet like nectar, in this sphere of the world?" Nârâyaṇ said, the Lord, hearing the words of Râdhâ, again commenced to recite the old narrative delightful to the ears.

CHAPTER L.

1-17. Lord Kriṣṇa said, "O my beloved, I am now going to recite to you the humiliation of Durvâsâ, a digit of Rudra, who was very effulgent and ascetic. Once upon a time Amvârîṣa having performed the vow of the twelfth day of the moon fed many Brâhmins and was about to take his food when the great Muni Durvâsâ, devoted to the vow of Viṣṇu, being hungry and thirsty arrived there and said to the king, "O blessed monarch, entertain me with food." The king reverentially gave him rice boiled with milk and sugar, which was as sweet as honey. Afterwards Durvâsâ having observed a hair in that dish prepared to curse the king and having uprooted a cluster of knotted hair from his head threw it on the ground. At that time, out of that hair came out a being who was destructive like the Yama of the Pralaya (final dissolution of the world), who measured like seven Tâls in height, and was effulgent like the flame of fire. As soon as he came out, he was ready to destroy the king along with his kingdom. Through fear, every one trembled; and the palate, lips and throat of all became parched. The king was very much frightened and remembered my lotus feet: and this recollection at once removed all his calamities. At that time, the irresistible wheel called the Sudarsana radiant like ten millions of suns suddenly manifested itself before the assembly and continued to revolve incessantly. Afterwards it cut off or destroyed the imaginary being and rushed towards the excellent saint. Then the Sudarsana which was more radiant than the sun caused the frightened, oppressed, care-worn Muni who ran away with all his might to wander throughout the world with all its seas and mountains and excellent

golden land; and the wheel followed him where-ever he went. The great Brāhmin ran for his life to the Kailāsa, the seven heavens and the stain-less region of Brahmā and afterwards sought shelter with the Lord of the Vaikuṇṭha. Hari, finding the great muni lying prostrate at his feet mercifully guaranteed his safety. The great Brāhmin, by the boon of Hari, obtained immunity from danger and at his command went to the place of the king again. When the king saw the saint, he entertained him to rice boiled with sugar and milk and himself took his food with his wife and kins-men. After the meal was over, the saint blessed the king and went home. For the preservation of my adherents, the Sudars'ana wheel is thus deputed by me. At the time of the great dissolution of the world every one is destroyed; but my worshippers are not killed. All the gods are as dear as life unto me; but my adherents are greater to me than my life. You, Lakṣmi, Mahāmāyā (the grand principle of illusion) Sāvitrī, Sarasvatī, Brahmā, Viṣṇu, Ananta, Dharma, the Brāhmins and the cow-herds male and female, are all dear to me. But my adherents are dearer to me still. There is none so dear to me as my worshippers. I depute my wheel Sudars'ana for the preservation of my votaries. And yet I am not confident; for I go to see them myself. O goddess, you just heard of the humiliation of Duvāsā. Therefore, O blessed being, command what you further wish to hear". Rādhā said, "O Lord of the universe, please reveal to me the mysterious account as given in the Purāṇas regarding the humiliation of Dhanwantari. I am curious to hear it." The destroyer of Madhu laughed when he heard the words of Rādhā and commenced the narration of the story of the Purāṇas, so pleasing to the ears.

CHAPTER LI.

1-17. Lord Kṛiṣṇa said, "The lord Dhanwantari is a digit of Nārāyaṇa himself and great. At first while the ocean was churned, he rose out of the great water (the ocean). Among the gods, he is experienced, versed in the incantations and yantras (code of religious rites). He is a pupil of Garuḍa, the son of Vinatā and the pupil of S'iva. O goddess, once upon a time with a thousand pupils he was going to the Kailāsa when in the way he saw a serpent showing his tongue: and as he beheld that poisonous snake colossal as a mountain and surrounded by a lakh of snakes approaching him with a view to devour him, he laughed. Then some naughty pupil of Dhanwantari held that conceited snake and by virtue of his incantations subdued him and extracted his poison. He also abstracted the invaluable gem from his head, rolled it in his hand and threw it at a distance. The snake was paralysed, reduced almost to a corpse and halted in the way. His associates went to Vāsuki and represented the matter to him. Vāsuki, when he heard this, burnt with anger and despatched countless poisonous snakes and also five celebrated snakes named Droṇa, Kālīya, Karkāṭa, Puṇḍarika and Dhananjaya who are also the generals of snakes. They arrived at the place where Dhanwantari was. The pupils of Dhanwantari were much afraid, when they saw countless snakes approaching that place. All his disciples at the breath of the snakes lost their will-power and lay like corpses on the ground.

The lord of the world Dhanwantari in that emergency remembered his Guru and by power of his mystic incantations restored his pupils to life by raining ambrôsia on their bodies. Dhanwantari, the lord of the world, having thus revived them subdued the poisonous snakes by the power of his mantras. O goddess, the snakes thus controlled became paralysed and looked like corpses; and there was none left among them to communicate the news to Vāsuki. But the omniscient Vāsuki having realised the peril summoned Jagad-Gourî, the emblem of wisdom and said to her, 'O Manasâ, you had better go there and preserve the snakes. O blessed being, by virtue of your prowess, I am sure you will be worshipped in the three worlds'. Manasâ laughed at the words and bowing low with humility used to him words sweet like honey thus :

18-32. "O king of snakes, listen to my statement. I shall go to the battle and do the needful. But the good and the evil are subservient to the will of Providence. In the battle field, I shall slay the enemy. Who can preserve that person whom I shall destroy? Nay, if the gods including Brahmâ arrive at the field of battle, yet I shall undoubtedly conquer my enemy. Lord Ananta, my spiritual preceptor, has given me the most wonderful and perfect mantra sacred to Nārāyaṇa. I hold on my neck the excellent amulet called the "Good of the three worlds." I can reduce to ashes the world and create it again. In the science of Mantra, I am the pupil of Lord Śiva : and that Lord, in days of yore, gave me vast wisdom. I do not count Garuḍa, the pupil of Ś'ambhu; among heroes Dhanwantari is but one of the pupils of Garuḍa. How can I count *him* as a hero?" So saying the goddess Manasâ bowed low to Lord Hari, Śiva and the god Ananta and in anger, leaving there all the snakes, she gladly went alone. The goddess Manasâ of a cheerful mien arrived at the residence of Dhanwantari with eyes flushed with anger. The fair nymph, by her mere glance, revived all the snakes; and subdued by her poisonous glances the disciples of her enemy were paralysed i.e., lost their will power. Afterwards even Dhanwantari, though versed in the science of Mantra could not rouse them to consciousness with all his Mantras. Then the goddess Manasâ seeing that Dhanwantari was perplexed, laughed and haughtily addressed him, using rude words pregnant with meaning thus : 'O Dhanwantari, you are the principal disciple of Garuḍa. Therefore reveal to me how far you know the meaning, the mystery and the skill of the Mantras and to what extent you are conversant with great medicines. Listen, Dhanwantari ! I and Garuḍa are both the famous disciples of Ś'ambhu, but he was tutored by him for a short time only, whereas I was tutored for a long time.' So saying, Manasâ, the mother of the world, brought a lotus from the pond, wrapped it with charms or spells and cast it at her rival angrily.

3353. Dhanwantari, seeing that the lotus was coming to him like a flame of fire, reduced it to ashes by his breath. Then Manasâ, bewildered with wrath speedily hurled at him charmed mustard-seeds. Seeing this Dhanwantari laughed and with a handful of charmed dust reduced them to ashes and made them ineffectual. Then the goddess Manasâ held in her hand the iron-spear radiant like the summer sun and having charmed it cast it at the enemy. Dhanwantari, seeing that brilliant spear cut it off with the spear given him by Viṣṇu. The goddess Manasâ

seeing her spear ineffectual was highly incensed and with crimson eyes she held in her hand the excellent, invincible, dreadful noose which contained a hundred thousand snakes and which possessed the radiance of Yama. She then charmed it and hurled it with anger. Dhanwantari, seeing that noose of snakes was delighted and with a smiling appearance remembered Garuda. The king of birds hastily arrived there. This bird, the conveyance of Hari, who was hungry for a long time picked up the snakes contained in the weapon with his bill and hastily devoured them. O my beloved, when Manasâ saw that the weapon of snakes was rendered ineffectual, she was very angry and with flushing eyes she took up the handle of ashes given to her by Śiva. Then Garuḍa seeing this charmed handle, shielded his pupil with his back and with the wind caused by his wings, scattered the ashes. When the goddess saw that the handle of ashes had failed, she was incensed and held the irresistible spear for the destruction of Dhanwantari. Śinkara had given to her the spear which was bright like a hundred suns. Its radiance was like that of the fire at the time of eternal dissolution of the universe. It could not possibly be defeated in the three worlds. Thereupon Brahmâ and afterwards Śiva arrived at the battle-field for the preservation of Dhanwantari and to maintain the prestige of Garuḍa. The fearless Manasâ who wielded the spear, perceiving the approach of Śiva and Brahmâ, the lord of the world, bowed to them and eulogised them reverentially, whereupon they blessed her. Brahmâ, for the good of the world and the worship of Manasâ, cheerfully addressed Dhanwantari using beneficial and sweet words thus: 'O most blessed Dhanwantari. O goddess expert in all sciences, in my opinion you should not fight with Manasâ. This goddess is able to reduce to ashes the three worlds completely by virtue of the irresistible spear given to her by Śiva. Therefore, forbear at this time and worship the goddess reverentially with sixteen ingredients according to the form of meditation (Dhyân) prescribed by Kauthuma-Śikhâ and eulogise her with the hymn stated by Manasâ. She will then be pleased and will grant you a boon'.

54-62. Śiva, hearing the words of Brahmâ, also gave him permission. Thereupon the son of Vinatâ was also pleased and with great care invoked the goddess. When Dhanwantari heard their words, he bathed and after becoming pure and having duly ornamented himself he appointed Brahmâ as his priest and prepared to worship her. Dhanwantari said, 'O Jagat Gourî, arrive here and accept my worship. O daughter of Kas'yapa, you are the most adorable and the best of all goddesses in the three worlds. O goddess, you are the emblem of Viṣṇu and have conquered the whole world: this is why in the battle-field, I did not use my weapon against you' So saying, Dhanwantari humbled himself and inclining his shoulders with reverence, he held in his hand white flowers and meditated her thus: I adore the goddess the radiance of whose hue vies with the graceful champaka whose entire body is very lovely, whose pleasing, circular face is lighted up with a gentle smile, who is clad in fine dress, who is ornamented with the load of chignon on her head and decorated with ornaments, who gives to all immunity from danger, who is always eager to shower kindness upon her votaries, who is versed in all sciences, who is

the source of all knowledge, whose conveyance is the prince of snakes and who is the queen of serpents, who is tranquil and supreme.

63 73. O my beloved, Dhanwantari, having meditated her in this way, offered her flowers, and then the sixteen ingredients and different sorts of articles wherewith he worshipped her. Then with his body thrilling with raptures and with folded palms, with his shoulders inclined with reverence, he eulogised her thus:—“O goddess, you are the emblem and the source of perfection. You are the daughter of Kas’yapa and you grant boons. I bow to you again and again. You are the daughter of Śankara: I bow to you. You are the spouse of Ś’ankara (Śankari) I bow to you again and again. I bow to the sister and queen of snakes, again and again. I bow to the mother of Âstika and again to the mother of the world. Your name is Jarat-Kâru. I bow to you. I bow to you who are the wife of Jarat-Kâru. I bow to you (a constant ascetic); and again and again, because you are the source of happiness. I bow to you, again and again, the emblem of meditation, the source of the fruits of devotion. You are good natured, tranquil and chaste. I bow to you, repeatedly.” So saying Dhanwantari, with great esteem and reverence, threw himself prostrate before her. The goddess was propitiated, gave him the desired boon and soon went home. Later on, Brahmâ, Śiva and Garuḍa went home; and the lord Dhanwantari went to his own house. Thereafter the snakes, decked with expanded hoods, merrily departed. Thus I recited to you the virtues of all the great princely hymns. The saint Âstika showed due reverence to his mother Manasâ who was pleased with her son, the best of saints. Whoever reverentially reads this very sacred hymn, no doubt brings immunity to his descendants from the fear of snakes.”

CHAPTER LII.

1-16. Lord Kriṣṇa said, “I just told you about the humiliation of all; and you listened to the above accounts. In a word, the pride of every one, be he great or small, is curbed unquestionably. Fair one, now get up and go to the Vrindâ-vana. The milk-maids have been oppressed by the pangs of my separation. I ought to see them now.” Nârâyaṇa said, “When Râdhâ, the princess of jovial damsels, heard this, she became jealous and said to Kriṣṇa, Lord, I am unable to go there myself. Therefore, conduct me to that place.” The destroyer of Madhu laughed at the words of Râdhâ and disappeared saying, “Please ride on me.” Then Râdhâ beheld the milk-maids who were running here and there with the speed of mind, who were weeping for a while and afterwards uttering a piteous lamentation like this, “O my lord! O my lord!”; who were suffering the pangs of separation without food and were highly incensed. She then narrated to them her adventures on the Mûlaya range. Then Râdhâ oppressed by the pangs of separation wept again and again along with the milk-maids, repeatedly saying, “O my Lord! Oh my Lord.” Afterwards, she became angry, blamed Kriṣṇa and held out threats to him. A moment afterwards, all the milk-maids became ready to sacrifice their lives. At this time Lord Kriṣṇa displayed his form to Râdhâ and the cow-herd girls in the forest of sandal. When Râdhâ and the milk-maids saw the lord of their lives, they rushed joyfully to him with a thrill of raptures

in their bodies and with smiling faces. That jealous lady Râdhâ soon embraced Lord Kṛiṣṇa, angrily took away his wreath and flute, rendered him naked and stole his yellow clothes. Afterwards this damsel who revels in Vrindâvana was appeased. So she restored to him the clothes, the lovely wreath of garland and anointed Lord Kṛiṣṇa with paste of sandal, aloe musk and saffron. Then with great esteem, she again and again observed his face and kissed him. Afterwards Râdhâ lectured him for a while, and at one time she eulogised him and at another time she gladly offered him betel-leaves seasoned with camphor.

16-28. Later on, the enamoured milk-maids wept, represented to him their pangs of separation, their consequent attempt at suicide, their abandonment of food and bath and their constant adventure from wood to wood. Now they rebuked him, and now they cheerfully eulogised him and offered him ornaments or sandal. At that time some milk-maid said, "O my female associates, place this thief of our lives before our eyes." Others said, "He will not do so again." Others said, "Please place him at once in the centre" others said, "Fasten him with the chain of love and preserve him in our heart." Others said "We have no faith in him." Others said, "Have a careful eye upon him as he has thieved our heart." O Nârada, some milk-maids angrily said, "This Kṛiṣṇa is a cruel murderer." Others said; "Do not use such words to him." Subsequently all the milk-maids out of curiosity wandered with Kṛiṣṇa through all the lovely and solitary forests. They also took Lord Kṛiṣṇa, the lord of the universe, to that forest which contained the lovely sphere of the Râsa. Then Kṛiṣṇa, the prince of the world, went to the said sphere and occupied a golden seat. At that time, he began to shine with the milk-maids, as the moon shines in the sky when combined with stars. There Kṛiṣṇa assumed several forms at one and the same time and indulged with the cow-herdresses in the sport which enchants licentious people. He held in his embrace the passionate Râdhâ and went up to the temple of lust constructed by Viś'va-Karmâ. Afterwards at that place he slept with Râdhâ on a bed redolent of the Champaka and anointed her with sandal, aloe, musk and saffron. The lustful Kṛiṣṇa versed in sexual science sported with the licentious Râdhâ in several ways.

29-39. O Muni, there for a long time, the sexual intercourse lasted. Both of them were expert in this matter; therefore they did not desist from the act for a moment. Râdhâ and Kṛiṣṇa bent upon pleasure passed their times in this way; and all the images of Lord Kṛiṣṇa likewise co-habited with the milk-maids. Nârada asked, "O Lord dear to your adherents, what is the reason that savants first pronounce the name of Râdhâ and then of Kṛiṣṇa? Please reveal the secret to this votary of yours (*i.e.* Nârada)." Nârâyaṇa said, the cause is three-fold. Listen. Nature is the mother of the world; and the absolute being is the father of the world. But in the three worlds, the mother is a hundred times superior to the father. Secondly, terms like Râdhâ-Kṛiṣṇa, Gauri's are sanctioned by the Śruti; none has heard the contrary. O best of Munis, it has been observed in the Kaṭhuma branch of the Sâma-Veda 'O Rohiṇi and moon, relent and accept the offerings for washing the feet. O Sanjñâ's consort, sun, please accept the offerings for your feet. O Kamalâ's lord,

be propitiated and accept my gift of worship. Thirdly, Kṛiṣṇa is elated with joy as soon as the word Râ is pronounced, and when Dhâ is pronounced, he runs respectfully after the speaker. O sage, whoever first utters the name of the absolute being and then that of nature is practically a matricide according to the tenets of the Vedas. O excellent Muni, the greatness of Râdhâ is indescribable. Look! In the three worlds, the sacred land of India which is the source of virtue is blessed; and Vrindâ-vana rendered sacred by the lotus-feet of Râdhâ is still more blessed. In days of yore, Brahmâ, with a view to attain the lotus-feet of Râdhâ and the dust of the said feet, had prayed her for sixty thousand years”.

CHAPTER LIII.

1-15. Nârada said, “What did Lord Kṛiṣṇa do, when the lunar day of the full moon expired? How were their mysterious sports celebrated? Kindly reveal these secrets to me.” Nârâyaṇa said, “The lord of the Râsa was himself united with the mistress of the sphere; and when in the said sphere the sport was over, he went from that place to the coast of the Yamunâ where he bathed in the pure water, drank the water and sported with the damsels. Then the Lord went with Râdhâ from that place to the forest, whereupon the milk-maids oppressed by the pang of separation went back dejected to their respective homes. On the other hand, the Lord bent upon intercourse sported in the solitudes of the Mâlâti forest on the lovely bed of the Mâlâti (a kind of jasmine). Kṛiṣṇa, the Lord of the Râsa after the pastimes were over went to the vernal wood and dallied with her in the lovely season of spring. Subsequently he went to the forest of sandal where, after the rise of the full moon the Lord anointed with sandal paste embraced Râdhâ who was similarly anointed. He dallied with her there on a bed associated with fragrant sandal and covered with refreshing sandal leaves. When this was over, the Lord went to the forest of champaka and indulged in sexual intercourse on a lovely bed covered with the champak. The Lord having finished his intercourse there went to the grove of lotus and in that place ventilated by the refreshing wind of the lotus on a lovely bed covered with lotus leaves he enjoyed the society of Râdhâ possessing a lotus-face and slept with her. Subsequently Kṛiṣṇa, the Lord of sleep, got up and beheld his beloved spouse lying down on the lotus bed and sleeping through exhaustion occasioned by the excess of the pleasures of the sexual intercourse. Râdhâ’s round face which vied with the autumnal moon was moistened with perspiration; and the vermilion of her forehead, the bright collyrium of her eyes, the hue of her lips and the lines of paintings with cosmetics on her cheek had all disappeared. Her chignon was dislocated and her lotus-eyes had faded. Her ears were ornamented with invaluable diamond rings; and the pearl, produced out of the head of the elephant, was gracefully prominent on her nose.

16-27. Observing this matter, Kṛiṣṇa who is compassionate to his votaries affectionately and reverentially rubbed her face with a piece of slender cloth consecrated by fire. Afterwards Lord Hari

rubbed her hair and fastened her chignon which was adorned with Mādhavī (a large climbing plant) and a string of jasmine wreaths, tied with silken thread, crooked on the left side, attractive, very round and decorated with kunda, a kind of jasmine. Then he put the vermilion mark on her forehead. That mark was associated with marks caused by drops of musk on all sides and below that, with marks caused by the sandal-paste. Her cheek was picturesquely marked with lines painted by cosmetics. He then respectfully applied collyrium to her eyes which were thus rendered bright. Afterwards he passionately coloured her lips and polished the pair of her ear-rings. Then he placed round her neck an invaluable wreath of gem and also decorated the neck with the best of diamonds; and thus the beauty of her breast was enhanced. Afterwards he clothed her with an excellent, celestial garment more precious than gems purified by fire and annointed with musk and saffron. After that, Lord Kṛiṣṇa decorated her feet with diamond anklets and reverentially applied lac-dye to the nails of the members of her feet. For a wonder! Lord Kṛiṣṇa who is served by the saints of the three worlds ministered to Rādhā most reverentially like her servant with white chowries. Thereafter Lord Hari, the best of the sentimentalists, intelligent and expert in sexual science, roused Rādhikā from her sleep and held her to his breast. Afterwards, to show her the beauty of her own lunar face, he gave her a well-polished looking-glass of diamond.

28-42. Then Lord Hari encircled the neck of the lucky Rādhā with a pure garland of various kinds of flowers annointed with sandal to promote her welfare. Then the dear Lord Kṛiṣṇa affectionately annointed the whole body of her darling with fragrant sandal mixed with musk and saffron. Subsequently, O Nārada, he attached the flower of Pārijāta given to him by Brahmā to the lovely chignon of Rādhā in solitude and likewise fixed to her right arm the bright, celestial, pure lotus of a thousand leaves given to him by Śiva in private. He then gave to her, in solitude, the best of gems called Kaustubha given to him by Dharma for her satisfaction. Afterwards he gave to her articles of food kept in a diamond vessel and excellent beverage calculated to excite passion given to him by the moon-god, in private. He then gave to her Mādhavī, a creeping plant Mālatī and Kunda (species of jasmine) Mandār, Champak (a fragrant yellow flower) and other flowers kept in a vase of gems for her satisfaction. Then Lord Kṛiṣṇa who is conversant with the present, past and future entertained Rādhā with precious betel-leaves seasoned with camphor. Afterwards in that solitary place when Varuṇa reverentially presented to him an excellent, invaluable, very slender, incomparable piece of cloth rarely to be had in the three worlds and manufactured by Vrihaspatī, Lord Kṛiṣṇa glady and in a spirit of amusement covered the naked Rādhā with that cloth. Then he adorned her nose with the lovely pearl which is produced in the head of the elephant and which was given to him by Indra for her satisfaction. Afterwards 60,000 celebrated female associates of Rādhā including Sus'ilā etc, with 60,000 cow-herds with a glad heart arrived there to observe the foot, marks of Lord Kṛiṣṇa, the bearer of dear good things. Out of the milk-maids some held in their hands sandal; others held either chowrie or saffron or betel or musk or wreath or vermilion or comb.

43-53. Others held lac-dye or cloth or ornament or honey or cymbals or small drums or vocal instruments or lute. And 60,000 muses (musical modes and modifications of the said modes) wielding forms of cowherdesses had already arrived from the cow-world at India with Râdhâ. As they reached this place, some sang; others danced; others ministered to Râdhâ with white chowries; others gladly served her with a foot-stool or offered her perfumed betel-leaves for chewing. Lord Kṛṣṇa seated in the heart of Râdhâ gladly and merrily loitered in the holy land of Vrindâvana. Kṛṣṇa sometimes drank honey with his beloved spouse and at other times chewed betel-leaves or slept there with pleasure. At times he flirted with her in the house constructed with gems or indulged in aquatic sports in the waters of the Yamunâ. O son, I thus narrated to you the extraordinary game of the Râsa played by Lord Hari who is self-determining, perfect, supreme, void of attributes, independent, above nature and superior to Brahmâ, Viṣṇu, Śiva and other gods. I already stated to you the mysteries of his birth, the interesting sports of his childhood and the career of his youth. Now what do you wish to hear again?

CHAPTER LIV.

1-11. Nârada said, "O best of Munis, what was the nature of the mysterious sport of Hari after this incident? How did he go to Mathurâ from the house of Nanda? And how did Nanda, the king of the cow-herds and the milk-maids whose heart was wholly set upon Kṛṣṇa, manage to live without him? How could Râdhâ who could not live without him even for the moment covered by the twinkle of the eye hold her life without the lord of her life? And how could the cow-herds who were his constant associates in all acts including sleeping and eating forget such a friend in the enclosure of the cow-herds? And what did Kṛṣṇa do after he went to Mathurâ? Please relate to me all these events till his accession to heaven." Nârâyana said, "When Kamsa performed the sacrifice of Śiva called Dhanu-makha, the lord, invited by the king Kamsa went to that place. The king Kamsa had sent Akrûra to Gokula. Akrûra, being deputed by the king, went to the house of Nanda and returned with Bala-deva and Kṛṣṇa to Mathurâ. O saint, when Kṛṣṇa came to Mathurâ, he killed the king. He then destroyed the washerman named Sudurmukha, two wreathers called Chânur and Muṣṭika and the principal elephant called Kuvalaya pâda. He thus released his parents and other kins-men from confinement. Afterwards the lord of the milk-maids merrily co-habited with a hump-backed woman and sent her to the cow-world; and he then mercifully redeemed a weaver of garlands called Sudâma and secured consolation for the milk-maids through Uddhava.

12-23. At this time, Lord Kṛṣṇa arrived at the city called Avanti and obtained knowledge from the spiritual guide called saint Sanḍipani. Then he conquered Jarâ-Sandha, killed the king of the infidels and duly installed Ugra-sena as king. Afterwards, he went to the sea, constructed Dwârkâ, subdued the kings, took away Rukmiṇî and wedded Kâliṇî, Lakṣmanâ, Śaivyâ, Satyâ, Satî Jâmba-vatî, Mitra vindâ and Nâgna-Jitî. Afterwards he killed the demon Naraka, the son of Bhûmi and married 60,000 women. Afterwards he easily subdued Indra and stole Pârijâta

from heaven. He then conquered Śiva who has the moon on his crest and cut off the hands of the king Bāna. Then he redeemed his grandson, again came to Dwārkā and displayed his form to every person in every house. Then Kṛiṣṇa incidentally in connexion with the pilgrimage of Vasudeva saw Rādhā, the presiding deity of his life on the occasion of the sacrifice of Prabhāsa. When Śrī-dāma's curse was alleviated after the lapse of a century, he came back to the holy Vrindā-vana with Rādhā. Later on, the Lord of the universe dwelt with Rādhā in the sphere of the Rāsa in the sacred land of India for fourteen years. That Lord of wide valour passed his days in childhood in the house of Nanda for eleven years full and having dwelt in Mathurā and Dwarkā for a complete century passed away to the cow-world.

24. 29. He gave to Yaś'odā Nanda, Vrika-bhānu and Kalā-vatī, the mother of Rādhā, the redemption called Sāmīpya (the proximity to the supreme being). Rādhā with the cowherds and cowherdesses, in every age, in a spirit of mirth constructs a bridge of virtue as stated in the Vedas. O great Muni, thus I narrated to you in brief the enchanting career of Lord Kṛiṣṇa calculated to give four-fold objects of human pursuit. O Nārada, everything from Brahmā down to a grass is destructible. Therefore gladly adore the son of Nanda who is supreme happiness. He is self-determining, the superb Brahma, the eternal spirit and the supreme deity. That supreme being who is indestructible, invisible, out of compassion for his votaries, yields a form. He is real, eternal, independent, the Lord of all, transcending Nature, void of attributes, invisible, free from desire and spotless".

CHAPTER LV.

1-16. Nārāyaṇa said "That Lord Kṛiṣṇa is the spirit of all and the best of all beings. He can be adored with very great difficulty and yet he is manageable. He is adored by all and the source of all happiness. He can be controlled only by his adherents and he is adorable by them alone. His votaries see him again and again, he is invisible to the faithless. The disposition, ways and heart of the supreme being are incomprehensible. Every one is tied down to the world and bewildered by his cruel illusions. O son Nārada, who can know the incomprehensible ways of the Supreme Being through whose fear the wind blows and the god tortoise though without a prop himself is always holding Ananta, on the head : through whose fear even the hundred headed Ananta is holding on one side of his head the whole universe ; inspired by whose awe at the time of every creation Brahmā creates the earth with her seven Islands, mountains and forests, the seven Pātāls (nether worlds) and the seven heavens including Brahma-loka, though the whole universe consisting of three worlds has been described as imaginary ; through whose fear the great Virāṭa (Mahā-Viṣṇu) holds countless worlds on the pores of his skin ; whose digit is Mahā-Viṣṇu and who is adored by Mahā-Viṣṇu : at whose command Viṣṇu preserves the world, Kālāgni Rudra, the emblem of time, destroys all creatures, Mahādeva vests himself with six attributes and though indifferent to the world meditates him with passion ; through whose fear, the fire consumes, the sun gives

heat, Indra rains and Death frequents living beings ; through whose fear, Yama, the emblem of virtue, chastises sinners, the earth holds in her bosom all objects, animate and inanimate and Nature as the first step towards creation in the beginning creates mahat or the first principle being the fundamental intellect? Child, how can I of small intellect determine the will of the deity whose power is not known to Brahmā, Viṣṇu and Mahes'a? It is beyond the range of intellect to judge why he left Vrindā-vana and went to Mathurā and why the son of Nanda abandoned the milk-maids as well as Rādhā who was dearer to him than his life, Yas'odā, Nanda and his kins-men.

17-28. But it may be safely conjectured that Lord Kṛṣṇa is at all times and in every way the source of the pride of all individuals and at the same time crushes that pride. The Lord in days of yore crushed the pride of Mahā-Viṣṇu, Brahmā, Ananta, Śiva, Dharma, Yama, the sun, the moon, Garuḍa, the Fire the spiritual guide, Durvāsā, the two devoted door-keepers named Jaya and Vijaya, the god Kāma, Indra, the gods, the demons and yourself as well as the pride of Lakṣmaṇa, Arjuna, Bāṇa, Bhṛigu, Sumeru, all the oceans, the wind, Varuṇa, Sarasvatī, Durgā, Padmā, the earth, Sāvitrī, the Ganges and Manasā. Or when he curbed the pride of Rādhā who is the goddess presiding over his life and dearer to him than his life, what to talk of others? That Lord Kṛṣṇa who is the destroyer and preserver of all, who is the ruler even of Brahmā after having curbed the pride of every person shows him also mercy. O Brahman Nārada, I related to you the prowess of Lord Kṛṣṇa who is void of attributes; who is the supreme spirit; whom even Śiva with his five mouths cannot adore; whom Anantadeva with his 100 mouths cannot eulogise; whom even Viṣṇu (that pervades the world) cannot worship; in whose worship the goddess of knowledge also gets paralysed i.e. is struck dumb; and whose glory is not known even to the Vedas. Now what do you want to hear?"

CHAPTER LVI.

1-6 Nārada said, "O Brahman, what a wonderful, extraordinary, mysterious and praiseworthy account of the infinite and infallible Lord Kṛṣṇa have I heard! Now kindly reveal to me how he curbed the pride of Viṣṇu, Mahā-Viṣṇu and others. Naturally, the history of Lord Kṛṣṇa is very pleasing; and particularly if it comes from the mouth of a poet it sounds more pleasing and interesting." Nārāyaṇa said, "Mahā-Viṣṇu suddenly became proud of the fact that all the worlds are contained in the pores of his skin and he therefore thought that he alone was the god." Then Lord Kṛṣṇa took the form of Kālā Bhirava and easily swallowed him. When the head alone remained to be swallowed, he relented. Lord Kṛṣṇa, the ocean of mercy, seeing that Mahā-Viṣṇu was frightened and engaged in the prayers and adorations of Lord Kṛṣṇa, the universal spirit, again created his body.

7-24. O Brahman, Brahmā suddenly prided himself on the fact that he was the ruler and master of the three worlds and so he thought he was the god himself. He was puffed up with conceit, as he thought that there was no one so venerable or free from passions as he himself. Lord

Kriṣṇa, at once produced in the cow-world Brahmās with five, six, ten and a hundred faces respectively and countless worlds : and Brahmā saw them. Then Brahmā, out of shame, inclined his shoulders and attempted to commit suicide : whereupon the ocean of mercy again showed compassion to him. At one time Kriṣṇa through powers of his illusion converted Brahmā into a Being wholly unworthy of worship and showing him his own daughter excited lust in his mind : and on a subsequent occasion the Lord crushed his pride through Śiva. Then Brahmā through shame put an end to his life : but after a while resumed his existence. The very wise and eternal Lord Kriṣṇa who is full of profound knowledge and all happiness then worshipped Brahmā and imparted to him knowledge." Viṣṇu once prided himself upon the fact that he was the great god, who preserved the world. Therefore Lord Kriṣṇa made him oblivious of himself (his divinity) when he acquired the birth of Rāma. Once the god Ananta was proud of the fact that he sustained the world ; so through Garuḍa, Lord Kriṣṇa crushed his pride. O saint, in days of yore, once upon a time, the god Ananta alone through pride did not worship Garuḍa, the conveyance of Viṣṇu, though he was worshipped by all other snakes. Thereupon the angry Garuḍa defeated him in a great battle and the gracious Lord Kriṣṇa released the wise god Ananta from the hands of Garuḍa. Śiva, himself, through pride, did not marry. Thereupon Kriṣṇa enchanted him with his spell and wedded him to a goddess. And afterwards when his wife the great Saṭī, the daughter of Dakṣa, was snatched away by death, Śankara bore the burden of her dead body for a year and was much aggrieved. Through sorrow he wept again and again and wandered through several places ; then in the next birth he was happy to attain her in the form of Pārvatī. And when Śiva, being cursed by Dakṣa, lost all his knowledge, Kriṣṇa restored it to him through Angirā. Once upon a time, in days of yore, when Śambhu mounted on a car was repulsed by Tripura along with his car, Kriṣṇa caused the destruction of the demon through Śiva whom he distinguished by the name of Tripurārī, the enemy of Tripura.

25-33. Once upon a time, in days of yore, the gracious Śambhu in the capacity of a tree of desire (Kalpa-taru) promised to give boon to every body. Afterwards Lord Kriṣṇa presided over the body of Vṛika, the demon and on his behalf demanded the boon as follows : "A person on whose head I (Vṛika) shall lay hands should be reduced to ashes." When Vṛika obtained this boon and saw that Śiva was going away, he ran after him quickly to touch his head. Then Śiva was much afraid and sought the protection of Hari. Then Lord Hari reduced the demon to ashes for the benefit of Śiva. In days of yore, the Lord seeing that Śiva armed with an arrow was preparing to fight easily defeated him by the use of his gaping weapon. And the Lord having thrust his hand into the neck of Nandīś'wara, the messenger of Śiva who had intruded into the place where the sacrifice of Dakṣa was performed easily turned him out. At one time Dharma himself was by an irony of fate cursed by the daughter of Kedāra, whereupon he became thin, timid, emaciated and infamous. Afterwards when the term covered by the curse of the girl was over, he again became perfect in the satya-yuga. In the Trētā, he had three feet ; in the Dwāpara, he had two feet ; in the Kali,

he had one foot. At the end of Kali when his body was reduced so much that only a 16th part of it remained, he was much aggrieved and remembered the lotus-feet of the Lord. Then again on the restoration of the satya-yuga, he attained perfection. The reduction of his body is regulated by the respective ages.

34-44. Yama, being cursed by the saint Māṇḍavya attained the womb of a Sūdra woman and was purified again after the lapse of a century. Śwām̐ba, being cursed by his step-mother, was attacked with leprosy and was purified again after having performed the vow of the Sun. The moon god being puffed up with conceit and infatuated with prosperity once stole the wife of his spiritual guide; whereupon he had an attack of consumption and his pride was crushed. The sun in his pride went to the Asta-mountain in order to kill the demon called Sumālī, the myrmidon of Śaukara. For this demon had attempted to take away the jurisdiction of the sun and prepared to shed light, day and night. The demon was afraid of the sun and took shelter with Śiva. When Śiva saw the sun, he held his spear. O saint, then the sun-god observing before him the holder of the spear, fled through fear. Śiva, the lord of Kāśī and holder of the spear, struck the sun-god with his spear at Kāśī. The sun lost his consciousness: and his pride was subdued. At that time, the earth was obscured by profound darkness; but Śiva, who is easily contented revived him at once. Then the abashed sun-god was filled with awe and eulogised Śiva. The gracious Śiva was pleased, blessed him and went home. In olden times, Lord Kṛṣṇa easily crushed the pride of Garuḍa who he set in motion with the breath of the bullock of Śiva. This bullock being desirous to see Nārāyaṇa, the great god, took Śiva on his back and arrived at the Vaikuṇṭha when Garuḍa met with this fate. Hari, far from being offended, was much pleased at the time with the religious feat of the bullock.

45-56. The fire-god was once filled with pride and so, by the curse of Bhṛigu, he became all-eater. Vrihaspati's wife was abducted and thus the pride of the spiritual guide was crushed. The pride of Durvāsā was crushed through Ambarīṣa by the irresistible wheel of Viṣṇu called Su-darśana. Lord Kṛṣṇa, on the plea that they were cursed by a Brahmin, hurled down from the Vaikuṇṭha two of his door-keepers named Jaya and Vijaya and crushed their pride. Afterwards when they assumed their birth as Hiranyākṣa and Hiranyakṣipu, he, in the guise of a boar easily killed the former in the Pātāl and killed the latter on earth in the form of Nṛsiṃha (partly man and partly lion). Next they were born in Ceylon as Rāvaṇa and Kumbha-Karṇa where they were killed at the intercession of Brahmā by the arrow of Rāma. Lastly, on the occasion of their third birth they took the forms of Śiśu-pāl and Danta-bakra and were easily destroyed by the wheels of Kṛṣṇa. This Lord, by causing mutual dissension, crushed the pride of the demons through the gods, and the gods through the demons. He crushed your pride also through Brahmā. At first you were Nārada, the son of Brahmā, and as a result of paternal curse, you became successively a Gandharba and the son of a Sūdra; and now by the grace of the Lord, you have become Nārada again. "The whole universe is under my control," thus boasted Kāma

(the Indian Cupid). So Kṛiṣṇa reduced the infatuated Kāma to ashes through Śiva. Afterwards he revived Kāma (devoted to the Lord, heart and soul) out of compassion and since that day Kāma has made it a point not to discharge his weapon unlawfully. In the battlefield the Lord crushed the pride of the haughty Lakṣmaṇa through the iron spear discharged at him by Rāvaṇa.

45-56. O Nārada, afterwards he revived him again upon the eulogies of Viṣṇu-Rāma who forgot his divinity through the curse of Brahmā. In days of yore, the pride of Kārta-Vīryārjuna was crushed by the infallible axe of Paras'urāma. The same Lord crushed the pride of Arjuna on the following occasions viz, the death of the son of a Vipra (learned Brāhmin), the abduction of Kṛiṣṇa's wives and the fight of Arjuna with Karṇa.

Lord Kṛiṣṇa, on the occasion of the rape of Ūṣā crushed the pride of king Bāna by cutting off his hands and in the sacrifice of Dakṣa subdued the pride of Bṛhgu also. In olden times Rāma was going home after his marriage was over. In the way he had a fight with Paras'urāma; and on this occasion Lord Kṛiṣṇa crushed the pride of the latter through the former. The same Lord Kṛiṣṇa caused the summit of the mount Sumeru to be broken by the wind and caused Agastya to drink the ocean. Thus he curbed the pride of Sumeru and the ocean. In days of yore, the wind was provoked for some cause and was about to do away with the whole creation; when Lord Kṛiṣṇa crushed his pride by effecting the death of his son. And in the course of his adventures for the abduction of Ūṣā, Hari arrived at Dwārkā and for the sake of the cow of king Bāna, he cursed Varuna and thus humiliated him. Lord Nārāyaṇa abandoned Saraswatī and humbled her pride on the ground that she quarrelled with Gangā in his presence. In days of yore in the Himālayas, Lord Śambhu left the conceited Gangā and went to devotion after having reduced Kāma, the god to ashes, whereby the Ganges was put to shame and humiliated. Afterwards in order to attain S'iva, she went to a secluded place for the meditation of Viṣṇu. The Ganges prayed in India for a long time; and by Viṣṇu's boon she got the Lord, eternal S'iva as her husband. Then Gangā, the very fortunate spouse of S'iva, was pleased, became adorable among the goddesses in the three worlds and was worshipped by the gods. O great Muni, in days of yore, the great goddess of fortune i.e. Lakṣmi, having been filled with conceit was vanquished or subdued by Jaya and Vijaya. Having given the desired boon to her myrmidons she was about to enter into the threshold of the Lord when she was prevented by these warders.

72-84. Whereupon that most virtuous nymph being highly offended rebuked the door-keepers (Jaya and Vijaya) and having recollected the lotus feet of Hari was going to commit suicide. At that time, Brahmā, Mahes'ā, Viṣṇu, Dharma, the sun, Indra, Varuṇa, the wind, the fire, the moon, Kāma, the Lord of wealth, Vais'ravaṇa, the Ṛiṣis, the Munis and the Manus (who remove impediments) came weeping to Padmā and adored the primordial goddess of Nature, i. e. Mahā-Lakṣmī. The gods said, "O goddess, mother, you are forbearing, supreme, pure and void of anger and other passions. Therefore, forbear. O goddess, adored by the gods, you are the type of all chaste goddesses.

Without you the whole world will be rendered in-effectual or useless like a corpse. O goddess, you are the emblem of universal prosperity. You are the image of all and the presiding deity of the goddess of the Râsa. All the women of the world are your digits. You are the Pârvatî in the Kailâs'a, the daughter of the ocean in the Kâiroda, the Heavenly goddess of fortune in Heaven and the terrestrial goddess of fortune on earth. You are the Mahâ-Lakṣmî in the Vaikuṇṭha as well as the goddess Sarasvatî, Gangâ, Tulasî and you are the Sâvitṛî in the Brahma loka. In the cow-world, you are Râdhâ, the presiding deity of the life of Kṛṣṇa. You are the mistress of the Râsa in the Râsa and Vrindâ in the Vrindâvan. You are the spouse of Kṛṣṇa in the forest of the holy fig-tree, Chandrâ in the forest of the Sandal, Virayâ in the forest of the Champak, Sundarî on the mountain of a hundred summits, Mâlâtî in the forest of the jasmine, Kundavatî in the forest of the Kunda, Sus'ilâ in the forest of the Ketakî or screw-pine tree and the garland of Kadamba in the Kadam forest. You are the royal goddess of fortune in the royal palace and the household goddess of fortune in every house."

85-91. So saying, the gods, munis and manus began to weep. Then their throats, lips and palates were dried up. Whoever at break of day gets up and reads the holy and auspicious hymn of Lakṣmî composed by all the gods assuredly gains prosperity. A man without a wife by reading this hymn acquires a humble, chaste, good-natured, fair, pure and delicate wife excellent in every respect, of good rank, (bearing sons and having grandsons) of a melodious voice and having good teeth. By the perusal of this hymn, a man without a son gets a Vaiṣṇava, longevous, prosperous, learned and famous son. By the perusal of this hymn, a person who lost his kingdom, prosperity, friend or wealth gets back the thing that he lost. A man without fame gets celebrity and fame by reading it; and every one by reading it obtains tenants and land and becomes, as it were, a child of the goddess of fortune. In a word, this ode is the source of all prosperity, continued happiness and joy, virtue, redemption and friendship and removes grief and sorrow.

CHAPTER LVII.

1-14. Nârâyaṇa said, "O Nârada, the chaste Mahâ-Lakṣmî having heard this hymn was pleased with the gods and having ceased to weep addressed them thus, "O gods, I am not going to commit suicide through anger. I tell you the reason. Asceticism impelled me to commit the act as I discussed in my mind thus. In the estimation of the eternal Being (who is impartial every-where, who is void of all attributes, who is the universal spirit, eternal happiness and the masters of all) the grass and the mountain are equal. He can in the twinkling of an eye create a hundred thousand goddesses of fortune: before him there is no distinction between a wife and a servant. What good, then, will accrue to me by ministering to him? Look! I am the foremost of his wives; but the servant of his servant's servant, the respectful keeper of the threshold did not even greet me. Just now, I was prohibited by him from crossing the threshold. Therefore seeing that I have not been blessed in

respect of my husband whose love I have been unable to secure, I am going to consign myself to the flames to secure future prosperity or a better state. Any woman who is unfortunate in respect of her husband (*i. e.* who is not loved by her husband) is unlucky by all means. Her life is useless. She has no inclination for sleep or food. Whoever is unable to secure the affection of her husband lives in vain. She cannot enjoy her youth or prosperity which consists in the possession of sons or wealth. A woman who has no faith in her beloved husband is impure, impious and void of all Karma. The husband is the friend of his wife, her refuge, her god and spiritual guide. The husband is the best of all persons in the world. There is no spiritual guide superior to the husband. O gods, the parents, son and brother of a woman most reluctantly give her moderate quantity of wealth; but the husband gives all even to his foolish wives. The most virtuous woman who comes out of a respectful family, who is good-natured and preserves the integrity of her family knows the greatness of her husband. And the woman who comes out of an impure stock, who has a bad nature and is void of all virtue, who is shrewish and corrupt, angrily slanders her husband. A woman who spite her husband, the greatest of all spiritual leaders and the emblem of Viṣṇu, suffers endless torments in the hell called the Kumbhîpâka for a period covered by fourteen Indras.

15-25. Vow, abstinence, charity, veracity, virtue and prolonged asceticism observed or practised by a woman who is faithless to her husband are consumed to dust and rendered quite useless by her unchastity. Therefore I shall not use any cruel words to my divine husband; and as I have been by the dispensation of providence insulted by a servant, I shall put an end to my life; for it is improper for a chaste woman to use cruel words to her husband even if she observes his faults. But if she is unable to bear the wrong, then in conformity to the dictates of virtue she can die. To minister to the husband is an act which constitutes to the wife the vow, the Dharma, the Divine worship, the great truth, charity and an act of pilgrimage. To a woman, her husband constitutes her god; the husband is as pure as the gods and represents all virtue. Nay, he is Janârdana (Hârî). The sight and touch of a chaste woman who always eats the refuse of the food of her husband and drinks water with which his feet are washed are desired always by the gods. This sight as well as touch consecrates even places frequented by pilgrims and relieves sinners from sins." So saying the most chaste Lakṣmî wept again and again. Brahmâ was afraid and inclining his shoulders with reverence said thus:—"O goddess. Jaya and Vijaya will never attain welfare. You have not cursed both the fools for fear of offending your husband. O chaste one, know it for certain that though a saint patiently refrains from cursing a person who does wrong, yet the offender will certainly come to grief. And if any one is unable to curse or punish the offender, the latter is chastised by Dharma himself.

26-38 O mother, excuse all the faults, which we commit. I am an adherent of your husband. Now be pleased to depute me to the task of creation, and I beseech you to go to your beloved consort." Brahmâ having said so went with the gods and the Munis headed by Lakṣmî to the

Lord of the Vaikuṇṭha. The four-faced Lord Brahmā, the spiritual guide of those who know the four Vedas, whose footstool is the lotus, went to the Vaikuṇṭha and adored the Lord of the universe. The Lord hearing the adorations of Brahmā and seeing that Lakṣmī was weeping modestly before him said, "O offspring of the lotus, I am omniscient, the eternal spirit, the preserver, the chastiser and the origin of all. I am conversant with the causes of all phenomena. I regard every one in all places, impartially, be he my believer, wife or friend. My believer in particular is dearer to me than my life. O four faced Lord, both of your wicked sons *viz.* the wicked door-keepers are my believers: therefore you should excuse me as well as Jaya and Vijaya who repose absolute confidence in me. A strong man who has faith in me is afraid of none. For my wheel ever preserves those who are intoxicated with the wine of divine belief." The Lord having said so held Lakṣmī to his breast, sent for both the door-keepers and said, "O my children do not fear at all: but pass your days in happiness. You need not be afraid of any one while I am here. Who can chastise my believers? You had better go to your destination." When the Lord having said so paused, the gods bowed to the Lord of the world and went away. The door-keeper Jaya experienced a thrill of raptures throughout his body when he heard his words and said, "Lord, when my heart is entirely set upon the meditation of your lotus-feet, I am not afraid of the gods, or the goddess of fortune or the saints."

CHAPTER LVIII.

1-15. Nārāyaṇa said, "The Earth boasted in days of yore that she was the receptacle of all and the Lord crushed her pride through Prithu. Once Aditi boasted that she was the mother of the gods. The Lord made her sons invisible to her eyes and thus crushed her pride. O Muni, once Gangā boasted that she was the source of redemption; and the Lord of creation crushed her pride through Jahnu. In days of yore, he crushed the pride of Manasā through Durgā. In olden time, Rādhā angrily rebuked Kṛṣṇa knowing him to be enamoured of Virajā and as Kṛṣṇa attempted to enter the sphere of the Rāsa, he was thwarted at her instance by the cowherdesses. He was also caged by the female wardress at the instigation of the proud Rādhā. Therefore as desired by Kṛṣṇa she was cursed by his believer Śrīdāma. O Nārada, Rādhā was suddenly chastised by providence and descending to the earth from the Cow world she had to take her birth through the womb of Kalāvatī, the wife of Vṛṣa-bhānu. Śrī-Kṛṣṇa too in order to gratify Rādhā pretended to be afraid of Kamsa and went to the house of Nanda. This is why he is called the son of Nanda. Brahmā hath said that the Lord in order to make good the words of Śrīdāma who had cursed Rādhā saying that she would be separated from Kṛṣṇa went back to Mathurā leaving Rādhā in the lurch. O Nārada, no body knows the motive of the Lord other than the ones specified above, which actuated all his mysterious proceedings. O great saint, it has been fully stated how Lord Kṛṣṇa took his birth and how he went from Mathurā to Gokula. Now listen to other matters. When the son of Nanda went from Nanda's place to Mathurā, then as chance would have it, Nanda and Yaśodā were very much aggrieved. Even wild

animals know a little how owing to the separation from Lord Kṛiṣṇa, the cowherds (male and female) and the cows with Vrindā suffered in every grove torments inflicted upon them by savages. O Muni, Rādhā also at times abandoned the wild tracts and roamed through forests and at other times she went to cemeteries or places not meant for burning the dead. Rādhā callous to joy, was at times angry with Lord Kṛiṣṇa and at other times she was free from anger. At times she recovered her senses: at other times she was sense-less or hankered after Kṛiṣṇa. Frequently she upheaved a deep sigh: and at other times she assumed her normal attitude. In emergency, she slept or got up or simply wept.

CHAPTER LIX.

1-12. Nārāyaṇa said, "O Nārada, I have described to you in detail the humiliation of all; now hear at length the humiliation of Indra. Once upon a time Indra was seated in his council on his throne of gem, when the great metapphysician Vrihaspati, the spiritual guide, arrived there. But Indra though he saw him did not get up in the pride of his heart. The Guru thus disgraced by Indra was offended and left the place. But the pious Guru affectionately and graciously did not curse him. Afterwards even without any curse, Indra had to eat the humble pie. O Nārada, know it for certain that though a pious man out of affection, forbearance or piety does not curse a person who happens to do him wrong, yet the offender must reap the consequence of his sin. Dharma (virtue incarnate) himself chastises him. And if a pious man through anger curses a wicked person who does wrong, the offender comes to grief and the piety of the religious man is also wasted. O Nārada, for the sin incurred by the humiliation of his spiritual guide, Indra was beset by Brahma-hatyā (murder of a Brāhmin incarnate). Indra was afraid of her, left his kingdom, ran and sought shelter in the pool sacred to Viṣṇu. There in a very slender form he hid himself in the fibres of the water lily, and Brahma-hatyā was unable to enter into the pool sacred to Viṣṇu. In India this lake is the most sacred place meant for devotion. Savants who know ancient history call it the sacred bathing place of Puṣkara. At this time, a pious king named Nahuṣa devoted to Hari, seeing that Indra was deprived of his kingdom, seized it by force. Later on, the handsome, graceful goddess S'achī (without issue) was going aggrieved to the Maudākinī to bathe when the youthful king of kings, Nahuṣa, seeing the weeping and most virtuous S'achī possessed of excellent teeth, a delicate constitution ornamented with gems and in the prime of her youth fainted through lust. Afterwards he stood before her and humbly addressed her like her servant thus:—

13-16. "Alas, the ways of providence are mysterious. It cannot be comprehended even by philosophers how the wife of the licentious Indra who bears on his person marks of vagina could be so fair. For a wonder! how could the mind of a person be attached to another woman, when his own wife is so very beautiful? What is Rambhā or Urvāśī or Tilottamā or Ghitāchī or Ratna-mālā or Kalāvati or the fair Kālīkā or Bhadrāvati or Champīvati before such a beauty? In a word, all these damsels do not possess a sixteenth part of her beauty. How could the

foolish Indra leave such a damsel and seek the company of another? I doubt if our women are even fit to be her maid-servants. O fair one, I am your myrmidon. Be pleased to court me. As Râdhâ presides over the heart of Kriṣṇa in the cow-world, as Lakṣmî and Saraswatî preside over the heart of Nârâyana, as Brahmânî over Brahmâ's heart, as Durgâ over Śiva's heart in the Kailâs'a, as in the lovely white Islands in the sea of milk the terrestrial goddess of fortune, the lucky daughter of the sea presides over Viṣṇu's heart, as the great chaste godless Mûrti presides over Dharma's heart, as Vāsantî, the goddess of fortune in the Pâtâl presides over the heart of Ananta, as Puṣṭi over Gaṇeśa's heart, as Devasenâ over Kârtikî's bosom, as Varuṇâṇî over Varuṇa's heart, as Swâhâ over the heart of the fire-god, as Ratî over the heart of Kâma, as Sanjñâ over the Sun's heart, as the wife of the Wind over the Wind's heart, as Rohiṇî over the heart of the moon, as your mother-in-Law Aditi, the mother of the gods, over the heart of Kaś'apa, as Menâ, the intellectual daughter of the manes over Himâlaya's heart, as Lopa-mudrâ over Agastya's heart, as Târâ over Vrihaspati's heart, as Deva-Hûtî over Kardam's heart, as Arundhatî over Vaṣiṣṭha's heart, as S'atarupâ over the heart of Manu and as Damayantî over the heart of Nala, so, O fair one, befriended by good fortune, reign in my heart also. I can easily cut to pieces a thousand Indras.

27-36. Women like strong gallants better than their husbands. Therefore be pleased to court me. I shall enjoy your society in the inaccessible and yet solitary summits of the Sumeru mount, or in the lovely Malaya mountain with a graceful belt and perfumed by sandal or in the Nandan-forest; and I shall dally with you at times near the mountain of a hundred summits or on the coast of the Puṣpa-bhadrâ river or near the shore of the Godâvarî refreshed by cool winds and at other times, near the cemetery or places not designed for burning the dead or in the forest of the lovely Champaka situate on the pleasant coast of the river Champâ-vatî or in a fortress, or from mountain to mountain, from cave to cave, from island to island, from river to river, or on the beautiful coast of the ocean void of wild animals. In solitude, the union of a clever pair is very delightful. Fair one, in my company, enjoy the bliss of sexual intercourse on a bed annointed with flowers and sandal. Look! I am also annointed with flowers and sandal. O goddess, by Brahmâ's boon, I am void of birth and death and have attained permanent youth. I am well-dressed, fair, heroic and expert in sexual science. My face is fair, like the autumnal full moon. Particularly, I come out of the lunar race. Therefore, O good nymph, court me as your husband. Nay, goddess, Urvasî herself came to-day and solicited my society. But I rejected her offer as I am not attached to the society of other damsels. Only the desire of your society has agitated my heart a good deal.

37-48. Fair one, for your sake I shall surely abandon my wives decked with ornaments of gem; or, if you so desire, you can make them your attendant maids. O beauty, I shall conquer in the battle-field Varuṇa by my valorous weapon and give you the excellent wreath of gems. O goddess, command me, your servant, and even today I shall subdue the weak fire-god and give you a pair of clothes consecrated by fire. Fair one, even

to-day I shall give you the pair of ear-rings fashioned into the form of a fish constructed with excellent gems which belongs to Aditi, the mother of the gods; and having subdued the weak moon-god, I shall give you the pair of ornaments constructed with invaluable gems belonging to Rohiṇī. Or that consumptive and emaciated timid moon will deliver to you the same without fighting: or perhaps being my ancestor, he may graciously be pleased to give the same to you. To-day I shall beg of Śaṅkara the melodious, ringing pair of anklets constructed with excellent gems belonging to Pārvatī and deliver the same to you. O auspicious nymph, that Lord who is easily contented is controlled by hymn. He is kind to his adherents and is the source of all prosperity. Nay, he is like the great tree which fulfils desire: so he will accede to my entreaties. O my beloved, to-day I shall by fight obtain the rare, invaluable pair of bracelets belonging to Gaṅgā and give the same to you. O good-looking goddess, to-day for your use I shall give the pair of Bahulis (a kind of ornament) constructed with excellent gems belonging to the wife of the Sun. I shall easily conquer Kāma and deliver to you the pure looking glass of his wife constructed with invaluable gems. Fair one, I shall beg of the Lord of Kamalā the merry lotus and Mandār belonging to Kamalā and give the same to you.

49-63. I shall adore Brahmā, obtain the rings of Sāvitrī invaluable in the world and give them to you. By the observance of the Nārāyaṇa vow, I shall fetch the lute of the goddess of music which voluntarily indulges in modulations of sound and plays upon the music according to the division of the notes of harmony and hand it over to you. Fair one, I shall likewise make over to you the diamond Paśakas decorating the members of the feet of Kuvera constructed by Viś'wakarmā." The great king Nahuṣa having said so fell prostrate at her feet; the lips, throat and palate of the most pious Śiśhī became parched through fear. She again and again remembered Lord Hari and the lotus feet of her spiritual guide and said to the king who was, as it were, a bar or bolt (an obstacle) to her in the royal road thus: "O great king, my son, listen. O child, O remover of all danger, the king is the preserver and the father of all. The king shields everyone from danger. Now Indra has forfeited his dignity and you are the ruler of heaven. So you stand in place of my father. For the king is undoubtedly the father and preserver of his subjects. Besides, O son, there are 16 kinds of women who can be called mothers. They are as follows: the wife of the spiritual leader, the queen, the wife of a god, the daughter-in-law, the sister of the father or the mother, the wife of the spiritual preceptor, the wife of the servant, the wife of the maternal uncle, the wife of the father, the wife of the brother, the mother-in-law, the sister, the daughter, one's own mother and the tutelary goddess. So you are but a man, and I am the wife of a god. Hence according to the Vedas, I am your mother. Therefore, O son, if you wish to rape your mother, go to Aditi, the mother of the gods. O son, every sinner may be redeemed; but not one who violates his mother. He has to suffer endless sufferings in the hell called the Kumbhīpaka for the period of longevity allotted to Brahmā. Afterwards he has to wander like a worm in the vagina of a prostitute and then like a worm of the night soil for seven kalpas. O son, afterwards, he is turned into the

worm of an ulcer for one Kalpa, worm of the head *i.e.* louse for seven Kalpas and a worm of the bed (bug) for one Kalpa. Later on, he is afflicted with leprosy for seven births and then attains the womb of a she-goat. Afterwards in respective order, he becomes a crow eating dung for seven births, a dog for seven births and a boar for seven births.

64-76. Later on, ravishers of their mothers are born as eunuchs in every birth. They are never redeemed. Brahmā himself hath said so. O king, the same consequences are reaped if a Kṣatriya, Vais'ya or S'ūdra associates with a Brahmin woman. Vrihaspati holds that even the Vedas do not prescribe any means for their redemption. Child, it is no doubt delightful to the people of the world to secure the enjoyment afforded by the prosperity of heaven. But redemption is the grand object solicited by those who want redemption; devotion is sought by the devotee; the position of a Brāhmin is sought by the Brāhmins; silence or taciturnity by the Muniis, the acquisition of knowledge by those who are conversant with the Vedas; the recitation of poetry, by the poets; the bondage of Viṣṇu and the luxury of the faith in Viṣṇu by the Vaiṣṇavas. O good soul, tell me what pleasure can virtuous men derive from the residence in the womb of a woman which is the receptacle of urine and ordure yielding a foul smell. O great king, you are, as it were, the lamp of the matchless race of kings who were your predecessors. By virtue of your religious merits accumulated in several births, you have been born in India. O king, as in summer the mid-day sun stimulates the bloom of lotuses, so you have manifested yourself for the glorification of the kings of the lunar race. Therefore it behoves a great personage like yourself to maintain virtue. For the preservation of virtue contributes to fame in every stage of life. Only fools by forfeiting virtue go to hell. A Brāhmin's duty consists in the observance of the necessary rites three times a day, the worship of Hari, the drinking of the water of the feet of Hari which is sweeter than nectar and the eating of the food which has been dedicated to him. Food and water not dedicated to him are as impure as ordure and urine. The Brāhmins using them have to take their births through the womb of a sow. O king, the Brāhmins throughout their lives should eat the food dedicated to Hari; but they should carefully fast on the day of Ekādas'ī, the birth day of Kṛṣṇa, S'iva-ratri, Rāmanavamī and other sacred days. Brahmā has prescribed the duties as stated above for the Brāhmins.

77-103. For a chaste woman, the service of her husband constitutes her supreme vow and devotion. She should regard the husband of another woman as her son. Such sort of conduct constitutes the virtue of a woman. Kings should regard their male subjects as sons begotten by them and the females as their mothers. Out of deference to Viṣṇu, they ought to perform sacrifices, minister to the gods and the Brāhmins, chastise the wicked and preserve the virtuous. This is the moral code prescribed by Brahmā for the Kṣatriyas. Dealing in trade is the duty of a Vais'ya and he accumulates virtue thereby. The service of a Brāhmin has been assigned to be the duty of a S'ūdra. O king, the duty of the ascetics who renounce the world consists in surrendering everything to Lord Kṛṣṇa. A Sannyāsi ought to put on only red dress and wield only staff

and an earthen pot. Strict impartiality, constant recollection of Hari and visit from house to house constitute the duty of a recluse. He should live nowhere. A mendicant even by chance should not impart knowledge or mantra to others and he ought not to secure a hermitage for his residence. He should not covet any article. He should be free from the ties of attachment and must shun society. He should not associate with anybody. He should not take delicious food and even accidentally he must not see the face of a woman. He should not solicit anything which he desires from a house-holder. Lord Brahmâ, the offspring of the lotus, has prescribed the above rules for the ascetics who renounce the world. O son, he has expressly fixed the duties suited to all classes of men. Child, now depart with pleasure." When S'achî desisted from her harangue and lingered in the middle of the road king Nahuṣa stooped low and said thus, "O goddess, you have taken a perverted view of the whole thing. Now I am going to describe virtue to you as stated in the Vedas. Listen. O fair goddess, it is recited in the Śrutis that none reap the consequences of the act performed by him in the heaven, Patal or other islands. A person commits bad or good deeds in the sacred land of India and reaps the consequences thereof according to his Karma in other places. The place from the Himâlayas upto the sea is called the sacred land of India. This is the place of devotion assigned to the Munis. India is the best of all places. People born in India are deluded by the illusion of Viṣṇu and then they leave the worship of Hari and get attached to worldly enjoyments. Virtuous men, after having performed sacred deeds in India, go to heaven and there attended by celestial damsels enjoy celestial bliss for a long time. Fair one, a virtuous man first parts with his body and then goes to heaven. But mark the strength of my virtue. I have come to Heaven with my body. Through the piety of several births, I have been able to come physically to the much desired land of Heaven. And now by means of what an unspeakable piece of virtue, I have been able to secure you? Fair one, this Heaven is not a field of action; it is a place for enjoyment. And of all enjoyments, association with an excellent woman is the best. In the field of enjoyment, the relinquishment of an enjoyable article, if it is available, is not praise-worthy. Over and above this, you are sentimental and witty and hence a fit object of enjoyment on the part of the voluptuous. Whoever gives up an article of enjoyment owned by none is unquestionably a beast absolutely void of intelligence and taste and possessed of a submissive and peaceful disposition. O my darling, now please accept my advice. Please go home and in solitude, get ready an excellent, charming bed fit for sexual intercourse. O nymph of excellent hue, get rid for certain the scruples of your heart. O damsel of fair mien, now prepare to immerse yourself in pleasure afforded by my society in an excellent mansion. I shall beg the invaluable wreath of gems and diamonds which decorate the heart of Lakṣmî and give it to you.

104-132. The head-ornament of Śiva viz., the half moon, removes birth, death and disease and is the excellent toy of Śiva, which can rarely be secured in the three worlds and venerated in the universe. I shall perform the vow of Śiva and assuredly bring that piece of moon to you. I shall reverentially perform the vow of

the sun : and the best gem belonging to the sun : called Syamantaka I shall offer to you. O my darling, that gem daily produces 8 loads of gold. I shall secure for you the enchanting cup of Kâma ever full of honey constructed with invaluable gems, very amusing and calculated to do away with birth and death. I shall perform the vow of Lakṣmī and assuredly secure for you her lotus used as a seat which is very pleasing, rare, pure, supreme, quadrangular, measuring a hundred thousand cubits in circumference, ornamented with the best of gems, constructed in a circular form at the desire of god, inlaid with precious diamonds, effulgent like the sun and very picturesque." So saying the king Nahuṣa obstructed her passage and again and again fell at the feet of the consort of Indra. At his words the palate, lips and throat of the goddess were dried up. Then she again remembered her spiritual guide, Hari and cogitated thus, "To how many remarks made by this fool, who has been oppressed by lust, who has lost his senses and who has no idea of right or wrong shall I patiently listen? A man infatuated with lust is more senseless than a man infatuated with honey or wine. A man swayed by lust does not care to die." She said the above in her heart (aside) and expressly spoke thus : O infatuated being, I am in my menses and am at present like a mother to you. Leave me. O drunkard, I tell you for certain that this is the first day of my menses. A woman is considered as a chaṇḍālī on the first day of her menses : on the second day she is regarded as an infidel ; on the third day, she is held to be a washer woman : on the fourth day, she is purified by the company of her husband. She is then also impure, so far as the performance of a divine act or an act of the manes is concerned. She resembles a vile Śūdra woman in her dealings with others on that day. Whoever on the first day of her menses associates with a woman no doubt commits one-fourth of the offence of Brāhmin slaughter. This person is not entitled to perform a godly act or an act on behalf of the manes. He is regarded as the basest of men and held contemptible by all and unworthy of praise. Whoever lustfully goes to a woman on the second day of her menses and gratifies his passion commits cow-slaughter. Vrihaspati hath said that this man is not entitled to perform an act on behalf of the gods or the manes throughout his life and remains ever infamous and ignorant. If a fool does that lustful act on the 3rd day, he practically kills the fetus ; there is no doubt on this point. He also, like the last-named sinner, is degraded and unworthy of all acts. On the fourth day, a woman in her menses resembles a vile Śūdra woman. So a clever man does not seek her company. O fool, if you wish to commit rape with me who am practically your mother, associate with me on that day when I am free from menses." At these words Nahuṣa smiled and spoke gently and modestly to the pious wife of Indra, "Fair one, the sin to which you allude committed by association with a woman in her menses affects only India, the sphere of action and not Heaven, and even in that field of action (India) the good and the evil acts specified in the Vedas do not in the least injure the Vaiṣṇavas who are effulgent with the radiance of Brahma. O goddess, before men the wives of gods are always pure, both as regards sleeping and eating. They are never rendered impure. As a heap of hay is consumed by the burning fire, so are all the sins reduced to dust before the approach of a Vaiṣṇava. The Vaiṣṇavas are

brighter than the fire, the sun or the Brâhmin. They are constantly protected by the wheel of Viṣṇu and wander independently like infatuated elephants. The Vaiṣṇavas have not to decide about the nature of the acts to be performed by them nor do they reap their consequences. This is stated in the Kauthuma branch of the Sâma-Veda and you may refer the point to Vrihaspati.

133-160. Here, in heaven also, every one knows about the Vaiṣṇavas of the lunar race. They never worship any other god than Hari. A virtuous Brâhmin or a Kṣatriya who does not take the Mantra of Viṣṇu is hoaxed by His illusions. Of what use is an other mantra to me? To me, who are the gods? Even Yama is not my chastiser. I can subdue all except Brahmâ, Viṣṇu and Mahes'a. Fair one, now go home and get my bed ready. I shall just come over to your house. Sin will entail upon me if you are in your menses, if it does at all. You will not be injured thereby in the least." So saying the king Nahuṣa cheerfully rode on his car of gem and went to the forest of Nandan. Śachî did not go home : but she went directly to the house of her spiritual guide who was occupying a seat of holy grass. She saw that the goddess Târâ effulgent with the radiance of Brahmâ was ministering to the feet of Vrihaspatî. He held in his hand the rosary bead and was reciting the name of Lord Kṛṣṇa, the supreme Brahmâ, the embodiment of grace to his believers, self-determining and independent of nature. Śachî threw herself prostrate on the ground and bowed with her head to Vrihâspatî whose eyes were full of tears through raptures. Then the much aggrieved and frightened Śachî with streaming eyes and a heavy heart reverentially adored her spiritual guide (merged in the sea of religious zeal), the ocean of mercy and devoted to Brahma thus : " O most blessed being, you alone are my preserver. Immersed in the sea of sorrow and frightened I am seeking your protection. Preserve me. Be he a master or not, be he strong or weak, everyone is able to govern his pupil, wife or son. You have expelled your disciple from your kingdom : and sufficient atonement has already been made for his sins. Now you ought to be kind to him. O Ocean of mercy, at this time I have lost everything including my husband. This immortal land is now vacant : and I am without shelter and prosperity. You can bear with your own eyes a testimony to this fact. O god, I have been beset with dacoits. Preserve me, and bringing your servant (Indra) here, give him the dust of your feet and your auspicious blessings. Look, the father is the best of all religious preceptors. He is surpassed by the mother who is a hundred times more adorable, venerable and deserving of worship. The savants call the giver of the mantras *Guru*, as he vomits or throws out the mantra. Therefore the donor of the mantra is truly speaking, the Guru. To others the term is a mis-application. I bow to that spiritual guide who with the help of the probe or javelin of knowledge opens the eyes of a person blinded by the darkness of ignorance. An uninitiated fool obtains redemption by no means. That beast, unfit for any act, assuredly dwells in hell. The person who begets, he who gives food, the mother or any other elderly relative cannot deliver us from the dreadful sea of the world. Only the donor of knowledge, Mantra or wisdom is capable of doing this. No other master can deliver his hench-man. The spiritual guide alone is Viṣṇu, Brahmâ, Mahes'a, Dharma, Ananta or even the universal spirit,

the great god void of all attributes. The Guru constitutes all sacred land, the receptacle and the emblem of all the gods ; and Hari alone manifests himself in the form of a spiritual guide. If the tutelary deity is angry, the Guru can save us ; but if the latter is angry, even the former cannot come to the rescue. By an irony of fate, the Guru is displeased with that man who incurs the displeasure of the planetary gods and the Brâhmîns. Neither the soul nor the son nor wealth nor wife is dearer to a person than his spiritual guide. Devotion to God, the vow of truth or any other sacred act is not superior to the act of ministering to the religious preceptor.

161-180. There is no chastiser or friend greater than the Guru who constantly stands in the place of a god, who is the king and chastiser of his pupils. The giver of food chastises only so long as he can give food ; but the Guru is the chastiser of his pupils at every birth. The Mantra (mystic incantation), knowledge, spiritual guide, and the godly husband die along with a person in every birth. Therefore they are regarded as the best of all objects. The father (who is also a Guru or an elder) is adorable only in that birth in which he begets the child. But the spiritual guide who gives the Mantra is adorable in every birth. O Brâhman, you are the best of all those who belong to the sacerdotal class, the guide of the devotees, foremost among the pious and supremely conversant with Brahma. O best of saints, now relent towards me and Indra. If you relent, the planetary gods will also relent." O saint, Śachî so saying wept loudly. Târâ also wept sympathetically very loudly, fell at the feet of her husband and besought his forgiveness. Vrihaspati was propitiated and said, " O Târâ, arise : all will be well with Śachî who, by my blessing, will soon get back her husband. " O Nârada, when that spiritual guide of the gods paused after having said so, the goddess Târâ again fell prostrate at his feet and wept. Then Vrihaspati embraced Târâ, consoled her with many excellent metaphysical doctrines. Whoever at the time of worship reads the hymn composed by Śachî pleases the spiritual guide and the tutelary god at every birth. The planetary gods, Brâhmîns, kings and friends are ever satisfied with him. That person assuredly acquires reverence for his spiritual guide and Viṣṇu and attains other desirable objects and ever-lasting happiness. He never comes to grief. By the perusal of this hymn, a person desiring a son gets a virtuous son : and a man wanting a wife gets an accomplished chaste wife who brings forth sons. A diseased man gets cured ; a prisoner regains his liberty ; a man is never separated from his kinsmen. His virtues and blotless celebrities are considerably enhanced. A man, through this ode, gets sons, grandsons, wealth and material prosperity in this world and goes to the Vaikuṇṭha in the end. That person having attained the bondage of Hari is never born again. He becomes ever tranquil in disposition and drinks the nectar of the faith of Hari calculated to destroy death, decreptude, disease, grief and sorrow.

CHAPTER LX.

1-21. Nârâyana said, the tranquil Vrihaspati was appeased with the ode of Śachî and gently thus addressed her, " O child, be of good cheer.

You need not fear, while I am here. Fair one, like the wife of Kaçha, you are also dear to me. For a disciple is like one's son. There is no distinction between a son and a pupil in matters of oblations, gifts to the parents preservation and maintenance. Brahmâ, the offspring of the lotus, has said in the Kâṇwa branch of the Sâma-Veda that a pupil can assuredly oblation of fire like a son. He has also said, a man must maintain his parents, spiritual guide, wife, children and orphans. Śiva hath said, "Whoever does not maintain them is impure at his death and not entitled to do an act on behalf of the gods or the manes. Whoever regards his parents and his spiritual guide as mere human beings always acquires infancy and ever comes to grief. Whoever flushed with prosperity insults his spiritual guide is ruined very soon. Indra, not having stood up in the council when he saw me has quickly reaped the fruit of his act. Child, you yourself are an eye-witness of this fact. Now, child, I shall surely relieve him from danger and save you from peril. He who is able to preserve and save his pupil can truly be called the Guru. Good damsel, a woman whose heart is pure never forfeits her chastity. A woman who cherishes scruples in her heart forfeits her chastity. Chaste one, your prowess will vie with that of Durgâ: and in celebrity and fame, you will be equal to Lakṣmî. You will be blessed like Râdhâ and gain the affections of your husband, to be sure. Like Râdhâ, you will secure greatness, honour, affection and pre-eminently the society of your husband. Like Rohiṇî, you will secure the good graces of your husband. You will be adored like Saraswatî and you will always be pure and incomparable like Sâvitri." While he was saying so, the messenger of Nahuṣa arrived there and said, "Goddess, get up soon and start for the lovely, solitary grove of Nandan for the diversion of the king." Hearing this, Vrihaspati trembled through anger and with flushed eyes said to the messenger thus, "go and inform your king that if he desires to enjoy Śachi's society, he ought to come here mounted on an extraordinary conveyance. He ought rather to come here well-dressed, conveyed by an excellent litter borne on the shoulders of seven Ṛiṣis. When the messenger heard this, he went and represented the matter to the king who thereupon said to him thus, "messenger, go soon and fetch the seven Ṛiṣis and I shall hit upon a plan with their co-operation.

22-40. Thereupon the messenger went and revealed the matter to the seven Ṛiṣis who came to the king in compliance with his wishes. The king as he saw them, bowed reverentially and said, "you are all the sons of Brahmâ, virtuous like him, effulgent with his radiance and always known to be kind to your adherents. You are always devoted to Hari, pure and good. You are void of the vain worldly ties of attachment, envy, and conceit. You are as accomplished as Nârâyaṇa in effulgence, fame, love and generosity in the grant of boons." So saying the king reverentially eulogised them and wept loudly. The saints who were great benefactors, seeing that the king was afflicted said, "Child, solicit the boon desired by you. We can give you any thing you ask. Nothing is impossible with us. The position of Indra or Manu, immortality, the mastery of the seven Islands, everlasting happiness, every kind of accomplishment, or perfection, rare prosperity or any thing that you desire, please announce to us cheerfully.

We shall give that to you and then go back with a glad heart to pray. Any moment which we pass without devotion to Hari appears to us like a hundred thousand ages; and to us, a day without the service and devotion of Hari is a bad day, indeed. Whoever wants any other thing than the bondage of Hari parts with nectar and drinks poison at his peril. Brahmâ, S'iva, Dharma Mahâ-Viṣṇu, Gaṇeśa, the sun, the god Ananta and the Rîṣis including Sanaka. etc., day and night meditate the lotus-feet of Hari calculated to do away with death, decrepitude and disease: and those feet we desire." The great king who was spell-bound by delusion, hearing this, modestly and bashfully said, "O most blessed beings, you are kind to your believers and are capable of giving every thing that is desired. So, please to give me Śachî this moment and fulfil my desire. The chaste Sachi desires a husband who can mount a conveyance borne by seven Rîṣis; and such a conveyance is solicited by me. I pray you, O saints who fulfil every desire, to gratify this wish of mine." O Nârada, when the Munis heard this, they were very much amused and laughed heartily. Then, the saints compassionate to the poor, thinking that the poor king was bewildered and defrauded by the illusion of Viṣṇu, mercifully promised to bear him on their shoulders. They placed on their shoulders the litter of Nahûsa ornamented with pearls and diamonds. The silly king also decked himself with good dress and ornaments of gem and having mounted the litter proceeded.

41-58 But in the way perceiving the delay of the saint, he rebuked them where-upon the Muni Durvâsâ who was in the van cursed him saying, "O mean-minded wretch, assume the form of a huge snake and drop to the earth below. Afterwards you will be redeemed by the sight of the son of Dharma. O king, Karma can never be ineffectual: you will eventually abandon the body of the snake and riding on a golden car you will go to the Vaikunṭha and serve Hari." After uttering this curse, the excellent saints laughed and went away. On the other hand, the king, too, was turned into a serpent by the curse of Durvâsâ and dropped into a huge forest. When Śachî heard this event she bowed to her guru and went to the celestial city; and Vrihaspati soon started for the place where Indra was hiding in the fibre of the lotus. The gracious Vrihaspati having approached the lake summoned Indra with a cheerful mien saying, "Child, you need not fear anything, while I am here; be of good cheer and come unto me, for I, your spiritual leader, have come. Then the great Indra, having recognised the voice of his Guru, quitted his slender form, assumed his former appearance, and respectfully threw himself prostrate on the ground with his head before his lotus feet. When Vrihaspati saw that Indra was much frightened and weeping, he gladly held him to his breast. Then the religious preceptor of the gods, for the perance of Indra, caused him to perform the ceremony of the Soma-Yâga and seated him on a lovely throne of gem. By him, the material prosperity of Indra was increased four-fold. Then the gods arrived and gladly ministered to him. The goddess Śachî also having got back her husband, Indra, the lord of Heaven, slept in her mansion on a bed of flowers and in his society passed her days with very great pleasure. Thus, O Nârada, I related to you the account of the humiliation of Indra and the preservation of the chastity of Śachî. Now what do you want more to hear?"

Nārada said, "O best of saints, reveal to me the method of the Somayāga, the way in which the Guru caused Indra to perform it and its fruits". Nārāyaṇa said, "O Muni, the fruit of this rite (Sacrifice to Moon) is the expiation of the sin of the Brahman-slaughter. Whoever cheerfully performs this rite by drinking the juice of the moon-plant for a year, by eating only fruits in the next year and by drinking water in the year succeeding, is released from all sins after the lapse of 3 years as stated above. A man who has collected paddy equivalent to the remuneration payable to his servants for 3 years or more is able to drink the juice of the Soma plant. O Muni, in days of yore a god or a king was only able to perform this ceremony effectually. Every one is not capable of it; for it entails a heavy cost in the shape of payment of hoards of wealth and priest's fee."

CHAPTER LXI.

1-21. Nārāyaṇa said, "O saint, I told you some-thing about the humiliation of Indra; now listen attentively to another mysterious account of his humiliation. In olden times, after the churning of the ocean the king of the gods having drunk ambrosia subdued the demons and became very proud. Then Lord Kṛṣṇa crushed his pride through king Bali: whereupon Indra and other gods were deprived of their grace. Later on, the Lord was pleased with the ode of Vrihaspati and the vow of Aditi: and he was born through his digits out of the womb of Aditi in the form of a dwarf. Afterwards the gracious Lord (Hari) fraudulently obtained by solicitation the celestial kingdom from Bali, restored it to Indra and reinstated the gods in their former prosperity. O Muni, again, in some other age, Indra became proud: and the Lord humbled his pride through Durvāsā and deprived him of his kingdom and glory. Afterwards out of compassion, the gracious Kṛṣṇa, kind to his worshippers, gave him back his fortune. Again, maddened by his prosperity, Indra once raped the spouse of Gautama with the result that he was cursed by the Muni and, being covered with vaginas throughout his body, he suffered torments. The Munis and the Rṣis seeing him in this condition laughed loudly; the gods were very much discomfited and Vrihaspati was almost reduced to a corpse. While he witnessed the sad condition of his pupil, Indra prayed for a thousand years the sun by whose boon the thousand marks of vagina were converted into a thousand eyes. His eyes continued to exist like marks of disgrace on his body resembled the black spots which polluted the body of the moon-god as a result of his sins occasioned by the rape of Tārā." Nārada said "O lord, I should like to know the history showing how the pure-hearted and the very chaste wife of Gautama who was revered throughout the world, who consecrates others and is the very receptacle of purity, who is most blessed and regarded as the digit of Kamalā could possibly be ravished by Indra. Therefore, O best of those who know the Vedas, kindly reveal the matter to me." Nārāyaṇa said, "O Nārada, once upon a time Ahalyā with a view to pilgrimage arrived at Puṣkara on the day of the solar festival and at that time she encountered the gaze of Indra. As soon as he saw her swelling breast, smiling face, tranquil mien and fine teeth, he fainted. The next day he also saw her, when she was bathing naked in the Mandakinī with a

smiling face and bashful aspect, quite alone. Her huge loins and breast infatuated him with lust. He swooned, but soon recovered. Then going to Ahalyā he said gently and humbly to that woman devoted to her husband thus, "O beauty, what a wonderful grace and virtue you possess ! How desirable do you appear in the prime of your life ! The wonderful charm of your face shames the autumnal moon. Fair one, the heart of a man is attracted by your lovely, crooked glances. Your enchanting eyes steal the grace of the lotus. Your beautiful gait subdues the movements of the elephant and the wag-tail. Your super-natural voice is sweeter and rarer than ambrosia.

22-41. Your huge loins delight the mind and are likely to entice the heart of sages. It seems that the thighs afford shelter to Cupid for the very sight of them engenders lust in the mind. They are very thick and hard and disgrace even a column of plantains. Your buttocks are also circular like moon-beams. Your breast is very swelling, hard and gracious and appear like marmelos or quince fruits. What an indescribable asceticism the great devotee Gautama had practised by virtue of which he luckily secured the possession of a very beautiful wife ! By the worship of the eternal goddess of Nature, (Pārvatī) who is the emblem of the spell of Viṣṇu and by the adoration of Kamalā, he has undoubtedly secured a wife like Kamalā having looks of a lotus, who is a woman of the first four classes (Padminī), of slender waist, huge buttocks, hard breast; of the colour of heated gold, of fine teeth and soft and pure complexion, the touch of whose body is agreeably warm in winter and delightfully cool in summer. Fair one, Cupid versed in sexual science or the lustful moon-god alone knows how to co-habit with a damsel like you. How can Gautama resourceful only in meditations know that ? In sexual science I am a past-master, and on this score I am always eulogised by the above-named clever individuals and by the celestial whores Urvasī etc. O nymph possessing an excellent face, I shall make Sachi your maid-servant. Abandon Gautama, an ascetic raw in sexual science, and undeserving of your affections, devoted to Hari, dispassionate, and weak and thus acquire the immense fortune of the three worlds. Providence *i. e.* Brahmā is able to effect a conjunction between a man and a woman; but he is very indiscriminate. For he has handed over such a lovely and passionate girl to an ascetic." The lustful Indra having said so fell in raptures at the feet of the most chaste Ahalyā whereupon she addressed him in suitable terms as prescribed by the Vedas ; "O Indra, you are a wicked son of Kas'yapa, the cause of his misfortune, and a curse to his father, the ascetic Marichi and his grandfather, even the Lord Brahmā. To a person whose heart is attracted by a woman, neither meditation nor taciturnity nor the worship of the gods nor pilgrimage is of any avail. There can be no creation without a woman. This is why at the command of Lord Kṛṣṇa, Brahmā created the woman to entice the heart of lustful people. The beauty of a woman is the seat of illusion, the bar or bolt (or obstacle) in the way of a man's act or Karma, the impediment of meditation and the harbour of evil. O son, it is like iron-fetters for the feet of worldly men. It is like a lamp to the insect, like a hook to the fish ; and hence it is a mine of danger. Like a jar of poison with milk at its mouth, the beauty of a woman is pleasing for the time being and sorrowful in the end. Nay, it is a stepping stone to hell.

Therefore the Risis, Sanaka etc. never desired to marry. To those in particular who are attached to the wives of others, all their holy acts are fruitless. O Indra, a lustful person who enjoys the wife of another man acquires infamy in this world and goes to the hideous hell in the next world."

42-50. The most chaste wife of Gautama having said so left the licentious Indra and quickly went home. Later on, when she related the whole affair to the great ascetic Gautama, he with a smile contemplated the character of Indra and paused. Afterwards, on a certain occasion Gautama went to the house of S'iva, when Indra took the form of Gautama and enjoyed the society of Ahalyâ. The omniscient Muni, knowing everything, suddenly appeared at his threshold at this psychological moment. He saw Indra passing away from his house and beheld Ahalyâ with a swelling breast and thick loins lying there stark-naked. Thereupon he angrily cursed Indra saying, "Let your body be covered with vaginas." And he cursed his weeping, frightened wife saying, "Go to the huge forest and dwell there like a lump of stone." Later on Indra was much ashamed and went home; and Ahalyâ, beset with fear, addressed her sorrowful husband thus; "O pious saint, I, your maid-servant, am innocent. Why then, do you forsake me? You are the best of those who know the Vedas. Therefore justly decide the point." Gautama answered, "O Ahalyâ, you are pure in heart and deed; and you are devoted to your husband, this I know. And yet I must abandon you, for you have sustained the semen of another man in your womb. Look, a woman who is ravished by another man is rendered unholy in every act. A fool who associates with such a woman lives in the wilderness for one Kalpa. The food touched by such a woman is as impure as ordure; and her water is unquestionably like urine. Nay, her bare touch destroys all the virtues previously secured by a man. O chaste one, listen to me. A woman associating with her gallant against her will is not polluted thereby. But if she voluntarily panders to the lust of another man she is defiled. Therefore when you under the impression that Indra was your husband wilfully courted the pleasures of his company and when, after the act of the sexual intercourse was over, my appearance brought you back to your senses, then you have been defiled. O Ahalyâ, now go to the big forest and take the form of a stone; and the bare touch of the members of the feet of lord Râma will redeem you and make you holy. O my beloved, by dint of that virtue, you will come here again and secure my company. Now go to the great wood." So saying, he went away for devotion. O Muni, I thus described to you fully the humiliation of Indra and the way in which he recovered his fortune by the grace of his guru.

CHAPTER LXII.

1-21. Nârada said, "O lord, in what way and in which age did Râma, the son of Das'aratha, himself redeem the wife of Gautama? O most blessed being, please relate to me briefly the account of the incarnation of Râma; so pleasing to the mind and delightful. I am very curious to hear about it. Saint Nârâyana said, "In the age of Tretâ, Lord Viṣṇu with a cheerful heart came out of the womb of Kaus'alyâ in the house of Das'aratha. Kaikoyî gave birth to Bharata who was as qualified as Râma; and Sumitrâ gave birth to Lakṣmaṇa, the ocean of virtue and Śatrughna.

Then Râma, at the advice of Vis'wâ-mitra started with Lakṣmaṇa for the beautiful city of Mithilâ to gain the hands of Sîtâ. When Râma, the lord of the universe, saw in the way a woman in the form of a stone, he asked Vis'wâ-mitra the cause. The pious saint whose asceticism was vast, when he heard Râma, explained to him the mysterious cause. Râma, the consecrator of the world, having ascertained the cause, touched the statue of stone with the members of his feet; and that image regained the appearance of a Padminî woman; i.e. the first of four classes of women according to erotical science. Ahalyâ blessed Râma and went to her husband's house. The great saint Gautama also having got back his wife deferentially blessed Râma. O Nârada, then Râma went to Mithilâ, broke the bow of Hara and married Sîtâ. At the end of the marriage, he crushed the pride of Paras'urâma and arrived at the city of Ayodhyâ where many sorts of amusing games and auspicious rites were performed. Then the king Das'aratha, with a view to install Râma in the kingdom, secured jars full of the waters of the seven seas, called to the royal assembly the best Munis and performed the Adhivâsa (the ceremony previous to a great festival) of Râma, the mine of all virtues; whereupon the queen Kaikeyî, the mother of Bharata, was much offended and demanded the boons formerly promised to her by the king. The king having pledged his words of honour on a former occasion to grant the boons, the queen (Kaikeyî) demanded the exile of Râma to the forest and the kingdom for Bharata. Whereupon the king fainted; but the intelligent Râma, for fear of transgressing the holy vow of truth thus addressed the monarch, "O father, the religious merit acquired by the gift of a lake is twice as great as that acquired by the gift of a tank. Again, the gift of a daughter is ten times as meritorious as the gift of a lake. A king reaps as much benefit by the performance of a sacrifice as by the gift of ten daughters. The sight of a son's face is as much meritorious as the performance of a hundred sacrifices by a meritorious man. The observance of a vow of truth is as much meritorious to a virtuous man as the sight of the faces of a hundred sons. Sire, there is no friend of man greater than truth; there is no sin so great as a lie; there is no sacred place like the Ganges, there is no god like Kes'ava or Hari.

22-40. O king, there is no friend like virtue, there is no wealth so precious as Dharma (virtue). Therefore carefully preserve your Dharma, (i.e. observe your vow). O sire, if Dharma is preserved, all is well everywhere: and fame, celebrity, dignity and valour are maintained. As enjoined by Dharma, in order to sustain your vow of truth I shall abandon the pleasures of home and as a dweller in the forest, I shall wander from wood to wood. Whoever voluntarily or involuntarily transgresses the vow of truth leads a life of impurity till death. He suffers the torments of hell called the Kumbhîpâka as long as the sun and the moon exist: and for seven births he is born as a dumb man or a leper. Râma, so saying, wielded clusters of hair and bark of trees and went to the huge forest with Sîtâ and Lakṣmaṇa. O Muni, afterwards, king Das'aratha died of grief on his son's account. On the other hand, Râma, in order to preserve the vow of his father, wandered from wood to wood. After a while Sûrpa-nakhâ, the sister of Râvaṇa, while wandering at pleasure through the woods with her brother in that dreadful forest, beheld lord

Râma. That unchaste demoness, being excited with lust and with a thrill of raptures in her body, fainted when she was pierced by the floral darts of Cupid. Later on, the damsel who enjoyed perpetual youth, who was fully developed and infatuated with passion, approached Râma and said with a smile, "O Râma, of a dark-blue colour, mine of beauty and virtue, I have been enamoured of you and hence I come to this solitary place. Therefore accept me as your bride." O Nârada, the pious Râma when he heard her words, recollected Dharma (virtue incarnate) and for fear of being cursed, spoke gently thus:—"O mother, I have got a wife. Therefore go to my younger brother who is without a wife; for it is proper for you to court a desirable gallant who feels the want of a wife. It is not desirable for a person to seek the protection of those who have harboured other pleasures." Having heard this, the female demon with pleasure went to Lakṣmaṇa and having seen Lakṣmaṇa distinguished by lucky marks, tranquil in mien and adorable, she said to him again and again, "O lucky being, court me." Hearing this, Lakṣmaṇa was amused and spoke thus, "O fool, why do you desire me for I am but a servant of Râma? Why do you prefer me to Râma, the lord of all? Look, my wife is the servant of Śītâ. O chaste one, if you go to Râma, my lord, you will be the wife of my Lord; and as I am the son of Śītâ, so shall I be your son also." The foolish Sûrpa-nakhâ whose heart was won by passion, when she heard Lakṣmaṇa, addressed him thus with her lips, throat and palate dried up, "Fool, I have come to you voluntarily out of lust. If you forsake me, evil will betake you both."

41-59. Look, Brahmâ is no longer worshipped in the world, as he slighted Mohini; and Dakṣa's head was converted into that of a goat by Rambhâ's curse. O Lakṣmaṇa, the heavenly physician was deprived of his share in sacrifice by Urvas'î's curse; and Kuvera was deprived of his personal grace by Menakâ's curse. Kâma was consumed to ashes by the flames of Śiva's eyes through Ghritâchî's curse. The king Bali was deprived of his kingdom through the curse of Madâlasâ. Look! Vrihaspati was deprived of his wife through Mis'ra-Kes'î's curse. Similarly, by my curse, Râma will be despoiled of his wife. I heard in olden times that it was stated in the Mâdhyandin Śâkha that a person however virtuous, ought not to spurn a woman, young and lustful who voluntarily solicits his company. Whoever transgresses this rule is beset with calamities in this world and goes to hell after his death." When Lakṣmaṇa heard this, he got up and at once cut off her nose with the keen-edged weapon called the Half-Moon. Then her brothers, the most powerful Khara and Dûṣaṇa, fought with Lakṣmaṇa and were killed with their armies by the latter armed with weapons. When the demoness saw that his brothers with 14,000 demons were slain, she rebuked Râvaṇa, told him the whole affair and went to the holy coast of the Puṣkara where she prayed and obtained a boon from Brahmâ after a long course of devotion. O Nârada, when the omniscient Brahmâ, the ocean of mercy, saw that emaciated, fasting female ascetic, he realised her feelings and said, "O Sûrpa-nakhâ, I know that you are engaged in this arduous meditation, as you have not been able to obtain Râma (who can with difficulty be secured) or Lakṣmaṇa distinguished by lucky marks, who has conquered his passions. Fair one, in the next birth, you will be able to obtain as

your husband Râma who is the Lord of even Brahmâ, Viṣṇu and Śiva and who transcends the principle of Nature." So saying, Brahmâ went away and Sûrpa-nakhâ very gladly consigned herself to the flames and after quitting her body, she was born as a hump-backed woman. On the other hand, the arch dissembler Râvaṇa the king of the Râkṣasas (demons), having heard her words shook with anger and by his art of delusion abducted Sîtâ. O muni, Râma, not seeing Sîtâ, fainted: and his brother Lakṣmaṇa with metaphysical doctrines restored him to consciousness, O saint, the aggrieved Râma wandered day and night some times through the dense forest and at other times to the caves, rivers or hermitages of the saints. Lord Râma, having failed to find Sîtâ in spite of his protracted search, personally made friends with Sugrîva. Then Râma in order to preserve his vow easily killed Bâlî and gave the kingdom to his friend Sugrîva who sent messengers on all sides in quest of Sîtâ. Râma with Lakṣmaṇa put up in the house of Sugrîva.

60-79. Later on, Râma, the Lord of the universe, gave boon to Hanûmâna, handed over to him his lovely finger-rings of gem and communicated to him some tidings calculated to save Sîtâ's life. He then affectionately embraced him, gave him the invaluable dust of his feet and sent him to the southern side. Afterwards the most powerful Hanûmâna, the product of the digits of Rudra, having received the message as communicated to him by Râma went to Lankâ in search of Sîtâ. Sîtâ was emaciated, grieved and living without food in the forest of As'oka and looked like burnt chandrala (moon-plant). Sîtâ who was as bright as heated gold, having wielded clusters of hair on her head, was constantly reciting the name of Râma with reverence: and that chaste damsel of a dignified position, devoted to vows and possessing a gentle nature, was day and night engaged in the meditation of the lotus-feet of Râma. The son of the Wind-god having observed that Sîtâ, the great goddess of fortune, distinguished by lucky marks, effulgent with her own lustre, likely to consecrate the world and apt to impart religious sanctity which could be given by all the sacred shrines on earth was weeping, he bowed low and gladly gave her the ring of Râma. The pious Hanûmâna seeing that Sîtâ was much afflicted at heart held her lotus-feet and wept. He promptly communicated to her the message of Râma likely to save her life and said, "O mother, Râma and Lakṣmaṇa, with girded loins, have pitched their camps on the other side of the sea. He has made friends with the great and powerful monkey Sugrîva. He killed Bâlî and entrusted his kingdom free from thorns to Sugrîva and also restored to him his wife taken away by Bâlî. Sugrîva has taken a sacred vîva to recover you. This is why the monkeys are running in all directions to find you out. Râma with his eyes like lotuses will tie the deep sea, as soon as he hears of your welfare through me, and come here soon. O mother, he will quickly destroy the wicked Râvaṇa with his sons and kinsmen and release you from his hold. O mother, even today, by the grace of Râma, with a fearless heart I shall burn Lanka to ashes. Witness this act which I am about to perform with a smile. O holy mother, I regard Lankâ as the egg of a female monkey, the ocean as urine and the earth as a saucer of mud. Even in half a minute, I can easily destroy Râvaṇa and his army like so many

ants. O my goddess, O most blessed being, I will not kill Râvaṇa out of deference to the vow of Râma. Now, take heart of grace and compose yourself." The chaste Sîtâ, as she heard his words, wept loudly again and again and spoke timidly thus; "O child, is Râma, immersed in the sea of sorrow on my account, still alive? Has no evil befallen to the Lord, the son of Kaus'alyâ?"

80-99. "Has Râma, the life of Sîtâ, become very much emaciated? How does my beloved lord, dearer to me than my life, take his food? Child, is it true that my lord with girded loins has pitched his tent on the other side of the ocean? Is it true that he has not lost his life on my account? Does he remember this sinful wife of his, the source of all his sorrow? Alas! What a great torment my lord must be suffering for my sake! O lord, at first, even the golden wreath used to be put off by me; for I was afraid that it might cause separation between us; but now 100 yojans of sea divide us both. Alas! Shall I be able to behold again lord Râma, the sea of mercy, possessing a tranquil and lovely mien and very much engaged in pious deeds? Through the fortune of this luckless woman, shall I able to minister again to the lotus-feet of my lord? Alas! the life of a woman who cannot serve her husband is useless. Child, is my godson Lakṣmaṇa truly alive? He must have been humiliated and immersed in the sea of sorrow for having lost sight of me. Is this younger brother of my lord, the best of heroes and most pious, really determined to release me? Shall I truly be able to see again the blessed Lakṣmaṇa?" O saint, the son of the wind having heard the words of Sîtâ gave a suitable reply and easily burnt Lankâ. Afterwards Hanûmâna again consoled her and returned promptly to the place where Râma with his lotus eyes was. He related to him the whole account of Sîtâ. Râma hearing of her welfare began to weep. O Nârada, Lakṣmaṇa, too wept loudly with Sugrîva and other monkeys. O Nârada, then the descendant of Raghu soon mustered resolution with Lakṣmaṇa and his army, constructed a bridge across the sea and went to Lankâ. O saint, Râma afterwards slew Râvaṇa and his relations in the battle and released Sîtâ in an auspicious moment. The truthful Râma mounted with Sîtâ the chariot called Puspaka and in a sportive and cheerful mood arrived soon at Ayodhyâ. Lord Râma embraced Sîtâ and passed his days merrily in her company. Both of them were relieved of the pangs of separation. Râma became the lord of the seven islands on earth which, under his wise rule was rendered exempt from care and disease. In course of time, he begat, two pious sons called Kus'a and Lava. They are the ancestors of the kings that trace their descent from the sun. O son, I thus described to you the biography of Râma which is auspicious and is the source of happiness and redemption. It is the most substantial of all accounts and is like a boat to enable a person to cross the sea of the world.

CHAPTER LXIII.

1-21. Nârâyaṇa said, "Later on, Kamsa dreamt a bad dream and was agitated in his heart. He was much frightened and gave up his food, his joys and festivities. The most sorrowful Kamsa then called to his council his subjects, friends, relations and priests and said to them,

"O my friends, O my priest, you are all learned. Towards the end of the night I dreamt a bad dream. Listen. A dreadful hag with a protruding restless tongue, black in appearance, it seemed, was dancing in my city. Her neck was covered with a wreath of China-rose mingled with red-sandal paste. Both the arms of this woman who naturally indulged in a guffaw of wild laugh held a hideous keen sword and a skull of human head. It seemed to me also that a swarthy widow, Śûdra by caste with her dishevelled hair and nose cut, clad in black, was desiring to embrace me. Another woman possessing rough hair and clad with a dirty tough rag was applying marks of paste to my forehead and chest. O my priest Satyaka, methought an infidel having rough hair, deformed, and clad in tatters (*i.e.* shabbily dressed) was giving me fragments of broken cowries at dawn. Methought a celestial damsel having husband and sons was very angry with me and was with a curse breaking a jar full of water. Another Brâhmin, highly incensed, was cursing me and offering me a pure garland of China roses annointed with red sandal paste. It seemed that in my city there was, off and on, a rain of extinguished embers, blood and cinders. Deformed apes, crows, dogs, bears, boars and asses were screaming horribly. At dawn, dried fuels, embers, collyrium, skulls and torn nails were perceptible to my eyes, and a chaste woman who was very angry was leaving my house with a curse. She was clad in a yellow dress and her whole body was besmeared with white sandal paste. The woman was decked with vermilion marks and ornaments of gem. She put on a wreath of jasmine on her neck and held in her hand a lotus used as a toy. I saw in my dream dreadful men with noose in their hands and dishevelled hair, hideous and tough, entering into my house; and women with dishevelled hair, deformed and naked, dancing and laughing constantly in every house. It seemed that a dreadful, naked, S'ûdra woman with her nose cut was annointing my whole body with oil. Early in the morning, I witnessed with a smile dreadful funeral piles full of ashes and extinguished embers; and near the funeral pile, dance, song, grand festivals and men with dishevelled hair and clad in crimson dress were in evidence.

22-32. "I witnessed with a smile that some people were constantly vomiting blood, others were dancing hideously; others ran away or slept. O my friends, I saw in the firmament the simultaneous eclipse of the sun and the moon by Râhu. O sir priest, I also observed with my own eyes the fall of meteors, comets, earth-quakes, revolutions of kingdoms, thunder—storm and other evils of a grave nature. I also saw that trees without trunks and mountains uprooted by the whirl-wind were dropping on the ground I saw that a hideous—looking man with his nose cut was dancing in every house. He was naked and huge, holding a string of skulls in his hand; and the hermitages being consumed and reduced to embers and ashes, every one was lamenting loudly. All this also I witnessed in my dream." The king Kamsa, so saying, paused in the council. His kinsmen having heard the account of the dream, looked dejected and upheaved a deep sigh. O Nârada, the priest Satyaka, having positively concluded that the death of his protege Kamsa was inevitable at once lost his consciousness. Then the parents and wives of the king realising in their mind his impending destruction wept loudly.

CHAPTER LXIV.

1-10. Nârâyana said, "O saint, then the priest Satyaka, the wise disciple of Śukra, after consultation, used words calculated to be useful thus "O most blessed being, be of good cheer. It is not possible for you to come to grief in my society. You should now perform the delightful ceremony sacred to Mahes'ā which removes all evils. Copious money and priest's' fee in abundance are needed to perform this ceremony called Dhanurmākha. It is apt to remove bad dreams and the fear of enemies. It removes three kinds of terrible calamities caused respectively by evil spirits, gods and diseases and increases material prosperity. When the sacrifice is finished, Śiva, the source of all prosperity, appears in person and gives the boon which removes decrepitude and death. In days of yore, the most powerful Bâna, king Nandis'war, Parasurâma and Bhalla the best of heroes had performed this sacrifice. In olden times, Śiva gave this bow to the pious Nandî who, after securing it, performed the sacrifice, gained his object and gave the vow to king Bâna. Then Bâna attained the position of a great adept after performing the sacrifice on the coast of the Puškara and gave the bow to Paras'urâma. The latter, the ocean of mercy, was graciously pleased to give it to you. O king, this very hard bow was constructed at the desire of Śiva. It measures a 1,000 cubits in length and 10 cubits in breadth. Originally Śiva united to this bow the unwieldy weapon called Pâsupata and destroyed the demons. No one is able to break it except god Nârâyana.

11-31. "In this auspicious sacrifice, the worship of the bow and Śiva is necessary. You should now soon invite your kinsmen and perform this blessed sacrifice. O king, if on the occasion of the sacrifice, by an irony of fate the bow be broken somehow, the performers of the sacrifice will surely be killed. If the bow be broken, the sacrifice also will be stopped. So, the work being imperfect or incomplete, who will bestow the fruit? O magnanimous being, Brahmâ is at the root of the bow, Nârâyana is at the centre; and Śiva possessed of rude valour presides over the front. This bow, free from contamination and inlaid with excellent gems, has obscured even the glory of the mid-summer sun. O king, not to talk of others, even the most powerful sun, Ananta or Kârtika is unable to bend it. At first the enemy of Tripura with this weapon easily killed the demon. Now be of good cheer and promptly apply yourself to the task of performing this grand and blessed ceremony." Kamsa, the propagator of the lunar race, having heard the words of Satyaka who was his constant benefactor in every way said, "Sir, the son of Nanda meant to be the destroyer of myself and my family, has taken his birth in the house of Vasudeva and is growing in peace in the house of Nanda. This puissant boy has slain my heroic relations clever in giving counsel and my holy sister Putanâ. This vigorous Kriṣṇa by wielding with one hand the mountain Govardhan subdued even Indra, the great hero. This boy having gladly created artificial cow-herd boys and calves showed to Brahmâ the whole universe consisting of animate and inanimate objects. Now, O Satyaka, administer counsel how to kill this powerful boy. Barring him, I have assuredly no enemy in the three worlds viz., Earth, Heaven and Pâtâl. The kings present anywhere are now all my friends. Brahmâ

and Śankara in person are great ascetics: and the eternal Viṣṇu, the soul of all, is in all cases impartial; so how can there be any possibility of hostility on their part towards me? If I be able to kill the son of Nandana at this time, I shall be the great and universal king of the seven islands adored in the three worlds. In Heaven, I myself shall attain the position of Indra by killing the weak Indra subdued by the demons. The sun, the moon-god (my consumptive ancestor), the Wind, Kuvera and Yama; any of these I can subdue, no doubt. Now soon go to the enclosure of the cowherds belonging to Nanda and fetch Nanda, his son and the strong Balarâma, the brother of the latter." Satyaka having heard Kamsa addressed him thus, using ethical, truthful, beneficial words and suited to the occasion, "O most blessed being, send either Akrûra, Uddhava or Vasudeva to Nanda-vraja for the purpose."

32-42. Thereupon Kamsa said to Vasudeva who was seated on a throne of gem in the council thus: "Friend, you are expert in divising schemes and well versed in the mysteries of ethics. So go to the house of Kriṣṇa situated in Nanda's enclosure and bring to this sacrificial place Vriṣa-bhânû, Nanda, Kriṣṇa, Balarâma and other residents of Gokul. Let the messengers also with invitation-letters go everywhere with pleasure and inform the kings and the saints of the intended sacrifice. O saint, hearing the words of the king, the palate, lips and throat of Vasudeva were dried up. So with a sorrowful heart and piteous tone he spoke to the king thus, "O best of kings, it is not proper for me at this time to go to Nanda-vraja, with a view to invite Nanda or his son. For if the latter come to this grand festival, there will be assuredly a great fight between him and you. I do not think it advisable to bring him here and cause a rupture between you both. For, then, evil will befall either him or you: and everyone will say that Kriṣṇa's father brought his son here and caused the death of Kriṣṇa or that he effected the death of the king through his son. In a word, one of you must die and many heroes will fall in the field; for there is no battle without bloodshed. So I ought not to go in any way." Hearing this, the eyes of the king glared like a pair of red lotuses. He took a scimitar in his hand and ran after Vasudeva with a view to kill him. "O saint, the most powerful Ugra-sena thereupon cried aloud and prevented his son, the king Kamsa, from his purpose. Vasudeva angrily got up from his throne and rushed from his house. Thereupon the king sent Akrûra to Nanda-Vraja (enclosure of the cow-herds). Subsequently, all the regents of the quarters, Brâhmins, ascetics, saints and kings addressed in various ways arrived there.

43-7. Sanaka, Sananda, Bodhu, Pancha Śikha, the lord Sanat-Kumâra beaming with the lustre of Brahmâ, Kapila, Asuri, Paila, Sumantu, Sanâtana, Pulaha, Pulastya, Bhrigu, Kratu, Angirâ, Marîchi, Kas'yapa, Dakṣâ, Atri, Chavyana, Bharadvâja, Vyâsa, Gautama, Parâs'ara, Prachetâ, Vasistha, Samvarta, Vrihaspati, Kâtyâyana, Yâjñâ-Valkya Utathya, Saubhâri, Parvata, Devala Jaigishavya, Jaimini, Visvâ-Mitra, Sutapa, Śâkalya, Śâkatâyan, Jâjab, Lângali, Apisali, Śîlânika, Astika, Jarat-Kâru, Kalyân Mitraka, Durvâsâ, Bâmdêva, Riṣya-Śringa, Vibhândaka, Kavi, Patha, Kaṇâda, Kauṣika, Pânini, Kautsa, Aghamarṣan, Vâlmiki, Lomasa, Mârkaṇḍeya, Mrikaṇḍa Paras'u-râma, Sânkriti, Agastya and

the ascetic Brahmins arrived there. There also came Jarasandha, Dantabakra, Dâmbhika (the king of Drâvida), Śis'upâla, Bhis'maka, Bhagadatta, Mudgala, Dhritarâṣṭra, Dhûmakes'a, Dhûmaketu, Śamvara, Śalya, Satrâjita Sanku and other powerful kings. And to that council came by turns Bhiṣma, Droṇa, Kripâ-châryya, Mâha-balî, As'wa-thâmâ, Bhûri Srava, Sâiwa, Kekai and the king of Kos'ala. Then the great king Kamsa duly accosted everyone and Satyaka, the priest, appointed the day for the performance of the sacrifice and the auspicious moment for the purpose.

CHAPTER LXV.

1-10. Nârâyana, said, "The most pious and tranquil-minded Akrûra having heard the words of Kamsa delightfully addressed the peaceful Uddhava thus, "Today, the end of the night has truly brought the morning of prosperity. Today is the most auspicious day for me. The spiritual guide, the Brâhmins and the gods have assuredly been pleased with me. Today, the sanctity accumulated by me in millions of births has arrived voluntarily, for today I have reaped its fruits. So long I was confined by the ties of Karma which have been rent asunder today. I shall be released from the prison of the world and go to the Vaikuṇṭha. The wise Kamsa, being angry, has played the part of a friend. Fortunately his anger has proved a boon to me. Now for the glorification of the Lord of the Vraja, I shall go to his kingdom and behold the adorable Lord Kriṣṇa, green or dark-blue like a new cloud, the source of faith and redemption. I shall behold that his loins are decorated with a yellow garment or I shall behold that he has with a smile either besmeared his body with dust or sandal paste or butter. Or I shall behold that he has won the heart of all by playing on the lovely flute or that he is driving the cow, here and there or that he is seated, lying down or walking; or in an auspicious moment I shall observe with my own eyes the lord of sleep (Kriṣṇa) in another form.

11-30. O my friend, today I shall go to behold Lord Hari, the universal Lord in the fictitious guise of a human being whose lotus-feet are adored by Brahmâ, Śiva and other gods, whose limit cannot be determined by the god Ananta himself with his infinite forms, whose prowess cannot be comprehended by the gods and saints, in whose eulogies even the muse is struck dumb and frightened, who is served even by the great goddess of fortune also like a maid-servant, from whose lotus-feet, the pious Gangâ emanates (the same Gangâ who is adored in the three worlds and who, by her sight and touch, removes rebirth, decrepitude, disease and all the sins of mortals) whose lotus feet is always contemplated by the primordial goddess Nature, Durgâ, the mother of the three worlds ending all calamities; and the 16th part of whom is Mahâ-Viṣṇu (the same Mahâ-Viṣṇu who holds countless wonderful worlds on the pores of his skin and who is the densest of the dense.) That Lord Kriṣṇa, the son of Nanda, in the guise of a boy is the internal-spirit of all, omniscient, independent of nature and emblematic of the radiance of Brahma. He holds a body only out of compassion for his votaries. He is void of attributes, free from desire, void of happiness or support, and yet that supreme being is absolute happiness. That happy, self determining, eternal being is 'the

best of all things and the cause of all. The devotees who recite his name and virtues in this way meditate him day and night. In days of yore, in the lotus Kalpa, Brahmā, the offspring of the lotus residing in the lotus of his navel, became much emaciated for want of food; and though he prayed Lord Kṛṣṇa for a thousand Manvantaras (periods of lives allotted to Manu), yet he heard only once a voice from the sky to the following effect "you will be able to see me, if you pray again" but he was not able to see him. Afterwards Brahmā, having meditated him again for a like period, beheld him and obtained a boon. O Uddhava, today I shall see with my own eyes the great Lord of that description. In olden times, Śiva having performed austere rites for the period of longevity allotted to Brahmā saw him in the cow-world in the sphere of light; and from his lotus feet he obtained pure faith, insight into all the mysteries of creation, the boon of immortality and every kind of perfection. O Uddhava, today I shall be able to see the great Lord who has made Śiva (kind to his adherents) equal to himself. The god Ananta with an emaciated body and without food having reverentially prayed the Supreme Lord for a period covered by the lives of thousand Indras, the Lord imparted to him wisdom like his own; and, O Uddhava, I shall have a vision of this Lord today. I shall behold the Lord of all, today, through whose grace, the god Dharma by a course of devotion lasting for a period covered by a thousand Indras, has become the witness of the deeds of pious men, the chastiser of mortals and the source of the fruits of actions.

31-38. Brahmā's one day and night are equivalent to a period of month and years covered by 28 Indras; and according to this calculation of months and years Brahmā's life lasts for a century. But the mere wink of Lord Kṛṣṇa's eye causes the downfall of the same Brahmā. O Uddhava, the same Supreme Lord will be manifest before my eyes today. Friend, endless are the Brahmās and the worlds like the particles of the dust of the earth. The great Mahā-Viṣṇu is the container of that undivided universe; and each world contains different Brahmās, Viṣṇus, Śivas, Munis, Manes, adepts, animate and inanimate objects, men and others. But that great Being is the 6th part of the Supreme being and is easily created and destroyed by him. O Uddhava, I shall see to-day with my own eyes that great god, the ruler of all." So saying, Akrūra's body thrilled with raptures; tears of joy flowed from his eyes. He then fainted and meditated the lotus feet of Lord Hari. Having remembered those feet of the perfect and supreme Lord, again, and again he was animated with religious zeal when Uddhava embraced him and after having repeatedly praised him soon went home. Akrūra likewise went home.

CHAPTER LXVI.

1-15. Then the Lord of the Rāsa united with the mistress of the Rāsa and being excited with passion applied himself to the task of sexual intercourse with Rādhā. Rādhā, as soon as she tasted the pleasures of enjoyment, fell asleep; but having dreamt bad dreams she got up and modestly addressed her consort thus, "O my Lord, come to me soon. Let me press you to my bosom. I do not know what is allotted to me."

in the end." So saying, the most gracious Râdhâ sorrowfully embraced him and related to him her bad dreams. She said, "O Lord, it seemed to me that I was seated on a throne of gem with a picture of gems in my hand; and at this time a Brâhmin, being incensed against me, took away the umbrella from my hand. Afterwards seeing that I was weak, he threw me into a swarthy, hideous ocean difficult to cross. As I fell into the torrents, I was agitated with grief and care and was tossed, here and there, by the huge waves teeming with alligators. Then in spite of my repeated cries, "O Lord, save me" I was not able to see you when I appealed to the gods for rescue. O Kriṣṇa, being drowned in the waves I saw that the orb of the moon had dropped into the earth and was divided into a hundred fragments. The next moment I saw that the orb of the sun dropped into the earth and was divided into four parts. And later on, I saw that the sun and the moon were absolutely eclipsed by Râhu in the sky at one and the same time, on account of which they were rendered very black. The next moment I saw that a radiant Brâhmin angrily broke the jar of honey placed on my lap. The very next moment I saw the same Brâhmin very angrily seizing a man who passed across my vision. O Lord, later on, methought the stalk of the lotus, used as a toy, somehow or other dropped from my hand and was torn to pieces: and the looking glass constructed with excellent gems suddenly fell from my hold, turned black and was split into fragments.

16-25. It seemed to me that the chain of diamond on my neck was suddenly torn from my breast and assuming the form of a dirty lotus fell on the ground. Then I saw that the toys of the palace at different times laughed, clapped their hands forcibly, sang and wept. Later on, I beheld that black hideous wheels were again and again revolving in the sky and repeatedly falling down or rising up. Immediately afterwards I saw that the being presiding over my life emanated from the inner part (of a house) and said, 'O Râdhâ, adieu, I am going away.' Anon I saw that a black statue clad in sable embraced and kissed me. O Lord of my life, in the course of my dream, I beheld these perverse things. The right side of my body is dancing (shivering). My soul, being agitated, seems to weep: and my sorrows appear to attract my careworn mind. Therefore O Lord, O best of those who know the Vedas, tell me what has befallen me. What has happened?" So saying, the lips, throat and palate of Râdhâ were dried up. Frightened and overwhelmed with grief, she fell at the lotus-feet of Lord Kriṣṇa." At that time, S'rî-Kriṣṇa, the Lord of the universe, at once held the goddess to his breast and consoled her with the maxims of metaphysical Yoga. Then the goddess having obtained clear wisdom dragged to her breast her consort, the Lord of tranquil disposition and relinquished her sorrow.

CHAPTER LXVII.

1-8. Nârâyana said, "O Nârada, later on, S'rî-Kriṣṇa, the enchanter of Cupid, having observed that Râdhâ was agitated very much by the pangs of apprehended separation held her to his breast and went to the pond of pleasure. O saint, as lightning flashes in the sky among new

clouds, so Râdhâ, the queen of queens manifested herself in the heart of Lord Kriṣṇa. Later on, when the Lord, the ocean of mercy, was graciously engaged in the act of sexual intercourse with Râdhâ, the pair of lovers began to shine as emerald and gold combined. In their pleasure-room constructed with diamonds, diamond-lamps flashed brightly. The prince of the witty (Lord Kriṣṇa) ornamented with gems and immersed in the lovely sea of mirth lay down on the bedstead of gem and merrily cohabited with Râdhâ ornamented with gems who was the very personification of gems. Though they desisted from their amorous act which had been carried to excess, yet their desires were not gratified. Then Râdhâ, the mistress of the Râsa, said to S'ri-Kriṣṇa, the Lord of the Râsa seated in the sphere of the Râsa, "O Lord of Kamalâ, as at daybreak the medicinal plants droop down or lose their lustre, so I become obscure and corpse-like when I fail to see you; and I cheer up only in your company. O Lord, I become radiant in your society like a flame of candle in the night. But without you I get attenuated like the digits of the moon during the dark half of the lunar month.

9-17 O my beloved, when I dwell in your heart I acquire radiance like that of the full moon; but when I am abandoned by you, I become at once as inert as the digits of the moon during the dark half of the lunar month. O Lord, your society invests me with a brightness like that of the flame of fire fed with clarified butter; and as the lotus is dimmed by dews, I attain a similar condition in your absence. As the earth becomes dark when the sun and the moon set, so the fever of anxiety swallows me when you are away. Lord, as the stars dwindle at sun-shine, so my toilet, beauty, youth and discretion fade when I do not see you. O Lord, it is true you are the spirit; so without you, I am but a body without soul. O my beloved, you are to me like the five vital airs which constitute my animal life. As without pupils, the mere balls in the socket of the eye do not possess the faculty of sight, so without you I live like a corpse. I shine in your company like a spot associated with pictures; and when separated from you, I become fallow or uncultured like a field covered with grass. O Kriṣṇa, as a place is adorned when associated with pictures, so I sustain beauty when I am united with you: but without you, I become as graceless as a clay-statue washed by water. As a wreath of gold acquires grace when it is united with alabaster so, O Lord of the Râsa, the milk-maids look graceful when they are united with you.

18-26. O Lord of the Vraja, as the stars when united with the moon shine in the sky, so O Lord, the kings look lovely in your society. O son of Nanda, as the trees are prominent by their branches, fine fruits and trunks, so Yas'odâ and Nanda derive their grace from you. O Lord of Gokula, as the arrival of a monarch gives grace to his subjects, so the residents of Gokula are glorified by attaining you. O Lord of the Râsa, as the Heaven is adorned by the presence of Indra, so the sphere of the Râsa looks very lovely, when you preside over it. In a word, you are the beauty, the refuge and the Lord of Vrindâvana and its trees. As the lion is pre-eminently powerful among the strong, so you are pre-eminently strong among the residents of Vrindâvana. Yas'odâ, when she does

not see you, is immersed in the sea of sorrow like Surabhi when she loses her calf and weeps continually; and if Nanda fails to see you, his life is agitated like fried paddy and his mind is consumed with sorrow." So saying Râdhâ very affectionately fell down prostrate at the feet of Lord Kriṣṇa; and Lord Kriṣṇa again consoled her by metaphysical Yoga. As an axe having sharp edges cuts the trees, so the above great Yoga, (metaphysical) is the cause of the destruction of sorrow.

27-38. Nârada said, "O best of those who know the Vedas, I am very curious to hear about the metaphysical or transcendental Yoga mentioned above, which relieves the sorrows of people. So please reveal it to me." Nârâyaṇa said, "O Nârada, the above Yoga is mysterious even to the Yogis and is of several kinds. Only Hari knows it fully. O saint, in olden times dear Lord Śiva, the foe of Tripura, the best of the Vaiṣṇavas, having prayed for a period covered by the successive downfalls of a thousand Indras, the Lord of Râdhâ was very pleased with him and communicated to him a portion of the esoteric Yoga in the cow-world. As he devoted himself to austere asceticism on the coast of the Puṣkara for a period covered by the fall of a hundred Indras, the gracious Kriṣṇa saw that he was emaciated, paralysed and reduced to a skeleton. So out of mercy and regard for him, he communicated to him a portion of the Yoga. Later on, seeing that Dharma, the best of the workers, was emaciated by the rigours of his meditations for a period covered by the fall of 14 Indras, the lord who is the ocean of mercy was graciously pleased to mention to him a little of the Yoga. And as I prayed for a period covered by 100 Indras, he told me something about it. O Nârada, Sanat-Kumâra and the god Ananta having prayed for a long time received from him only a portion of the Yoga. Lord Kriṣṇa who is kind to his worshippers revealed it also to a certain extent to the ascetic Kapiladeva and to the sun who respectively prayed in the Himâlaya and the Puṣkara for a very long time and also to the profound-believer Prahâda, the great devotee Durvâsâ and Bhrigu. O great saint, I am now going to tell you how the gracious Lord Kriṣṇa related this Yoga to the afflicted Râdhâ, in the pond of pleasure (or amusement) Listen.

39-49. At that time, Lord Kriṣṇa, the spiritual guide of the Yogis, seeing that Râdhâ, the merry ascetic, was crest-fallen held her to his breast and related to her something about the above Yoga. He said "O damsel who knowest the conditions of the previous birth, do not forget yourself. O my beloved, why do you not recollect all the incidents concerning the Goloka and S'ridama's curse? O blessed being, it is true that the said curse will bring about us a temporary separation: but we shall be reunited. O my beloved, I shall then go back to my house in the Cow-world and there be reunited with the cow-herdresses residing in that region. Now, listen. I am going to relate to you the mysteries of ontology in part, which is delightful to the heart, which is the source of pleasure and the bane of sorrow. My dear, I am the internal spirit of all, dissociated from all acts: and though I pervade all creatures, yet I am invisible everywhere. As the wind, though blowing or passing through all animals is not associated with any thing, so I am

dissociated; and yet I am the witness of all acts. The soul is only my reflection: for I exist every-where in all creatures; and that sentient soul always performs all acts and reaps the consequences of acts. As in a jar full of water, the Sun and the Moon exist in the form of images or reflections and as the above reflections dissolve in the Sun and the Moon when the jar is broken, so when a person dies, my reflection, *i.e.* the soul, is also dissolved in me. I am visible in creatures in the shape of animate corporeal beings and invisible in the shape of their souls. I pervade all things at all times and in every place. I am vested with attributes when I wield a body; otherwise, I am invisible and void of attributes.

50-58. O fair one, all objects are transient; and I pervade everything. But in some places I manifest myself in a more prominent degree; and in other places, less prominently. Some gods are my parts: others are my digits; other gods are the digits of the digits of the parts of my parts. Some gods, again, are the parts of the parts of the latter. The subtle goddess of Nature is the outcome of my parts. She has been divided into five forms, viz, Sarasvatî, Kamalâ, Durgâ, yourself and Sâvitri. And all the gods having forms are the outcome of the goddess, Nature. Only the Supreme Being, out of deference to the meditation of his worshippers, wields a constant form. O Râdhâ, those who are the outcome of Nature are destroyed in the kalpa of Nature when the world comes to an end. Only I shall remain as I am, before and after. I am never destroyed. And you and I are identical. As the whiteness of milk is inseparable from the milk, so there is no difference between you and me. The pores of the skin of the huge being sustain the universe. I am the same huge being (Virâṭa) at the time of creation. And you who are a production of my part, assume like-wise a huge form and thus become a huge consort of the Virâṭa at the time of creation. O chaste one, I am the same small Virâṭa also from whose navel lotus, at the time of creation, Brahmâ, the cause of the whole universe, emanated: and I am also Viṣṇu and Śiva. In a word, every one is the offspring of my part. And you, too, through your own digits, become the great, gracious, auspicious wife of that small Virâṭa at all times. O goddess, every world, in this way, has a separate Brahmâ, Viṣṇu and Mahes'a.

59-68. O goddess, Brahmâ, Viṣṇu and Mahes'a are the offsprings of my parts, and the rest of the sphere including animate and inanimate objects is the outcome of the parts of my digits. In the Vaikuṇṭha, I exist as a figure having four hands; and you exist as the great goddess of Laksmî. That Vaikuṇṭha, like the Goloka, is situate outside the universe of Brahmâ high up in the sky. There you exist as Sarasvatî, and in the Brahma-loka as Sâvitri, the wife of Brahmâ; and in the land of Śiva, as the primordial Nature, the great goddess Śiva. You in the form of Śivâ slew the demon called Durgâ and are thus styled Durgâ who destroys all calamities. That fortunate Śivâ, the wife of Śiva, was born as the daughter of Dakṣa. Later on she was born as the daughter of the mountain and hence she was known as Pârvatî in the Kailâsa. And you through your digits became the daughter of the sea and pervade the heart of Viṣṇu lying down in the sea of milk. You manifest yourself in different forms, viz., Laksmî, Śivâ, Dhâtrî,

Sâvitri, Râdhâ (the mistress of the Râsa in the cow-world), Vrindâ in the holy Vrindâ-vana and Virajā on the coast of the Virajā. Fair one, through Śrī-dama's curse you have come to the holy land of India with a view to consecrate India and Vrindâ-vana. All the women of the world are the product of the digits of your digits. Woman and yourself are identical ; and I am identical with man. Through my digits, I become Fire ; and you, through your digits, become Swâhâ with consumptive powers and hence my wife. I, when joined to you, can burn everything: and without you I am quite unable to do so.

69-82. When through my digits, I manifest myself as the sun among luminaries, you combine with me in the form of light. Without your junction, I cannot be bright. When through my digits I take the form of moon, you assume the form of grace and thus become my gracious and beloved wife Rohini. Fair one, through your union I am lovely to everyone, otherwise not. Through digits I am Indra : and you are the chaste celestial goddess of fortune. Through your association, I am the king of the gods ; otherwise I am graceless. Through my digits, I am Dharma ; and you are Mûrti, my beloved. You represent a pious deed ; without you, I am incapable of a pious act. Through digits I am Yajña (sacrifice) and you are Dakṣiṇâ (priest's fee) ; and through your union, I give fruits in sacrifice ; otherwise not. Through my digits, I am the mane and you, the chaste Swadhâ, my wife. When united with you, I am able to receive offerings presented to the manes. I represent greatness ; you represent prosperity ; and I am vested with fortune on your account, as you are the goddess of fortune. Without you I am unfortunate. O my beloved, I am the supreme being and you are the nature. As the potter cannot construct a jar without clay, so I cannot create without you. Fair one, through my digits I take the form of Ananta ; and you represent the earth (the refuge of the crops) whom I sustain on my head. O Râdhâ, to those who are corporeal, you represent the body in the shape of tranquillity, grace, form, virtue incarnate, contentment, development, forgiveness, modesty, hunger, thirst, mercy, sleep, drowsiness, insensibility, issue, deed, redemption and faith. O goddess, you are always my container and I am your spirit. In a word, you and I are identical objects. We equally prevail everywhere like the Supreme Being and Nature. When one of us is wanting, there can be no creation." O Nârada, so saying the Supreme Being, Lord Kṛṣṇa, cheerfully held his dear Râdhâ dearer to him than his life to his breast and consoled her. Afterwards the lustful Kṛṣṇa busied himself with amorous acts with the amorous Râdhâ in the mansion of gems.

CHAPTER LXVIII.

1-10. Nârada said, " O great saint, later on, Lord Kṛṣṇa, the origin of all, after the amorous diversion was over, got up from his bed and immediately awakened the sleeping Râdhâ dear to him as his life. Then the destroyer of Madhu rubbed her pure face with the hem of his garments and gently and sweetly addressed her thus :—" O Râdhâ, mistress of the Râsa, of a gracious smile, wait for a while at this place and then start either for Vrindâ-vana or the Vraja. My darling, you are the presiding

deity of the Râsa ; therefore preside over the sphere of the Râsa for a time, as the village gods preside over villages. Fair one, later on, pass your time for a while with your female attendants in the sandal-wood or Champak forest or even here. O damsel dear to my life, be pleased to let me go out for a while ; for I have some urgent business at home. I shall leave you for a short time. My dear, you are the presiding deity of my life : my life constantly dwells in you alone. So how can a person live, void of his life ? My heart is constantly associated with you. You represent my heart's desire. There is no one so dear to me as yourself. Nay you are dearer to me even than S'ankara. O chaste one, it is true that S'iva is my life ; but you are dearer to me than my life." The omniscient Lord Kriṣṇa who is the universal benefactor, preserver and spirit, and the object of universal meditation, having perceived in his heart the approach of Akrûra prepared to embrace Râdhâ.

11-21. The goddess Râdhâ (seeing that Lord Kriṣṇa was preparing to leave with a heavy heart) sorrowfully addressed him thus, "O Lord, O best of those versed in the act of sexual intercourse, You are dearer to me than other things. O Lord of Ramâ, O Kriṣṇa master of the Vraja, please take me to the Vraja. O Lord of my life, I see now that you are fickle-minded. From this I conclude that you no longer cherish affection for me ; and I am no longer fortunate in your love. O Lord, I am your refugee. How can you leave me and thereby bereave me and immerse me in the sea of sorrow ? Abandoned by you, I will not go home. I will pass to some other forest and spend my day with the repetition of the names of Kriṣṇa, Kriṣṇa day and night. Or without going to the forest, I shall make straight for the sea of desire and thereafter cherishing the desire in my heart to have you again in my next birth, I shall part company with my body. This desire I shall cherish in my heart that as the soul, time, the sun and the moon are my constant companions, so you may also remain associated with me wherever I go and remain fastened to the hem of my garments for ever. O friend of the poor, you are now leaving me and thus rendering my case hopeless. But you should not abandon this fugitive helpless woman. O Lord, how can I, a foolish woman, comprehend the Supreme Lord who in disguise has assumed the form of a cow-herd and whose lotus feet are adored by Brahmâ, Viṣṇu and Śiva ? O Lord, please forgive me for the hard words which I in my offended pride have used to you (my husband) and for a thousand faults which I might have committed in my haughtiness. O Lord, my pride has been humbled and my ambition is gone. Nay, I have well realised my own misfortune.

22-31. Though, in days of yore, Gangâ described you to me and thus I was able to comprehend you, yet bewildered by your spell or out of religious zeal or affection, I could not speak anything to you. O Lord, you will be polluted or stigmatised, if you leave me in this way. Further, this act of yours will bring down upon you the wrath of Brahmâ and cause the destruction of your sons and grandsons. O Lord, master of my life, if I do not see you, a moment seems to me as long as a hundred years. How then can I live for a hundred years literally ?" O saint, so saying the afflicted Râdhâ suddenly fell on the ground

and fainted. Then Kṛiṣṇa, the ocean of mercy, restored her to consciousness and out of compassion preserved her in his heart. Afterwards though by means of words of Yoga likely to relieve sorrow, he consoled her in several ways, yet the damsel of pure smiles could not be relieved of her sorrows. In a word, when the loss of trifling objects is a source of sorrow to mankind, then the separation of the body and the soul can never bring happiness to any one. Seeing the condition of Râdhâ, Kṛiṣṇa did not go on that day to the Vraja: but along with her he left that lake of pleasure and started for the sphere of the Râsa. When he reached there, the amorous pastimes were resumed again; and the cheerful mistress of the Râsa was relieved from the agonies caused by the apprehension of separation. O Nârada, Râdhâ was annointed with flowers and sandal-paste: and in that solitary place she loitered with her husband on a bed of flowers besmeared with sandal.

CHAPTER LXIX.

1-11. Nârada said, "O Lord, reveal to me the obscure and mysterious account which deals with the subsequent movements of Râdhâ and Kṛiṣṇa." Nârâyaṇa said, 'O Nârada, I am going to tell you that most wonderful and secret account. Listen. It is not mentioned in the Vedas or the Purâṇas. O saint, later on, that clever self-determining Lord Kṛiṣṇa became again excited with passion and busied himself with sexual intercourse with the clever Râdhâ. Like Kalâvatî the mother of Râdhâ, the intellectual daughter of the manes, the favorite disciple of S'iva, (blessed, honoured, respectable, wise, longevous for a hundred Kalpas, expert in the Vedas and their auxiliary branches, celebrated by the name of a female ascetic, accomplished in devotion, wielding several forms, chaste, skilled in the sixty-four practical arts, expert in sexual science, clever, witty, dexterous in matters affecting amorous intercourse, always lustful, the fairest of the fair and enjoying a permanent youth) Râdhâ was well-qualified. She possessed all the attributes possessed by her mother. This goddess Râdhâ who was also in every aspect similar to her mother, lustful and good-natured, betrayed to her husband lustful feelings at the time of intercourse. Lord Kṛiṣṇa who was anxious to enjoy the taste of the Râsa copulated with the clever Râdhâ according to the measure supplied by sixty-four practical arts in the sphere of the Râsa.' At that time the loins and the spherical breast of Râdhâ were lacerated with the injuries inflicted by the nails of Kṛiṣṇa: the vermilion-mark on the partings of her hairs on the head was obliterated; and her chignon was relaxed. Later on, the naked Râdhâ thrilling with raptures and fainting with the excess of pleasure was harboured by the goddess of sleep.

12-21. The gracious and affectionate lord Kṛiṣṇa, the lord of illusions, seeing that Râdhâ was asleep, wept through affection simply with a view to instruct the people. He kindly held the presiding goddess of his life to his breast, bathed her in tears and kissed her again and again. Later on, he decked his beloved spouse dearer to him than his life with a pair of fine, invaluable clothes rarely to be had in the world and consecrated by fire, set up her chignon, applied saffron and sandal

to her body and cast a precious wreath of gem round her neck. He then applied to the place below the partings of her hair a mark of vermilion (in the shape of, pomegranate) which was combined with marks of sandal. He then painted her neck with various kinds of lines with cosmetics, decked her coloured lotus-like feet with diamond anklets and applied vermilion and lac-dye to the front of the nails of the members of her feet. Lord Kṛṣṇa, out of affection, again gave the desired deep embrace to Rîdhâ who was dressed so nicely. Kṛṣṇa, the Lord of the world, afflicted with the idea of future separation from his wife, again embraced and kissed her and went to sleep himself. At this time Brahmâ, the grandfather of the people, having arrived there with Śiva, the gods including Śeṣa and the best of saints bowed to that Eternal Being (Kṛṣṇa) and with folded hands adored him according to the hymn as stated in the Sâma-Veda.

12-32. Brahmâ said, "Glory be to the Lrd of the universe! The whole creation adores your feet. Out of compassion for your adherents, you always take a form. O Lord of illusion, this form of a cow-herd you have assumed only as a disguise. O well-dressed, tranquil, good natured and patient Lord, the master of all full of profound wisdom, you are passing excellent, independent of nature and, as it were, the internal spirit of all. You are dissociated from all objects, the witness of every act latent as well as patent and incorruptible. Your advent to this world is meant to relieve the earth of her burden out of compassion. You take away grief, anxiety, decrepitude, fear of death, etc. You preserve fugitives and are kind to your believers and so you are always impatient to do them kindness. O emblem of wealth accumulated by your believers, I bow to you. Brahmâ having thus adored Lord Kṛṣṇa who, among the gods, presides over all bowed to him again and again and fainted through excess of religious zeal. Whoever attentively listens to this hymn composed by Brahmâ assuredly gains all his objects. And if he is without son, wife or wealth, he gets a son, a wife or wealth in abundance. And that man having enjoyed happiness in this world cherishes in his heart unshaken confidence for Hari which is dearer than the bondage of Hari or redemption. Brahmâ, the ruler of the world, having thus eulogised him and bowed to him again and again, got up slowly and reverentially spoke to him thus a second time, "O Lord of the gods of gods, O cause of supreme happiness, O son of Nanda, O eternally happy being full of happiness, I bow to you. Please to get up. O Lord, now recollect the curse of S'ri-dâma which will last for a century, prepare to leave Vrindâ-vana and just go for a while to the house of Nândâ. Out of deference to the curse of your believer, leave your beloved spouse for a hundred years; and, after the lapse of this period, you will go to the Cow-world along with her. O Lord, go to your paternal house and witness the arrival of your uncle the Vaiṣṇava Akṛūra who is at present your blessed and honoured guest. O Lord Hari, now go with him to Madhupuri, break there Sankara's bow and kill your enemies.

33-43. There kill the wicked Kamsa, console your parents, construct Dwârkâ and relieve the earth of her burden. O Lord, burn Vârânasi (Benares) the city of Ś'iva, subdue Indra, control Ś'iva in the battle-field

cut off the army of king Bâna, elope with Rukmiṇī, slay the demon called Naraka and marry 16,000 women. O king of the Vraja, prepare to leave your beloved Râdhâ dearer to you than your life and with that object in view go to Vraja now. Get up before Râdhâ awakes and you will be blessed." So saying Brahinâ departed with the gods to the Brahma-loka; and Ananta and S'iva also went home. O Nârada, later on, the gods reverentially and cheerfully showered flowers on the head of Śrī-Kriṣṇa. Then there was a voice from the sky to the following effect: "O god, kill Kamsa who deserves death, release your parents and relieve the earth of her burden." Kriṣṇa, the Lord of creation, having heard this, left Râdhâ and rose slowly with his eyes constantly fixed on Râdhâ. He went to a short distance and lingered for a while in the sandal-forest near the sphere of the Râsa. Then Râdhâ was roused from her sleep, got up from her bed, and not having seen her tranquil husband Hari dear to her life repeatedly exclaimed thus, "O Lord, O adept in sexual intercourse, O Lord of my life, O darling of my life, O thief of my life, O beloved, where have you gone to?"

44-52. Later on, she searched him for a while and went to the grove of jasmine. Then at times she sat down, or got up, or lay on the ground, or lamented loudly, or wept repeatedly saying, "O Lord, come once, come once." At last Râdhâ, agitated and aggrieved by the pangs of separation, swooned and dropped on the ground like a corpse covered with grass. O saint, then out of hundreds and thousands of cowherdesses some fanned her with chowries, others arrived there with sandal-paste. One of the dear associates of Râdhâ, seeing that her beloved companion Râdhâ appeared like a corpse, was subdued by affection, clasped her and wept. Her associates laid Râdhâ, inert like a corpse, on a heap of lotuses placed over the mud. They ministered to her by fanning her with a lovely white chowrie, as the chaste damsel lay on the moistened leaves of plaintains annointed with sandal-paste. Thereupon, O Nârada, Lord Kriṣṇa, seeing from a distance the piteous condition of Râdhâ, who was dear to him as his life, arrived there and beheld her minutely. As an offender sentenced to punishment is expelled by the king's myrmilons, so was his admission barred by the angry and powerful cowherdesses. Afterwards Kriṣṇa, the ocean of mercy, came to Râdhâ, placed her in his lap, restored her to consciousness and consoled her with cheering words.

53-61. The goddess Râdhâ on her recovery, was composed at the sight of her Lord dear to her soul; and the pain of separation was removed. Later on, Râdhâ, the spouse of Kriṣṇa, deeply embraced her consort in a way to be desired and rested on a bed of gem. At that time, an esteemed, shrewd associate of Râdhâ addressed Śrī-Kriṣṇa using words of ethical maxims thus: "O Kriṣṇa, I am going to give expression to certain maxims which are truthful, ethical, beneficial, pleasing in the end, sanctioned by moral and sexual sciences, the Vedas, the Purâṇas and social rites and contributing to the fame and the happiness of the married couple. O Lord, among the relations of a woman, the parents and the brother have been reckoned as beloved; but the son is dearer than the last-named. Saints hold that the husband is dearer to a chaste woman than a hundred sons produced by her. In a word,

nothing is dearer to a clever and shrewd woman than her husband. If the husband is likewise shrewd, the pair is truly blessed ; if the husband is fraudulent in nature, he is odious to her like gall and worm woods.

62-77. The pleasures and concord of the married couple lead to their good fortune and strengthen the bonds of affection. A house where the wedded couple do not agree is the haunt of poverty and mars the sweets of their existence. Separation from a husband, who is after the heart of a woman, is a source of pain, sorrow and anxiety. Nay, her life is more painful to her than death. In every condition whether she is asleep or awake, the husband, as it were, constitutes her life. In a word, he is a source of redemption to her in this world as well as the next. This is why after you went, Râdhâ fainted and dropped down insensible on the ground covered with grass. When I poured on her face pure and cool water, she breathed and recovered a bit ; but after weeping for a while, she fainted again through sorrow. Then the whole of her body was consumed with the flame of separation and became hot like a red-hot iron-rod and untouchable like fire. At that time Râdhâ had no idea of her sleeping, or waking moments, night, day, house, wood, water, space, sky or the rise of the sun or the moon. She became inert like a corpse and, adoring you constantly, saw that the whole world was full of Viṣṇu. When the bereaved Râdhâ lay down on a polished bed composed of lotuses, besprinkled with water spread on the wet ground or soil, her associates constantly fanned her with white chowries. Some annointed her with sandal-paste or applied moistened cloth to her body. But the moist earth was dried up at once by the mere touch of her body ; and the moist lotus leaves were likewise consumed to dust. O Hari, the sandal-paste also became dry. The colour of her body which was like Champak turned black ; all her hair became yellow ; the lovely mark of vermilion on her forehead became green ; and her toilet, grace and coquetry vanished.

78-85. O Kriṣṇa, you are expert in ethics : now deliberate in your mind and do the needful so that you may not be guilty of wife-slaughter. Mâdhava, hearing the words of Ratna-mâlâ, laughed and addressed her thus, using words that are delightful in the end, pregnant with ethical maxims and likely to be useful :—"My beloved, though I am able to rescind the consequences of good and bad deeds, yet I can not by any means transgress the decree of fate. For according to the law which I have fixed in the whole universe, the munis, gods and men always act. Fair one, through the curse of Śrī-dâma, we must be separated for a hundred years, though our separation is a matter not to be desired. O damsel of sober habit, there will be only separation between us in our waking moments ; but by my boon, there will be constant union between us in sleep. And now I am going to give her transcendental Yoga (faculty of abstract meditation or the concentration of mind) by which her sorrow will be relieved. Now console Râdhâ : and all will be well. I am going to the house of Nanda." "O Nârada, Kriṣṇa, the Lord of the world, started for the house of Nanda after having said so ; and the lady friends of Râdhâ tried to console her." On the other hand, Kriṣṇa went to his house, bowed to his parents, sat on the lap of his mother, ate butter and in order to show the levity of childhood, gladly returned to her the betel offered by her.

CHAPTER LXX.

1-12. Nârâyaṇa said, "O Nârada, Akrûra, on the other hand, being deputed by Kamsa went home and, after eating most delicious sweet-meat, lay down. Then having tasted the pleasures of drinking fragrant water and chewing the betel mixed with camphor, he enjoyed a delightful sleep. Towards the close of the night, the gentle Akrûra, free from anxiety and sorrow, immune from excess of nervous excitement healthy, with his hair tied on his head, dressed in a pair of clothes and reposing on a luxurious bed dreamt good dreams sanctioned by the Vedas and the Purâṇas. First he beheld in his presence a Brâhmin boy decked with a garland of wild flowers, clad in yellow with a flute in his hands, having two arms, dark-blue in appearance and youthful. The whole of his body was besmeared with sandal-paste. The boy worthy of the jewels he had put on was decked with a wreath of jasmine and excellent gems. A slight smile was playing on his lips; and the head of this boy with a pair of lotus-eyes was adorned with a diadem of the plumage of peacocks. Later on, he saw a beautiful chaste woman having husband and sons. She was clad in yellow; the whole of her body was decked with jewels made of gems; her lovely, smiling face resembled the autumnal moon. That woman, the source of boons and blessings, held with one hand a burning lamp and with the other, white paddy. Then a Brâhmin (who was showering on people auspicious blessings), a white lotus, a swan and a horse were visible to him. Afterwards he perceived an auspicious mango-tree covered with wonderful fruits and flowers and the trees of Neem, cocoanut, catechu and plantain. Then he saw that a white snake attempted to bite him and that he was himself at different times placed on a mountain, tree, elephant, horse or boat.

13-23. At times he seemed to play upon the lute or to drink milk boiled with sugar and rice or to eat coveted food mixed with curd and condensed milk and placed on the leaf of the lotus. Later on, he perceived silver, white diamond, gold, pearl, gems, jar full of water, cloud, water, the Surabhi cow with her calf, an excellent bull, peacock, white swan, white kite, wag-tail, betel leaves, a wreath of flowers, burning fire, the worship of the gods, the image of Pârvatî and Kriṣṇa, the organ of Śiva, a Brâhmin boy and a girl, a field of crops with ripe fruits, a temple, a king, a lion, a tiger, the spiritual guide and a god. Akrûra having witnessed these auspicious dreams got up, performed the desired diurnal rites and related the whole affair to Uddhava. O Nârada, he then at the command of Uddhava worshipped his spiritual guide and the gods, adored Sri-Kriṣṇa and then started. In the way, he saw many blessed, worthy, desirable articles foreboding immediate good. On the left side, he saw a corpse, as he-jackal, a jar full of water, a mongoose, a sky-lark, a chaste woman (decked with celestial ornaments and blessed with husband and sons), white flowers, a wreath of white flowers, paddy and the auspicious wag-tail; on the right side he perceived burning fire, a Brâhmin, a bull, an elephant, a cow with her calf, a white horse, a swan, a whore, a wreath of flowers, a flag, curd, and sweetened milk.

24-33. He also saw gem, gold, silver, pearls, desirable diamonds, fresh meat, sandal, honey, excellent *ghee*, a black swan, fruit, fried rice, white mustard, a looking-glass, a picturesque car, a blessed bright statue, a

white lotus, a grove of lotus, a white kite, a red legged bartavelle, a cat, a hill, a sheep, a peacock, a parrot and a swan. He also heard auspicious notes of conches, song of the cuckoos, sound of musical instruments, wonderful songs dealing with the virtues of Kṛṣṇa, recitation of the name of Hari and proclamations of victory. Akrūra having heard and seen these auspicious things cheerfully remembered Hari and entered into the holy forest of the Vrindāvana. While entering, he saw before him the desirable sphere of the Rāsa which was incensed on all sides with sandal, aloe and musk and refreshed by the wind redolent of flowers. The threshold was decked with columns of plantains; the bottom of the threshold was adorned with foliage of mangoes tied with silk and placed on an auspicious jar. He saw that the lovely sphere of the Rāsa was adorned for ever on all sides with thirty millions of temples constructed with gems which vied with rubies. A hundred crores of lovely bowers added to its beauty. Akrūra having seen the sphere of the Rāsa and Vrindāvana passed on to a short distance and beheld before him the superb and lovely Vraja of Nanda and the mansion of Kṛṣṇa which vied with the Vaikuṇṭha.

34-43. That house of Nanda in-laid with excellent gems combined with stair-cases of gem, decorated with various kinds of pictures and supported by pillars of diamond, was constructed by Vis'wakarmā. Observing all this, he arrived at the threshold of the house of Nanda. The warder guiding him, he crossed the royal gate and observed the scene as stated below. That royal entrance or portico was decked with flags, gems, pearls, diamonds and looking-glasses of gem. It was adorned with picturesque avenues of diamond and contained auspicious jars. Nanda, the king of the cow-herds, was very pleased to hear of his arrival. Attended by Kṛṣṇa, Balarāma, Vṛṣa-bhānu and other kinsmen, he scoured before him the presence of prostitutes, loaded jars, excellent elephants and white paddy, provided himself with black cows, oblations of honey and milk, water for washing the feet and diamond seats and reverentially, gently and humbly with a smile arrived at the threshold to receive him. The rejoiced Nanda saw the most blessed Akrūra and embraced him. The cow-herds also bowed to Akrūra and accepted his blessings. O Muni, this interview was very delightful. Akrūra by turns took Kṛṣṇa and Balarāma in his lap. As the desire cherished by him was fulfilled, he rejoiced at the idea of the attainment of the supreme object of his life. There was a thrill of raptures in his body and tears of joy filled his eyes. He then kissed their faces.

44-14. Akrūra, then, beheld for a while the two-handed, blue-black beautiful Kṛṣṇa. He was decked with a yellow dress and a wreath of jasmine. The whole body of the wielder of the flute was besmeared with sandal. This perfect and supreme being was adored by Brahmā, Śiva, Ananta and other gods as well as by Sanata and other saints and continually observed by the cow-herds girls. The next moment he again beheld Kṛṣṇa in his lap. He saw that the smiling god was vested now with four arms, associated with Lakṣmī and Saraswatī, ornamented with a wreath of wild flowers and attended by Sunanda Nanda, Kumuda and other followers. This excellent being was adored by adepts with Vedic incantations. Afterwards he saw that

the same Kṛṣṇa had three eyes and five faces, adorned with snakes white like crystal and was sleeping naked in his lap in his form of the eternal Brahṇa. All his body was besmeared with ashes ; his head was adorned with the load of knotted hair. That great god, the best of the devotees, and engaged in meditation, held a rosary of beads in his hand. Then again he beheld Kṛṣṇa like the four-faced most intellectual Brahṇa in a meditative posture and at times like Dharma or Ananta, or the sun or the moon, or a Brāhṇan, or Nature, or a stream of light eternal or like a voluptuous being graced with a charm (attractive to the fair sex) which could censure millions of Cupids. O Nārādā, Akrūra, having thus seen the boy, took him from his bosom and placed him on a lovely throne of gem offered by himself. Afterwards, with reverence he threw himself prostrate on the ground with his eight limbs, bowed to Lord Kṛṣṇa circum-ambulated round him and adored him.

44-54 Akrūra said, 'O Lord, you are the cause of all and the nearest of our connexions, I bow to you. You are the Lord of the whole universe, I bow to you again and again. O Lord, you are independent of Nature and passing excellent. You are void of all attributes and desires and invisible. You are the Lord of all the gods, the symbol of divine Nature and the God presiding over all other gods. O Lord, separate Brahṇas, Viṣṇus and Śivas preside over countless worlds ; and you are the germ of all the worlds. This is why you have been regarded as the emblem of the universe. You are the lord of the cowherdesses, the lord of Gaṇeśa and the other gods, the husband of Rādhā ; therefore, I bow to you again and again. Lord, you are the emblem of the sexual intercourse with Rādhā, wielding the form of Rādhā, the god adored by Rādhā, more beloved to Rādhā than her life, presiding over her life and the image of the world. Therefore, I bow to you. O Lord, you are the Vedas and their auxiliary branches ; you know the Vedas. You preside over the Vedas and you are their origin. All the Vedas recite your hymns. Therefore, I bow to you. You are the Lord also of that Mahā-Viṣṇu who constantly holds countless worlds on the pores of his skin. Therefore, you are the Lord of the above worlds. I bow to you again and again. You are Nature herself and comprehend all the objects of Nature ; and you are the Lord of Nature and you are the Supreme Being. Therefore I bow to you again and again.'

55-64. Akrūra, having thus adored him, suddenly fainted on account of his love and religious zeal for Kṛṣṇa and fell on the earth. Then he again saw the form of Kṛṣṇa predominant inside and outside his heart and on all sides. Nay, it seemed to him that the whole world was full of Kṛṣṇa. O Nārada, Nanda, seeing that Akrūra was in a fit, placed him on a lovely throne of gem. When the fainting fit was over, Nanda asked him if he had seen anything wonderful and fed him with sweet-meat. When questioned again and again as to his welfare and all other incidents, Akrūra narrated to him the account of Kṛṣṇa and said that it was now advisable for Kṛṣṇa and Balarāma to start for Madhupuri for the release of their parents. Whoever attentively reads this hymn composed by Akrūra gets a son, if he is son-less, a wife if he is wife-less, wealth if he is poor, land incomparable if he is without land, subjects if he has none, celebrity and fame if he is void of them. Then Akrūra, with a joyful heart, held Kṛṣṇa to his heart and lay down on a lovely bed of Champak.

73-81. At day-break he got up, performed his diurnal rites and accommodated Râma and Kriṣṇa, the lords of the lords of the world, Vṛiṣabhān, Nanda, Sunanda and Chandra-bhān with various kinds of objects and five kinds of articles prepared out of the cow *viz.*, milk, curd butter urine and dung in his carriage. At that time, the lord of the Vraja and the best of the cowherds *i.e.*, Nanda joyfully caused to be sounded, kettle-drums, large and small drums, bells, trumpets, mails or armours and various kinds of musical instruments. The cowherdesses hearing the sound of the music and being apprised of the departure of Râma and Kriṣṇa beheld from a distance the chariot and rushed thither in anger. O saint, those milk-maids deputed by Râdhâ promptly broke the chariot with kicks in spite of the remonstrances of Kriṣṇa. At this sight the cowherds lamented bitterly. Some powerful milk-maids, placed Kriṣṇa on their breast and carried him away. At that time some milk-maids angrily rebuked Akrûra and called him crooked. Some of them tied Akrûra with their clothes and marched in a body. O Muni, later on, some of them chastised him with their arm-lets and hands. Some of them removed his cloth and rendered him naked.

82-88. Later on, Kriṣṇa seeing that Akrûra was lacerated throughout his body, went to Râdhâ and humbly and affectionately composed her with doctrines of transcendental Yoga : whereby he effected the release of Akrûra. Subsequently Lord Kriṣṇa, the master of the world, seeing that a celestial car furnished with picturesque clothes, inlaid with gems, constructed by Viśva-Karmâ and engaged by Indra, descended from the sky, proceeded thereon to the house of his mother. Later on, he dined with his kinsmen and afterwards lay down cheerfully on his bed, preparing to start for the house of Karna; and at that time he was adored by the Munis, gods, Brahmâ and Śiva. O Nârada, simultaneously, all the milk maids along with Râdhâ lay down on lovely beds of flowers and slept. At this time all the residents of Gokul were filled with pleasure; some of them sang and others danced.

CHAPTER LXXI.

1-9. Nârâyaṇa said, "When, O Nârada, - Râdhâ and the milk-maids were yet asleep on a bed of flowers courted by the fragrant wind, on the termination of the third Prahar of the night, at an auspicious moment which marked the happy combination of the moon and the star constituting the immortal yoga, (conjunction), free from the defect of the glance of the harmful planet called Saturn, at a period controlled by Budha, Hari himself got up and roused Yas'odâ and caused auspicious rites to be performed; and he deputed his kinsmen to their respective places. Kriṣṇa, the Creator, the Preserver and the Lord of the universe, though quite independent, was afraid of Râdhâ, as it were, like her dependent and prohibited the flourish of music. He washed his feet, put on a pair of clothes and occupied a decent seat annointed with sandal paste etc. On his left side were placed jars full of water, purified by sandal and associated with fruits and flowers; on his right side were accommodated the fire and the Brâhmins: and on his front were accommodated women (blessed with husbands and sons) lamps and mirrors.

He held in his hand auspicious and moist bent grass, flowers and white paddy, and put them on his head. He beheld *ghoc*, honey, gold, silver and curd, annointed his whole body with sandal-paste and put round his neck a wreath of flowers.

10-23. He reverentially adored the elders and the Brâhmins and heard the sound of the conches, the recitation of the Vedas, the light auspicious songs and the happy blessings of the Brâhmins. Afterwards having meditated that blessed form, the source of good in all places, he set his lovely right foot on the soil. Then the Lord held the left side of his nose with his middle finger and passed the auspicious wind through the right hollow of his nose. Later on, the son of Nanda, the Eternal Being, the emblem of supreme and eternal happiness, joyfully arrived at the court yard of Nanda. He is eternal and yet transient. He represents the eternal germ and the eternal form. He constantly takes a form; he is ever the master of all, and ever the past-master in all acts. His form and youth are continually new. His age and dress are ever green. His conversation is always original; his love is always fresh; and the good fortune in securing him has a never-fading novelty. The words (sweeter than honey) which he uses are ever fresh, and his believers are ever young and his position is ever new. That Lord Kriṣṇa, subject to illusion or attachment and yet the author of all illusion, lingered again and again in the lovely courtyard of Nanda and then prepared to depart. Later on, he arrived at the threshold of the city well-decked with enchanting columns of plantains stitched together with silken thread. That threshold, inlaid with ruby, was constructed by Viś'va-Karmâ and purified with musk, saffron and sandal. Kriṣṇa, with Akrûra and his kinsmen, sat down for a while, whereupon Yaś'odâ, out of affection, embraced the left side of his body. Then Kriṣṇa was joyfully embraced by Nanda on the right side, accosted by his kinsmen and kissed by his parents.

CHAPTER LXXII.

1-14. Nârâyana said, "O saint, Kriṣṇa then bowed to his spiritual guide, came out of the house of Nanda mounted a celestial car and started for the blessed Madhupuri. Akrûra also with his attendants having arrived at the enchanting, beautiful and lovely Mathurâ which vied with Amarâvatî (the immortal city of Indra) saw that the city which was constructed by Viś'va-Karmâ was inlaid with excellent gems and decorated with jars made of fine and invaluable gems. The city was intersected with hundreds of pleasing royal roads. The roads were, here and there, decorated with moon-stones. Hundred of shops, full of mercantile commodities and articles made of gems, adled immensely to the charm of the avenues. That city was beautifully surrounded on four sides by thousands of tanks adorned with rubies whose waters had the hue of pure crystal. There was no limit to the beauty of the town in view of the fact that young Padmîni women (the first of the four classes of women according to the erotical science) decked with various kinds of ornaments, with barley or sunned rice in their hands, with eyes wide open and uplifted faces were standing there and the graceful twist of their brows constantly betrayed the restlessness of their eyes. Those lustful ladies versed in the art of

sexual intercourse possessed thick loins and breast, slender waist and soft limbs. Some parts of the city were decorated with millions of picturesque chariots constructed with gems and equipped with ornaments. The city sustained a great beauty by virtue of thirty millions of gardens decorated with various kinds of flowers. In those gardens, the male bees greedy of honey and infatuated with the taste of honey were wandering from flower to flower. The forts, in certain parts of the town, rendered it ever impregnable to the enemies. The principal sentinels always mounted guard over the forts. Thirty millions of mansions constructed with excellent gems by Viśva-karmā contributed greatly to the beauty of the town.

15-23 The lotus-eyed Kṛṣṇa, while thus observing the charms of Mathurā, beheld in the way a very old and decrepit hump-backed woman. He saw that this hag with a rough exterior stooped low and was moving with the help of a stick and at that time the loose flesh of her body was flapping. O Nārada, the old woman held in her hand a golden cup containing paste of sandal mixed with saffron and musk, and also delightful fragrant articles possessing the smell of honey. The old hag having seen the graceful Lord, the husband and abode of the goddess of fortune, the germ of grace, of a tranquil mien bowed to him with a smile, and with her head inclining with reverence and with folded palms she anointed his dark-blue body with sandal-paste. She also presented the sandal to his associates, circumambulated round Śrī-Kṛṣṇa and bowed to him again and again. Then that hump-backed woman, merely at the sight of Kṛṣṇa alone, suddenly became as young and fair as Lakṣmī herself. At that time she looked like a girl, twelve years old, blessed, enchanting, and decked with jewels of gem and clothes purified by fire. Her lips looked like Bimbas : her colour was like that of heated gold; her loins and the row of her teeth were enchanting and her rising breast looked like the fruit of bael. A smile ever played on her lips.

24-31. At that time, her neck became decorated with a fascinating wreath of invaluable gems; her feet were decorated with diamond anklets, and her gait was turned as gentle as that of the king of elephants. She wielded on her head the load of a graceful chignon, circular, crooked on the left side and encircled by a garland of jasmine. Above the partings of the hair of the head of that damsel, there was a mark of musk : and beneath the partings there were abundant marks of sandal combined with marks of vermilion which assumed the shape of a pomegranate flower. That hump-backed woman, versed in sexual act, with a diamond mirror in her hand, contributed to the joy of Kṛṣṇa by casting at him restless glances. Kṛṣṇa having cheered her with words of encouragement, the chaste woman considered herself blessed and went to her own house like Kāmlā. There she saw that her house which resembled the mansion of Kāmlā was constructed with excellent gems and decked with bedsteads of diamond. That house was full of diamond lamps and looking glasses. Countless servants, male and female, filled the house. Among the maidservants, some were waiting on her with vermilion; others with cloths, betel-leaves, white chowries or garlands,

24-31. The hump-backed woman having gone there ate delicious sweet-meat, slept on a bedstead of gem and was ministered to by maidservants. O Muni, at that time, out of deference to Hari, the woman placed by her side over the bed betel leaves mixed with camphor, sandal mixed with musk and saffron, a pair of jasmine-wreaths, cool water incensed with camphor etc., and delicious sweet-meat. Then with her body, mind and words, she contemplated the feet of Hari, his arrival and his graceful lunar face. O saint, the woman excited with lust at the time was constantly engaged in the meditation of the form of Hari, beauteous and fair like ten millions of Cupid. Nay the whole world seemed to her to be full of Lord Kṛiṣṇa. On the other hand, Kṛiṣṇa saw a gardener going to the royal palace with graceful wreaths of flowers. When the gardener saw the husband of Lakṣmī, he bowed to him with his eight limbs and presented all the wreaths to the Supreme Being. Kṛiṣṇa was pleased with his faith, conferred upon him the invaluable boon of his own bondage, took the wreaths and went to other new royal roads. O great Muni, later on, Kṛiṣṇa saw a conceited, stout washerman, proud of his youth and bearing a heap of clothes. He demanded the clothes of the washerman, who refused and also used to him hard words thus :—

43-52. “O foolish favourite of the cow-herds, these valuable clothes are fit for kings. A keeper of cow does not deserve them. O lustful villain, you enjoyed the society of cow-herd girls at Vrindāvana which was without a king. But on the royal road of Kamsa, you will not be capable of such an act. For here, the best of kings rules, and if he witnesses a foul deed, he at once chastises the offender.” Madhū's slayer (Kṛiṣṇa), Baladeva, Akrūra and the cow-herds laughed at the words of the washerman; and the virtuous Kṛiṣṇa killed the washer with a slap in his face, took away his bundle of clothes, dressed his associates with some of the clothes and he put on some of them himself. Thereafter the prince of washers wielded a celestial body, excellent, blue-black, with a smiling face, clad in yellow-dress, enjoying a perpetual youth, free from death and decrepitude and, mounting a diamond car, went to the Cow-world. Later on, that washer, who had subdued his passions was reckoned in the Cow-world among the attendants of Lord Kṛiṣṇa and constantly awaited his arrival there. On the other hand, at sunset Akrūra with Kṛiṣṇa's permission went home. Afterwards Kṛiṣṇa went to the house of a certain Vaiṣṇava named Kuvinda with pleasure attended by Nanda, Baladeva and the cowherds. Kuvinda having dedicated all his property to Lord Kṛiṣṇa was dwelling in his house. That believer saluted and worshipped Kṛiṣṇa, the asylum of fortune, whereupon Kṛiṣṇa gave him the boon of his own bondage hardly to be secured even by Brahmā and others.

53-61. Later on, all of them ate the most exquisite sweet-meat and slept on excellent bedsteads. On the other hand, the hump-backed woman having slept also, Kṛiṣṇa, the lord of sleep, went to her and found that the beautiful woman who was attended by maid-servants like Kamalā was asleep on a bedstead of gem. Kṛiṣṇa, the Lord of the world, did not disturb the maid-servants in their slumber but only rousing the

hump-backed woman from her sleep said "O blessed woman, awake and give me the desired sexual intercourse. Fair one, you were at first Sûrpa-Nakhâ, the sister of Râvaṇa. My beloved, during my incarnation as Râma, you prayed to secure me as your husband. [Now I have been born as Kriṣṇa. By virtue of that meditation you won me as your husband.] Fair one, after having tasted the pleasures of my company, you had better go to my domain, the Cow-world, which is free from birth, death and decrepitude. So saying, Kriṣṇa, the asylum of fortune, held the licentious woman to his breast, made her naked, associated with her and kissed her. Then the hump-backed woman, while relishing the initial sexual intercourse, dragged Kriṣṇa to her arms like Kamâlâ and kissed his cheek. Both the pair were particularly proficient in matters relating to sexual intercourse from which they did not desist for a moment. The inter-course took several forms. Then Lord Kriṣṇa lacerated the rising breast and the loins of the woman with the strokes of his keen nails and her lips with the bite of his teeth. Later on, at day-break, when he passed the semen, the beautiful hump-backed woman in the excess of her enjoyments fainted. The woman reposing in the heart of Kriṣṇa had no idea of day or night, heaven or earth. At day-break, the moon, probably at the sight of the lapses of Kriṣṇa, faded. Later on, a car of diamond descended from the Cow-world and the hump-backed woman decked with clothes purified by fire and ornaments of gem sustained a body bright like the heated gold, mounted the car and went to the said world. O Muni, in the Cow-world, she assumed the name of Chandra Mukhî and was served by a number of cow-herdesses. The Lord, the son of Nanda, lingering there for a while, joyfully went to the house presided over by Nanda.

70 82. On the other hand, Kamsa in his sleep during the night, sorrowful and frightened, dreamt many dreams indicating his death. O saint, Kamsa dreamt that the sun dropped from the sky in four fragments and the orb of the moon likewise dropped and was divided into ten parts. Deformed beings with thunders in their hands and the widowed wife of a S'ûdra, naked and with her nose cut, were visible to him. That woman had a rolling tongue and a guffaw of laugh. The sandal-mark on her forehead was obliterated. She held a scimitar and a skull, and put on a wreath of Javâ-flowers round her neck. Her cloth and hair were white. Then he saw an ass, a buffalo, a bullock, a boar, a bear, a crow, a vulture, a heron, a monkey, a blade of bent grass, a dog, an alligator, a jackal, a heap of ashes, a pile of bones, fruits of palm, a cluster of hair, clotted cotton, extinguished fire, a meteor, a corpse, a man lying on the funeral pile, the potter's wheel, an oil-mill, a crooked cowree, fuel burnt on the funeral pile, dried timber, a heap of grass, piles of holy grass, a headless spectre running with a mace in his hand, the skull of a dead man, a burnt place full of ashes, waterless or dry pool, burnt fish, iron, a wood on fire which was extinguished, a naked Śûdra suffering from psoriasis with dishevelled hair. He also saw that his Brâhmin spiritual guide was cursing him in anger and that a mendicant ascetic and a Vaiṣṇava were highly incensed against him. Kamsa having witnessed these dreams got up, related them to his parents, brother and wife whereupon his wife, with the apprehension of evil wept with a heart filled with affection,

Later on, Kamsa set up a platform or a pulpit in the centre of the council, put his principal elephant on the threshold, directed his expert wrestling soldiers to perform auspicious rites and caused the Brāhmins to perform beneficial and holy rites to secure welfare or avert calamities, after having well decorated the council and carefully appointed competent priests to perform the sacrifice.

83-91. Then he held in his hand the keen-edged scimitar, took his seat on the lovely platform, deputed to the war expert warriors and properly accomodated the kings, Munis and his friends, pious and skilled in war, in their respective places. O Nārada, Govinda, (Kriṣṇa) then came with Baladeva, entered into the house where the bow was kept and easily broke the bow of S'iva. At that time the sound caused by the breaking of the bow deafened all the inhabitants of Mathurā to the sorrow of Kamsa and the great joy of Vasudeva and Devakī. Later on, Kriṣṇa killed at the threshold the elephant and the principal wrestler and entered into the council. The ascetics beheld Kriṣṇa as the Supreme Being and absolute spirit possessed of an identical form either in the lotus of their heart or outside their heart. The assembled kings beheld him as a great king, as a chastiser with the mace or club in his hand; and Vasudeva and Devakī beheld him as a sucking infant with his mouth full of milk. The women beheld him as the fountain-head of charms vested in ten millions of Cupids. Kamsa beheld him as the emblem of all destructive time: and the relations of Kamsa saw him as an enemy. At that time, Kriṣṇa bowed to the Munis, the Brāhmins and spiritual guide, held the wheel called Sudars'ana and approached the dais erected by Kamsa.

92-104. King Kamsa at that time saw that the whole world was full of Kriṣṇa and beheld before him a diamond car decorated with wreaths of pearls. O Muni, the gracious Kriṣṇa, the friend of his believers, relented at the sight of his believer, dragged Kamsa with ease and slew him. Whereupon Kamsa wielded a celestial form and being elated with joy went to the land of Viṣṇu. A supreme light emanated from his body and merged in the lotus-feet of Kriṣṇa. Kriṣṇa, after having performed the funeral rites of Kamsa, distributed wealth to the Brāhmins. He bestowed the kingdom and the royal parasol on the wise Ugra-Sena. This Ugra-Sena of the lunar race, though he became a king, was overwhelmed with grief for the loss of his son; Kamsa's mother and wives wept. His kinsmen, maternal relations, sisters and the wife of his brother thus lamented, "O great king, we pray you, manifest yourself for a while to us and having ascended the throne, preserve your kingdom, relations, wealth and armies. O most powerful king, where did you go after forsaking your orphan relations? S'ri Kriṣṇa, the Lord of illusion, who has created endless worlds including animate and inanimate objects from Brahmā down to a grass; in whose meditation Brahmā, S'iva, Ananta, Dharma the Sun, Ganes'a, the excellent Munis and saints are constantly immersed, who is adored with awe by the gods, Saraswatī and the goddess Nature; who is self-determining (*i. e.* can do anything as he pleases), who is free from desire, void of attributes, incorruptible, passing excellent; who is the supreme spirit and god eternal and full of

effulgence ; who wields a body out of compassion for his worshippers ; who is all happiness, eternal and imperishable, who constantly assumes a form ; the same Kṛiṣṇa through the powers of his illusion has descended to the earth in the guise of a cowherd boy to relieve the earth of her burden.

105-115. None can preserve a person whom Kṛiṣṇa, the Lord of all and the Supreme Spirit, destroys ; and none can destroy him whom he preserves." O great Muni, the relations of Kamsa paused after having said so. For their own redemption, they fed many Brāhmins and gave them wealth profusely. At that time Lord Kṛiṣṇa, the universal spirit, went to his parents, cut off the fetters of iron and restored them to liberty. Afterwards Kṛiṣṇa, the Lord of gods, bowed to his parents like a staff (*i. e.*, prostrate) and reverentially inclining his shoulders adored them thus, "O father, O mother, a fool who does not support his parents or his tutor (the source of knowledge) or his spiritual guide (the source of mantras) remains impure throughout his life. Of all respectable persons, the father is the most adorable and venerable ; but the mother by sustaining the child in the womb and maintaining him is a hundred times superior to the father. The mother is the emblem of the earth and the greatest of all benefactors, male or female. There is no friend or relations greater than the mother. Only the authors of knowledge and the mantra, *i. e.*, the tutor and the spiritual guide are vastly superior to the mother. They are like gods." O saints, Kṛiṣṇa so saying, bowed to them again with Balarāma, held them to their breast and entertained them to sweet-meat and milk boiled with rice and sugar. Afterwards with great esteem he fed Nanda and the cow-herds also. Later on Vasudeva caused the Brāhmins to perform auspicious rites, profusely feasted them and cheerfully gave them wealth in abundance.

CHAPTER LXXIII.

1-12. Nârāyaṇa said, " Kṛiṣṇa and Balarāma, later on, consoled their father Nanda with the celestial, metaphysical Yoga. O best of Munis, Kṛiṣṇa, after having given him the above Yoga, again saw that Nanda was weeping aloud in a helpless manner for the grief caused by the separation from his son and said, "O father Nanda, gladly listen to my words, banish your grief and compose yourself. In olden times, on the holy coast of Puṣkara I imparted wisdom to Brahmā, Ananta, Gaṇeṣa, Kāma, the Sun, the saints and the ascetics ; and now I am going to give you the same. Please accept it. O father, no one has a father, son or mother. Every one comes to the world or goes away from the world according to his previous Karma ; and subject to the same law, persons are born in particular places : some women are born as the wives of Brahmā, Indra' a king, or a Brāhmin ; some persons are born in the womb of Kṣatriya or Vaisya or Śūdra women. Some persons are born as birds or beasts. O sire, led by my illusions some people are engaged in the joys of material prosperity, others are overwhelmed with grief by the loss of relations, subjects, wealth and land ; but no wise man who is my believer or the follower of the tenets of my religion, or who is engaged in my service or inspired with religious zeal is ever overwhelmed with grief. Only a fool is aggrieved. Through my fear, the wind

constantly blows, the sun and the moon shed their beams in time, Indra rains in due time, fire burns, death moves among animals, and trees yield fruits and flowers in time.

13-22. O king of the Vraja, at my command, the wind rests without support. That wind is the receptacle of the tortoise: the tortoise is the container of Ananta who is the prop of the mountains: and the mountains constitute the prop of the seven Pâtâls. O sage, stationary water rests on the Pâtâls; and the earth rests on the waters. The earth (Vasundharâ) is the receptacle of the seven heavens and planets that move on effulgent wheels; and the Vaikuntha which transcends the universe of Brahmâ is without a prop. The Goloka is situated 500 millions of Yojans above the Vaikuntha. It is constructed with excellent gems and without a prop. It has seven gates, seven quintessences and seven moats. It has a hundred thousand moats and is decorated with the Virajā river. It is surrounded by a lovely mountain of diamond called S'ata-S'ringa. Each of its bright summits measures ten thousand yojans. Its circumference is a hundred crores of Yojans; and its height is a hundred times as great. It is a lakh of Yojans in breadth. In that mountain is manifest the circular sphere of the Râsa constructed with gems, bright like the rays of the moon and extended over an area of 10,000 Yojans. It is surrounded by a thousand Kalpa trees and teems with flowers. It contains a hundred gardens of flowers and plants growing flowers of various kinds. It contains thirty millions of palaces of gem and countless diamond lamps and jars. It is constantly protected by a hundred thousand cow-herdresses.

23-32. It contains many enjoyable articles, hundreds of pools of honey and nectar. It is full of countless articles even fit for the enjoyment of Kâma. O king of the Vraja, no clever man versed in the Vedas can ascertain the number of houses situated in the Goloka; no, not even the Vedas themselves. In the midst of those houses is manifest the camp of Râdhâ decked with thirty millions of invaluable gems. That camp is rendered bright by invaluable jars of gem, filled with diamond looking glasses and invaluable columns of gem. That pavilion or camp inlaid with pearls and diamonds and decked with diamond wreaths and various kinds of pictures has an indescribable charm. Therein diamond-lamps are constantly burning; the staircases are full of gems; and, here and there, shine cups of diamond and wonderful bedsteads. It is surrounded by three picturesque invaluable ramparts of gem and three moats. It contains three inaccessible gateways. That moat has got 16 cells. On each of the gates of the cell, 16 lakhs of cowherdresses are constantly mounting guard. In the interior of the pavilion, dwell the myrmidons of Râdhâ bright like a hundred moons and possessing the grace of heated gold. Their toilet is made of cloth consecrated by fire: and their bodies are ornamented with gems.

33-43. In the mansion of Râdhâ, there is a lovely court-yard constructed with excellent gems and decked with invaluable pillars of gem. That court-yard contains auspicious jars of gem associated with fruits

and foliage and pulpits of gem adorned with strings of pearl. Some places contain invaluable mirrors of gem; and other places contain lovely jewels constructed with precious diamonds. In the midst of these, Râdhâ, fair as white champak and graceful like ten millions of full moons, is seated on a throne of gem and served by a hundred thousand cow-herdresses. She is decked with precious ornaments and apparel of gem. She holds in her left hand a looking glass of gem, and in her right hand a lovely lotus of gem, vermilion. She is marked with musk and sandal paste, also with lovely vermilion; and the last mark assumes the form of a pomegranate. She is decorated with jasmine wreath and sustains on her head the load of a chignon attractive to the mind of the ascetics and leaning on the left side. In that cow-world Râdhâ is served with white chowries by cow-herdresses ornamented with invaluable jewels of gem like herself. Râdhâ, the best of goddesses, is the presiding deity of my life. O father, the same Râdhâ, cursed by Śrîdâma has now descended to the earth as the daughter of Vriṣa-bhânṇu and for that curse she will be separated from me for a hundred years. During this period I shall relieve the earth of her burden and afterwards go again to the Cowworld along with her. Now please to go to the enclosure of cowherds.

44-51. I shall be united with you, Yaśodâ, cow-herds (male and female), Vriṣa bhânṇu, his wife Kalâvatî and other relations in that Cow-world. O father, I am the soul of all beings. In their heart, I dwell unmixed with any one as the witness of all. The human soul is my reflection; this is sanctioned by all authorities. Nature is my modification; or even I myself am that Nature. In a word, there is no difference between me and Râdhâ as between milk and its whiteness. O King, as there is no difference between the water and its coolness, the fire and its burning faculty, the sky and sound, the earth and smell, the moon and its grace, and the sun and its radiance, the soul and the living being; so Râdhâ and I are not different. O father, give up the idea that Râdhâ is but a milkmaid and I am your son. I am the cause of all, the original being; and Râdhâ is the Nature, the mistress of all. O father Nanda, at first to Brahmâ whose birth cannot be ascertained, I revealed my glory and magnificence; now listen cheerfully to the same account which gives delight.

52-61. I myself am the two-handed Kriṣṇa among the gods in the Goloka, the four-handed Viṣṇu in the Vaikuṇṭha and Śiva in the land of Śiva. I am Brahmâ in the land of Brahmâ. I am the sun among the effulgent, the fire among the sacred and the water among liquids. I am the mind among passions, the wind among the speedy, Yâmâ among chastisers and the time among destroyers. I am A among letters, Sâma among the Vedas, the husband of Śachî among the fourteen Indras; Kuvera among the wealthy and Īśâna among the lords of quarters. I am the sky among things that pervade, the soul among living beings and the Brâhmaṇa among people occupying different stages of life. I am the rare, invaluable gem among riches, gold among metals and Kaustubha among gems. I am the holy stone among the receptacles of worship, the holy basil among leaves, the Pârijâta among flowers, the Puṣkara among sacred places or holy lands, Saṅat-Kumâra among the

Vaiṣṇavas, Gaṇeśa among ascetics, Kārtika among generals, and Lakṣmaṇa among archers. I am Rāma among kings, the moon among stars, the Agrahāyana among months, the spring among seasons, the Sunday among days, the Ekādasī among festivals, the earth among those who forbear and the mother among relations.

62-72. I am the honey among eatables, the *glee* among things produced from the cow, the Kalpa among trees, the Surabhi among the cows of desire, the purifying Ganges among rivers, the muse (goddess of knowledge) among the learned, the Praṇava the mystic syllable, among mantras. I am the seed of knowledge, the paddy among crops, the holy fig tree in the kingdom of vegetables, the source (main spring) of mantras among preceptors and Kaś'yaapa among the lords of creation. I am Garuda among birds, Ananta among snakes, the king among men, Bhṛigu among Brāhmin saints, Nārada among godly saints, Janaka among royal saints, Ś'uka among great saints. I am Chitra-ratha among the Gandarbhas, Kapila among adepts, Vrihaspati among the wise, Śukra among poets, Saturn among planets, Viś'va-Karmā among architects, the lion among fawns and the conveyance of Ś'iva among bullocks. I am Airāvata among elephants, Gâyatrî among metres, Himālaya among those who possess gems, Durgâ among goddesses of Nature, Lakṣmî among goddesses, Ś'atarupâ among women, Râdhâ among my favourites, Sâvitṛî (the mother of the Vedas) among the chaste, Prahlâda among demons and Bali among the strong.

73-83. I am Nārāyaṇa the saint among the wise, Hanûmân among monkeys, Arjuna among the Pândavas, Manasâ among the snake nymphs, Droṇa among the Vasus, Droṇa cloud among the clouds, India among continents, Kâma among the licentious males, Rambhâ among licentious females. I am Ś'ântî among mothers, Rati among the fair, Dharma among witnesses, the evening among days, (or divisions of the day) the dawn among moments, Vibhîṣaṇa among demons, Kâlâgni-Rudra among the eleven Rudras Saṁhâr-Bhairava among the Bhairavas. O Nanda, I am Nandi among the followers of Ś'iva, Vrindâvana among forests, Pāṇchajanya among conches, the head among the members of the body, the best and supreme Purāṇa SrimatBhâgavat among the Purāṇas, Mahābhārata among histories and Panch-Râtri by Kapila among the Pancharâtris. I am the Swâyambhuva Manu among Manus, Vyâsa among the Munis, Swadhâ among the wives of the munes, Swâhâ among the wives of fire, the royal sacrifice among sacrifices, Dakṣiṇâ among the wives of Yajña and the great Paras'u-râma, the son of Jamadagni among those who know the scriptures, I am Sûta among those versed in the Purāṇas, Angirâ among the moralists, the Viṣṇu-cow among cows, the Divine strength among all kinds of strength, the bent grass among medicinal plants, the holy grass among grasses, truthfulness among pious deeds and the son among favourites.

84-92. I am the disease among enemies, the fever among diseases, my faith and bondage among boons, the stage of a house-holder among different stages of a human life; renouncing the world among the discreet, the Sudarśana among weapons, welfare among auspicious blessings, profound wisdom among great virtues, asceticism or stoicism or

in difference among pleasures. I am the sweet word among delightful things, self sacrifice among gifts, the accumulation of virtues among things accumulated, the worship of Hari among deeds, meditation among austere acts, the fruit of redemption among fruits. I am absolute freedom among the eight kinds of perfection, Kâśī among cities, Kâncî among big towns and a colony of Vaiṣṇavas among places. I am the Mahâ-Viṣṇu, the container of all among dense things, and the indestructible atom among minutest objects. I am Aśvinî Kumâra among physicians, alchemy among medicines and Dhanvantarî among those conversant with spells which serves as antidotes of poison. I am Megha-Mallâra among the modes of music and Kâmoda among the tunes of music. I am S'ri-dâma among my followers and Uddhava among my friends. I am the cow among beasts, the sandal wood among forests, a place frequented by pilgrims among holy places and a Vaiṣṇava among fearless people. In a word, there is none superior to a Vaiṣṇava who recites the holy mantras.

93-103. Father, I am the blossom of trees. I exist in all things. I am the mine of all things. In a word, as there is fruit in the tree, as there is seed of the tree in the fruit, so I always dwell in all beings and all beings dwell in me. But I alone am the cause of all causes. I myself have no cause. I am the goal and preserver of all. No one preserves me. I am the cause and the effect. Therefore savants hold that I am the goal and genesis of all. Sinners bewildered by my illusion cannot comprehend me. Sinful persons mocked by fate foolishly slight me, although I am the spirit of all beings ; for thereby they slight their own spirit. O father, hunger, thirst and other propensities manifest themselves in those places over which I preside : so as soon as I enter into the body of a man, the above propensities also, follow me there like my faithful adherents. O father Nanda, lord of the Vraja, take this wise counsel from me ; go to the Vraja and having arrived there communicate it to Râdhâ and Yaśodâ. Nanda the king of the Vraja, having gained this knowledge from Kriṣṇa went to the Vraja with the obedient cowherds and narrated the doctrine of wisdom to Râdhâ and Yaśodâ. O Nârada, later on by virtue of this profound wisdom, they regarded Kriṣṇa as the great Lord, the supreme Brahma, dissociated from all objects and associated with spell or illusion. Nanda, the king of the Vraja, being deputed by Yaśodâ again came to Kriṣṇa, the son of Nanda, full of supreme happiness and eulogised him according to the hymn stated in the Sâma Veda, which was given by Brahmâ before and, sitting by the side of his son, wept continually.

CHAPTER LXXIV.

1-9. Nârayaṇa said, " O Nârada, Lord Kriṣṇa, the eternal spirit, the supreme being who is always eager to show compassion to his believers, who is vastly superior even to nature void of attributes, who is constantly adored by Brahmâ, S'iva and Ananta, who is all happiness, who is supreme and perfect, who is the Lord of the universe, was pleased with the hymn of Nanda who arrived from Gokul and who was afflicted with the pangs of separation and said, " O father Nanda, now

listen to the doctrine of supreme truth (likely to cut asunder the ties of sorrow, and banish sorrows caused by delusion) and go to the Vraja. O king of the Vraja, the wind, the earth, the sky, the water and the heat (or fire) these objects constitute the five elements ascertained by the Vedas. O father, all creatures come out of these five elements and are hence styled as Pāṇcha-bhautika (*i. e.*, composed of five elements) and as such are artificial. Living beings, deluded by my spell, make a distinction between themselves and others. These five elements, earth *etc.*, constantly adopt the name of "bodies", a name which is erroneous and delusive. That is, they are fallaciously called bodies. O father, none is anybody's son or father, or wife or husband. Every one according to his Karma repeatedly under-goes birth and constantly frequents the globe. According to their Karma, living beings are born, or die, or are subject to pleasure, pain, fear and sorrow.

10-20. According to Karma, some go to heaven or are severally born in the houses of a Brāhmin, Kṣatriya, Vaiśya or a S'ūdra. Subject to the same law, some are born in ignoble families; others are born as beasts or birds or small animals or worms subsisting on ordure. Sire, people come and go, again and again, through Karma. Only my believers whom I love can uproot Karma, O lord of the Vraja, there are four ages, (according to calculation) *viz.*, Satya, Tretā, Dwāpara and Kali. After the lapse of 25,000 ages as mentioned above, one Manu declines or falls. Indra's longevity is equal to Manu's. The period occupied by the longevity allotted to 14 Indras constitutes a day of Brahmā. Savants conversant with ages have fixed an equal period his night. According to the measure of the days as stated above, his months and years have been determined. According to this calculation, a hundred years constitute the life of Brahmā; but a mere wink of my eye causes the fall of Brahmā. O father, all objects from Brahmā down to a grass are fictitious; only the Supreme Being who takes a figure only out of compassion for his adherents is real. My believers who worship me in the light of my mantra or tenets, as soon as they quit their bodies on earth, cut off the ties of their previous Karma and go to the Goloka. Such people attain everlasting bodies free from birth, death and decrepitude. They never die in spite of the downfall of countless Brahmās. My believers never come to grief; for my Sudars'ana wheel preserves them by all means.

21-26. My believer is stronger than myself. At times I may be anxious, but he is never anxious. For I am his master; but I have no master or parents. Now leave the idea that I am your son but adore me as Brahma: in which case you will be able to cut asunder the ties of Karma and go personally to Brahmā-loka. O lord of the Vraja, now go back to Vraja along with other persons who have arrived with you here and expound this doctrine relating to wisdom to Yas'odā, the cow-herds and cowherdesses." Lord Kṛṣṇa, so saying, paused and Nanda, the king of the cow-herd enclosure, again asked him thus: "O Kṛṣṇa, you are the author of the most interesting Vedas. I am a great fool. Therefore impart to me worldly wisdom whereby I might be able to attain the supreme position." The omniscient Lord Kṛṣṇa listened to his words and gave a description of the diurnal rites independent of the Vedas.

CHAPTER LXXV.

1-12. The Lord said, "O Nanda, I am going to describe to you the most wonderful doctrine on wisdom hardly to be secured by the Vedas and the Purāṇas, which is most mysterious. O Lord of the Vraja, it is not proper to repose trust in a whore who is full of delusion and error, who is a thorn in the way of redemption. She thwarts the enjoyments derived from belief in Hari and is the root cause of its destruction. A house-holder who is my believer ought to get up every day in the morning, put off his night clothes, recollect his tutelary deity in the lotus of his heart and his spiritual guide in the aperture at the top of his head, finish his morning rites and bathe in pure water. An intelligent believer, if he wants to secure redemption, must not cherish in his heart the desire of any thing worldly. Then after ablution, he ought to recollect Hari, perform his Gayatrî, and go home. It is proper for him to enter his house after washing his feet and putting on a pair of clothes. Then he should worship me (the Supreme Being), the cause of redemption on the Holy Stone, a diamond, a musical instrument, a statue, water, a Brâhmin, a spiritual guide, the cow-pen, or a lotus of eight leaves constructed with sandal. The person, who performs the vow, may invoke me everywhere except on the Holy Stone, or the water, contemplate my figure according to the mantras and reverentially and with fourteen ingredients worship me with the radical mantra. Then the worshipper should worship Śrî-dâma, Sudâma, Vasudevâ, Bîr-bhanu and Sûr bhānu (i.e. the five cow-herds) Sunanda, Nanda, the attendant named Kumuda, Sudars'an, Lakṣmî, Saraswatî, Durgâ, Râdhâ, Gangâ, the earth, the spiritualguide, the holy basil, S'îva, Kârtika and Gaṇeś'a.

13-22. A wise man should in the first place in order to remove impediments or calamities worship Gaṇeś'a, the sun, the fire, Viṣṇu, S'îva and Durgâ and then the nine planets on all sides and the regents of the quarters. The Vedas hold that these gods cut off the fetters of Karma and are the sources of redemption. A wise man should worship Gaṇeś'a to remove evil, the sun to cure the diseases, the fire to gain his object, S'îva to attain wisdom, and Pârvatî to obtain intelligence and redemption. The worship of these will surely purify the heart. Later on, my worshipper should give me three handfuls of flowers, read my hymn and amulet, bow to the spiritual guide, adore him, and then do obeisance to the others gods. Thus having performed the desirable diurnal rites as well as worship, he should perform the duties prescribed for him by the Vedas for his self-purification. A wise man must not see ordure (the seed of disease,) urine, (the germ of disease and hell) a male organ, the vagina (the source of sorrow, disease, and poverty), the thigh, face, breast the glances and guiles of women. The beauty of a woman is also the source of destruction and cause of danger. Therefore one must not observe her face. A person should also refrain from conversation and sexual intercourse with his own wife during the day. The eye and the ear get diseased if a person looks at the sky containing only one star. Therefore one ought not to do so. If one looks at it by chance, one must recollect Hari and recite the name of Nârada, seven times.

23-35 The sight of the sun and the moon at sunset and of the sun obscured by dense clouds at noon (the source of disease) is also prohibited. The sight of the sun and the moon as reflected in the water and the observation of the sexual intercourse committed by others cause separation from one's friend; therefore such acts should be avoided. Sleeping, eating, bathing or dwelling with a sinner is improper; for such an act brings universal ruin. Like a drop of oil on the surface of the water, sins undoubtedly float over a person if he converses, sleeps, eats, or dwells with a sinner, or touches his body. A man approaching a destructive animal comes to grief. The society of a hypocrite brings sorrow and hence it is improper. One ought not to injure a Brâhmin or a cow and particularly the Vaiṣṇavas or do any other harmful act; for such an act causes universal ruin. The misappropriation of the fees or wealth of a god, a Devala (a Brâhmin who attends upon an idol and subsists upon its offerings) or a Vaiṣṇava brings about universal destruction and is therefore improper. Whoever steals the property of a Brâhmin either given to him by himself or others dwells in the ordure as a worm for 60,000 years. Afterwards he undoubtedly attains the condition of a vulture for millions and millions of years, a boar for seven births, a beast of prey for a hundred births, a rhinoceros for a hundred births, a horse for a hundred births, an alligator for seven births, and a worm of the vagina of prostitutes for seven births. Later on, the sinner attains the state of a worm of the ulcer of a prostitute for seven births, an iguana for seven births, a mongoose for seven births, a crooked snake for seven births, a jackal for seven births, a ram for seven births, and a goat for seven births.

36-42. Later on, he attains the condition of a boar for seven births, a jackal for a hundred thousand births and a leech for a long time. Besides, the sinner suffers endless torments in the hell called Kumbhîpâka so long as Brahmâ exists. And if any one after having engaged a Brâhmin to perform a ceremony does not give him his fee sacerdotal, he should give him double the amount of his fee after the expiry of a night, a hundred times his fee after a month, a thousand times his fee after lapse of two months; but if a year expires, the donor must go to hell. If the donor does not give the fee through ignorance, and if the donee also does not demand his fee, then both of them shall go to hell. Besides this, the donor also gets diseased. O lord of the Vraja, any one who injures or kills a Brâhmin loses his descendants, prosperity and grace and passes his days like a beggar. Whoever does not bow to a god, or a Brâhmin comes to grief. Whoever does not reverence his spiritual guide surely goes to the hell called Raurava. A silly woman of bad character who does not regard her husband as Hari and chastises him surely goes to the hell called Kumbhîpâka.

43-52. A woman who admonishes her husband is born as a crow; if she injures him, she is born as a sow; if she is angry with him, she is born as a snake; if she shows her vanity, she is born as an ass; if she uses hard words, she is born as a bitch; if she looks at him with an evil eye, she is born as a blind woman. A chaste woman goes to the Vaikuṇṭha along with her husband. A fool who slanders Śiva, Durgâ,

Gaṇeś'a, the Sun, a Brāhmin, a Vaiṣṇava and Viṣṇu goes to the hell called the great Raurava. A person who does not maintain his parents, chaste wife, spiritual guide, and widowed sister, and widowed daughter goes to hell. If a Kṣatriya, Vaiśya or Śūdra male has no faith in Hari or a Brāhmin and if a youthful woman has no faith in her husband, then these wretches undoubtedly suffer the torments of hell. Those Brāhmins who always drink the nectar of the feet of Hari represented by the Holy Stone and consume his offerings, consecrate holy places, the earth and hundreds of their paternal ancestors. A Brāhmin who eats flesh dedicated to the manes is not polluted thereby; but one who eats flesh in vain goes to the hell called the great Raurava. If a Brāhmin voluntarily eats fish, he must fast for three nights and perform the vow of Chāndrāyaṇa for the expiation of his sin. Whoever abstains from fish and flesh and daily takes the remnants of the food offered to Viṣṇu no doubt reaps the fruits of the horse-sacrifice at every step.

53-61. Whoever preserves the vow of Ekā-Daśī and Janmāṣṭamī no doubt secures immunity from all sins acquired by him in a hundred births. Nay, all the sinful acts committed by him in his infancy, childhood, youth and old age are there-by reduced to dust. Eating on the day of Ekā-Daśī or Janmāṣṭamī is just like eating all the sins engendered in the three worlds unquestionably. But this rule does not hold good with regard to diseased men, very old people and children. People can be redeemed from such sins, if they give to a Brāhmin twice as much food as could be consumed by themselves. Whoever capable of fasting eats on the day of Śiva-rātri or Rām-navamī goes to the hell called the great Raurava. A person who enjoys a woman or uses oil or meat on the days of the dark night, on the lunar day of the full-moon or on the fourteenth or eighth day of the lunar month is born as a Chāṇḍāla. Every one must abstain on Sunday from fish, flesh, lentil, ginger, red pot-herb and must not eat on that day in a vessel of bell-metal. O lord of the Vraja, a Brāhmin who accidentally uses food offered by a woman in her menses, a whore, or a childless widow undoubtedly consumes ordure. He always leads an impure life as long as he lives. He does not reap the fruits of any act performed by him during the day.

62-77. A woman who resorts to four gallants is called a prostitute. She is not entitled to cook in the interests of the gods or the manes. A person who eats the food of a village priest or the food of a Śūdra in connection with the funeral ceremony performed by the said Śūdra dwells in hell as long as the sun and the moon exist. The Brāhmins who on the day of the funeral ceremony performed by a Śūdra eat food connected with that ceremony suffer torments in hell as long as Brahmā exists. Whoever, on the day of the above funerals, even tastes his food elsewhere at the request of a Śūdra is excluded or outcasted by all religions and regarded as a drunkard. It is proper to exclude like a Śūdra from the privileges of a Brāhmin the following, *viz.*, a Brāhmin who subsists upon ink (penmanship) or sword, a Devala (a Brāhmin who subsists upon the offerings of an idol), a Brāhmin who carries or drives a bull or burns the dead body of a Śūdra or the Brāhmin husband of a Śūdra woman. An impure man void of his diurnal rites is always unworthy of all acts. None of the acts performed by him

is effectual. A Brâhmin who does not worship Viṣṇu is like a Chāṇḍāl; and one who adopts the tenets of Bāmâ (name of Gaurī, Lakṣmī or Saraswatī) goes to hell. A wise man should not cast his ordure into the bed of a river, into a hole, or at the root of the tree, or near the water, or in the vicinity of temples or into a field of crops. O Nanda, king of Vraja, after having relieved nature a wise man in order to purify himself should avoid the mud caused by white ants i.e., the anto hill or mud dug up by rats, the mud in the middle of water, or in the basin of water dug round the root of a tree, or the mud extracted from pools, fields of crops root of trees, or the bed of a river.

73-82. A woman cutting a pumpkin gourd, or a man putting out a lamp becomes diseased for three births and is reduced to poverty at every birth. A person who casts into the ground a lamp, the male organ of Śiva, a diamond, a pearl, the cow-dung, the holy stone, a gem, an idol, the sacred thread, gold, the conch, the urine of cow, *ghee* or the water of the Holy Stone, sinks low. That sinner by turns attains the condition of a poor man, a miser, a leper, a man without issue or wife or land or retinue or friend, a deformed man, a blind man, a cripple, a lame man, a crooked man. He who sleeps both in the day and in the night or on both the occasions cohabits with women becomes diseased for seven births and is subject to poverty for seven births. A wretch who rinses his mouth after the rise of the Sun (the lord of the world) is never entitled to say "I shall worship Viṣṇu". Even the worship of Śiva's male organ for one time after having constructed it with clay or cow dung and sand secures dwelling in heaven for a hundred ages: and whoever worships a hundred such organs obtains the desired meed; and whoever worships a hundred thousand such organs attains the position of Śiva, but one who does not worship Śiva goes to hell.

83-91. Those who slander or calumniate the venerable, and most lovely Śiva dwell in hell as long as Brahmâ exists and suffer endless torments. If there be gravel in the revered organ of Śiva, the worshipper becomes blind; and if there be hair in it he turns an infidel. If the organ be small, the worshipper is rendered poor, miserly, and diseased; if it is defective in form, he attains a mean birth. Among my favourites, a Brâhmin is the chief. Lakṣmī who dwells in my heart is dearer to me than a Brâhmin; Râdhâ is dearer than Lakṣmī; my believer is dearer than Râdhâ; and Śiva is dearer than my believer. I follow that man who constantly utters the name of Śiva, as soon as I hear his voice. My mind rests with my believer: my life is associated with Râdhâ. I and my soul always dwell with Śiva. So Śiva is dearer to me than my life. Look, that original faculty of Nārāyaṇa, the source of the creation, preservation and destruction of the world, sustains me when I undertake the task of creation. That faculty whereby Brahmâ and other gods have been created, whereby the world is ever crowned with success, and the universe is evolved into existence, and without whose support the world cannot last for a minute; the same faculty, I say, I have given to Śiva.

92-102. That original faculty is the presiding goddess of mercy, sleep, hunger, gratification, thirst, esteem, forgiveness, sustenance, contentment, development, tranquillity and shame. That goddess exists in the

Vaikuṇṭha as the most virtuous Lakṣmî, as the chaste Râdhâ in the Cow-world and as the terrestrial goddess of fortune in the sea of milk. She destroys poverty and calamity; she is Durgâ, the daughter of Menakâ; and that Durgâ in the form of the celestial goddess of fortune presides over every house of the gods including Indra. She is the goddess of knowledge; she is Sâvitri presiding over the Brâhmins; she is the faculty of consumption in fire; the lustre in the sun, the grace in the full moon, the coolness in the water, and the faculty of producing crops and sustaining things on earth. She is the faculty of Brahman in the Brâhmins, the divine faculty in the gods; she is the devotion of the ascetics, the household goddess of the householders, the faculty of redemption of those who have obtained emancipation, the hope of worldly men and represents the faculty of worship (the source of constant faith in Hari) to my believers. The same goddess is the royal goddess of fortune to the kings, profit to the merchants; and also serves as a boat to those who want to cross the sea of the world and enables them to solve the mysteries of creation. She represents the pure intellect to the wise, the power of interpretation of the Vedas and munificence to generous people. She represents the faith of the Kṣatrias in the Brâhmins and the devotion of chaste women to their husbands. I have conferred the original goddess of energy corresponding to the above description on Siva. O Nanda, I have thus recited to you everything. Now what more do you want to hear? I am prepared to answer all your questions relating to any matter."

CHAPTER LXXVI.

1-13. Nanda said, "O Lord of all, please to describe to me things the sight of which sanctifies or defiles people, as I am curious to hear on this subject." The Lord said, "O king of the Vraja, a man by seeing a good Brâhmin, a holy place, a Vaiṣṇava and an idol reaps the fruits of bathing in sacred rivers. The reverential observation of the sun, a chaste woman, a recluse, an ascetic, a Brahman-châri, a cow, the fire, the spiritual guide, an elephant, a lion, a white horse, a white parrot, a cuckoo, a wag-tail, a swan, a peacock, the bird called châsâ, a white kite, a cow with her calf, the holy fig-tree, a woman having husband and sons, a pilgrim, a lamp, the gold, a pearl, gem, a diamond, the holy basil, and a white flower destroys sins: and the sight of fruits, white paddy, curd, *ghee*, honey, a jar full of water, fried rice, a king, a mirror, the water, and a wreath of white flowers produces sanctity. O Nanda, the sight of the moon of the bright half of the lunar month, nectar, sandal, musk, saffron, the yellow pigment prepared from cow-urine, the camphor, the silver, a pond and a grove of flowers likewise gives sanctity. The sight of a flag, an auspicious immortal fig-tree (banian) dedicated to the gods, a fig-tree, temple, and a ditch likewise gives sanctity to the spectator. The sight of a human being and an auspicious fig tree harboured by the gods, the perception of the incense of the wind, or the hearing of the sound of conches or recital of dreams likewise secures immediate piety.

14-23. The sight of a shell, a coral, a rosary of bead, the crystal, the root of the holy grass, listening to the eulogies of Viṣṇu with the mystic

syllable forming the essential part of a mantra, or the sight of moist green grass, the barley or sunned rice, and a gem is likewise productive of sanctity. Listening to the refreshing mantras chanted by ascetics, the sight of the ocean, a black deer and the spectacle of a sacrifice or a grand festival likewise contribute to sanctity. The sight of the cow-urine, the cow-dung, the milk, the cow-dust, the cow-pen, the place where the cows have imprinted their foot marks, and a field of ripe corn likewise contributes to the sanctity of the spectator. The sight of a fair Padminî girl (the first of the four classes of women according to the erotic science) clad in good dress and celestial apparel, whose hue is like that of heated gold, whose touch is delightfully warm in winter and cool in summer, whose breast is hard, hips huge and waist thin, and the sight of a benefactress, prostitute, incensed articles, bent grass, barley, rice, cooked rice, and milk boiled with rice and sugar likewise contribute to sanctity. On the occasion of the full moon in the month of Kârtika the worship of the auspicious Râdhâ, her sight and adorations give a man immunity from birth. In Ās'vina, on the 8th day of the bright half of the month, on the occasion of the pilgrimage of vermilion, the sight of the image of Durgâ gives immunity from re-birth. On the day of S'iva-râtri a man who after fasting sees and worships Vis'wanâtha at Kâsî is not liable to be born in this world again. A man who during the Janmâṣṭamî sees, worships and salutes me represented by Vindhya-mâdhava is never born again.

24.32. In the dark night of the month of Pauṣa, any one who sees the image of Kamalâ at any place does not suffer the torments of the world; and the sons and grandsons of the spectator become as wealthy as Kuvera for seven births. The sight of Anna-purnâ at Kâsî in the morning after ablution on the 12th day of the lunar month after having previously fasted on the 11th day of the lunar month secures to the spectator immunity from re-birth. On the 14th day of the lunar month the sight and worship of Bhadra-Kâlî represented by the sanctifying Kâma gives immunity from re-birth. My sight and worship at Ayodhyâ where I assume the form of Râma on the day of Râm Navamî give immunity from re-birth. Whoever at Gayâ offers funeral cakes to the feet of Hari and worships Viṣṇu redeems himself and his ancestors. Whoever after fasting sees and worships me after ablution in the Puṣkara or in the hermitage of plums is rendered immune from re-birth. Whoever in the forest of plums sees my image and afterwards boils and eats the fruits of plums is released from the ties of the world. Whoever, in the holy Vrindâvana, after having observed my figure rocking in the cradle in the shape of Govinda, worships and salutes me is released from the ties of the world.

33.42. A believer who in the month of Bhâdra having seen me on the pulpit represented by the figure of Madhu Sûdana worships and salutes me is never born again. A believer who in the age of Kalî, having seen the image of Jagannâtha worships and salutes the god is released from the ties of the world. On the last day of the lunar month when the sun makes his passage north of the equator, whoever at the holy junction of the Prayâga worships and salutes me after ablution will not be born again. Whoever on the occasion of the rise of the full moon in

the month of Kārtika sees my auspicious image after fasting and worships it will no longer suffer the torments of the world. Whoever on the occasion of the rise of the full moon in the month of Māgha modestly carries my image along with the image of Rādhā to the coast of the river Chandra-bhāgā and sees the pair is not liable to be born again in this world. Whoever on the occasion of the rise of the full moon in the month of Āṣāḍha beholds the image of Rāmes'wara at Setu-band, and worships it is rendered immune from re-birth. In the night, celestial damsels arrive there and dance again and again ; Vibhīṣana arrives there to observe S'iva ; and the Gandharvas and the Kinnaras assemble there in the night. Whoever from the middle of the angle when the sun makes his passage north of the equator, after fasting, sees the sun-god, the lord of the poor and worships him is not liable to be born again. The sight of the images of Pārvatī, Kārtika, Gaṇeśa, Nandi, and S'iva in the regions of Kriṣi-Goṣṭha, Raj-Koṣṭha Subalana, Kalavinka, Yogandhara, Vis'yandaka, Rāj-koṣṭha, Nandaka and Puṣpa-bhadraka renders the spectator immune from re-birth.

43-52. Whoever after fasting worships, sees and salutes me in the morning and breaks his fast by taking curd is redeemed from the world. Whoever after having fasted at Manibhadra and Trikuṭa near the ocean sees me and then eats curd is able to attain redemption. Whoever worships my image or the image of Pārvatī after infusing life into it (*i. e.*, after invocation) is not liable to be born again. The gift of the temple of Hari, S'iva and Durgā and the consecration of S'iva's statue render the author of these sacred acts immune from re-birth. Whoever dedicates to the public a grove of flowers, a sacrificial post to which the victim is bound, a bridge, a ditch, a tank or consecrates the image of a Brāhmin is released from the world. O father, the Vedas, the Purāṇas, the virtuous men, ascetics and the gods including Brahmā and others do not know to what extent fruit is reaped by the consecration of the figure of a Brāhmin. It may be possible for Brahmā, to count the particles of the dust of the earth or drops of rain. But he can not estimate the fruits reaped by a person by the last act. A person who devises means for the livelihood of a Brāhmin is redeemed in his life-time. He obtains everlasting prosperity in this world and in the end secures four kinds of redemption. That blessed being, having secured my bondage and faith, passes his days in felicity in the Vaikuṇṭha for ever. Like me (the Eternal spirit) that man sustains no downfall. Whoever having decorated his virgin daughter aged eight years with apparel reverentially makes a gift of her to a good Brāhmin, reaps the benefits of the gift of Durgā.

53-62. That virtuous man enjoys the sight of the entire heaven, is worshipped in the Brahma loka, obtains my bondage in the Vaikuṇṭha and attains eternal felicity. The sight of that marriage also confers benefit on the spectator like the gift of ten millions of gold coins, gives him perpetual prosperity in this world, and secures for him heaven in the next. Whoever causes the marriage of an orphan, poor and learned Brāhmin to be celebrated surely gains redemption. Whoever on a sacred day, after fasting, reverentially makes a gift of an umbrella or sandal in the interests of the S'alagrām or Holy Stone which is my form reaps the

fruits of the gift of Earth. The Vedas hold that the gift of an elephant to a Brāhmin secures to the donor happy residence in my domain for as many years as there are pores on the skin of the beast; and if the elephant be an excellent animal of his class, the period of residence is multiplied four-fold. O sire, the gift of a white horse secures to the donor half of the fruits reaped by the gift of an elephant; if the horse be of a different colour, the fruit is a moiety of the above. The gift of the cow of a black colour to a Brāhmin secures the same reward as the gift of an elephant. The gift of a milch-cow brings equal reward; the gift of an ordinary cow brings half of the said reward. The gift of a cow with her calf secures the reward which can be secured by the gift of the earth. O sire, the gift of land secures to the donor residence in the Vaikuṇṭha for as many years as there are particles of dust in the gifted land. The gift of knowledge enables the donor to accumulate great religious piety and live in the Vaikuṇṭha for ever in happiness. The gift of gold secures prosperity; the gift of silver secures a kingdom to the donor. The gift of food brings fruits which cannot be estimated by me and have not been described by the Vedas. O king of the Vraja, feasting the Brāhmins secures the reward which may be obtained by the gift of all objects. So there is no gift and there will be no gift superior to the gift of food.

63-73. No regard is paid to time or to the merit of the object of the gift as regards the gift of food. A sinner is also worthy of such a gift; and the donor secures excellent religious merits thereby. Blessed is the gift of food on earth: for in the result the donor easily goes to the Vaikuṇṭha. The gift of cloth enables a man to enjoy happiness in the graceful land of the moon and the land of Varuṇa for as many years as there are threads in the cloth which has been gifted. If a man out of deference to the supreme spirit (Hari) gives an iron lamp full of *ghee* with candles of gold, will, by virtue of his generosity never see the house of darkness in hell or the myrmidons of Yama or Yama himself. He goes to my land. The gift of the same to a Brāhmin frees him for ever from the tortures of hell. That generous man for a thousand celestial years enjoys the bliss of heaven. O king of the Vraja, the gift of a seat entitles the donor to the enjoyments of Heaven according to the merits of the subject and object of the gift. The gift of an excellent seat entitles the donor to the above bliss for a lakh of years; and the gift of an ordinary seat, for a half of the above period. The gift of betel leaves enables the donor to enjoy the said bliss according to the merits of the subject and object of the gift. The gift of fruits secures similar bliss, no doubt. A man who gifts an ordinary bed-stead enjoys heavenly bliss for a century: if the bed-stead be good, the period is doubled; if the bed-stead be excellent, the period of bliss is extended to the donor a hundred thousand times. The gift of a house to an orphan, who is a good Brāhmin secures to the donor dwelling in heaven for as many years as there are particles of dust in the house. A man giving food to a hungry Brāhmin secures a large number of sons and grandsons and never-fading prosperity.

74-80. O king of the Vraja, now return to the Vraja and feast the Brāhmins there and you are sure to go to Heaven. O father, the inhabitants of Gokul teeming with mild and gentle cows are much

afflicted at Gokul at this time. Therefore, you should return to that place. O Nanda, I have thus gladly described to you the holy subjects as desired by you. A good dream also, if it is not revealed to a man of base origin, yields religious sanctity to the dreamer. Besides, it should not be revealed to the descendants of Kâs'yapa, a poor man, a man of low origin, an enemy, an illiterate man, and a woman: and it should be revealed not in the night, but in the day to a learned Brâhmin. If it is revealed in a temple, before an idol or the holy fig-tree, or the holy basil, the sanctity of the dreamer is doubled. And if it is not revealed to anybody, the sanctity is multiplied four times. A wise man after having witnessed a good dream reaps fruits after bathing in the Ganges and secures immense wealth, son, wife, land, retinue, great material prosperity and all other things, nay, even redemption. O father, I thus told you everything. Now what more do you want to hear?

CHAPTER LXXVII.

1-10. Nanda asked "O lord, kindly relate to me in detail the nature of the sanctity secured by particular dreams. What dreams lead to pre-eminence and what are good dreams?" The Lord said, "O father, the Sâma is the best of the Vedas. In the Kâṇwa-branch of the said Veda in the chapter which deals with delightful virtuous deeds, some good dreams, the source of piety, have been described. I am going to tell them all to you, Listen. O king of the Vraja (station of the cow-herds), I am going to relate to you the most consecrating chapter of dreams whose audience secures the fruits of ablution in the Ganges. A dream dreamt in the first Prahar (= 3 hours) of the night secures fruits in one year; if dreamt in the 2nd Prahar, it secures fruits in eight months: if dreamt in the 3rd Prahar, it secures fruits in three months; and if dreamt in the last Prahar, it secures fruits in half a month; and if at sun-rise, it brings fruits in 10 days. O father, a diseased and an anxious man beholds in dream those very things which he cogitates in his mind during the day; therefore his dream is ineffectual, no doubt. A man encumbered with urine and ordure, a diseased, frightened, dishevelled or naked man reaps no benefit from his dream. A sleeping man, if he sleeps again after his dream or foolishly reveals it during the night, is not benefited by his dream.

11-19. A man relating his dream to a descendant of Kâs'yapa assuredly comes to grief. A man revealing it to a person in danger falls in danger. One revealing it to a man of low origin gets disease. One revealing it to an enemy is subjected to fear. One revealing it to the ignorant is involved in a quarrel: one revealing it to a woman loses one's wealth; and one revealing it in the night is subject to the fear of thieves. O king of the Vraja, if a man sleeps again after his dream, he is rendered liable to sorrow, but if he gives it out to a learned man, he obtains the desired meed. But if the learned man belongs to the Kâs'yapa family, it should not be revealed to him. O king of the Vraja, if a man dreams that he mounts a man, the cow, the elephant, the horse, a mansion, a mountain or a tree or that he eats or sleeps, he acquires wealth; and if in the course of his dream, he holds a lute, he gets land

full of crops. If in the course of his dream, he is pierced by a weapon or troubled by sores or sees in his body worm, ordure or blood, he acquires wealth. If a man in his dream commits sexual intercourse with a woman within the prohibited degree, he gets a wife. If a man in dream goes to a hill or drinks semen mixed with urine or enters a town, or drinks ocean, blood or honey, he obtains immense wealth and receives good message. Whoever sees in his dream an elephant, a king, the gold, a bullock, a milch-cow, an island, food, a fruit, a flower, his daughter, his son, a chariot or flag gets relations, celebrity, and immense wealth.

20-29. A man who witnesses in his dream a jar full of water, a Brâhmin, the fire, a flower, a betel, a temple, the white paddy, a theatrical actor or a whore acquires wealth. A man seeing a cow, milk and *ghee* obtains desired objects, religious sanctity and wealth. A man who in his dream eats boiled rice cooked with milk and sugar, curd, milk, *ghee*, honey, sweet-meat and the cake of rice on a leaf of lotus undoubtedly becomes a king; and a man who in his dream eats the flesh of a fowl or a man acquires immense wealth, receives good message and secures desired objects. A man who swims on a raft becomes the leader of all people. The sight of a fruitful tree, no doubt, secures wealth. The sight of a snake also secures wealth; and the sight of the sun and the moon release him from confinement and disease. The sight of a mare, a bitch and the female red-legged bartavelle, no doubt secures a wife; and if the dreamer is enchained, he acquires celebrity and obtains a son. A man who in dream eats food or boiled rice cooked with sugar, and milk mixed with curd and deposited on the leaf of a verdant or dried lotus becomes a king. The sight of a leech, scorpion, or snake secures to the dreamer wealth, the birth of a son, victory and celebrity.

30-39. A man opposed in his dream by animals having horns or teeth or by boars and monkeys becomes a king and gains immense wealth. Whoever in dream sees a fish, flesh, pearls, conches, a sandal or a diamond acquires vast riches; and the sight of urine, blood, gold, ordure, wealth, an idol or the male organ of S'iva secures to the dreamer wealth and victory. The sight a fruitful bael (quince) or a blossoming mango-tree secures wealth; the sight of burning fire is productive of wealth, intelligence and prosperity. The sight of an emblic myrobalan, an amalaka, and lotus secures wealth. An article given to a person in his dream in solitude by a god, a Brâhmin, a cow, the manes or a person clad like a Brahma-châri (a Brâhmin practising religious austerities) is gained by the dreamer, in his waking moments. A person embraced in dream by a woman clad in white and annointed (or covered) with a white wreath acquires pleasure and prosperity by all means. A person embraced in his dream by a woman clad in yellow dress and covered with yellow wreaths also secures welfare. O king of the Vraja, every white thing witnessed in dream has been praised except ashes, bones and the cotton. A man seeing in dream that a smiling excellent woman who is the wife of a Brâhmin has arrived at his house acquires supreme wealth. A man who sees in his dream that a Brâhmin, a god, a Brâhmin woman or a goddess is giving him a fruit obtains a son.

40-48. O Nanda, a man who is fortunately blessed in his dream by a Brâhmin secures pleasure, honour, and glory at every step. If a man in

his dream secures possession of a Surabhi cow, he obtains land and a devoted wife. If a man sees in his dream that he is uplifted by an elephant with his trunk assuredly obtains a kingdom, as held by the Vedas. O king of the Vraja, if a man dreams that he is embraced by a contented Brâhmin surely gets the meed which can be secured by bathing in the holy rivers and is vested with grace. A virtuous man who receives flowers from a Brâhmin in his dream secures victory, fame, wealth and happiness. A man who in his dream sees a holy place frequented by pilgrims, or a diamond-house, well-polished, secures the fruits of ablution in the holy streams and gains wealth and victory. If a man sees in his dream that a person gives to another a jar full of water, he gets a son, prosperity and a dwelling house. Whoever sees in his dream a woman arriving at his house with 12 handfuls of grains or 7 pounds and 11 ounces of grains assuredly acquires material prosperity. A man who sees in his dream a celestial woman entering his house and discharging her stool obtains wealth and secures immunity from poverty and grief.

49-58. Whoever sees in his dream a Brâhmin man combined with a Brâhmin woman, or Sâmbhu combined with Pârvatî, or Nârâyana combined with Lakṣmî and witnesses the arrival of the pair at his house or whoever sees a Brâhmin man or woman offering paddy or a handful of flowers secures supreme wealth and acquires happiness by all means. O king of the Vraja, a man in his dream obtaining a wreath of pearls, or a garland of flowers, or sandal from a Brâhmin acquires incomparable wealth and all sorts of happiness. A man who obtains in his dream yellow pigment prepared from the urine of the cow, a standard, turmeric or sugarcane likewise becomes happy in every way and secures incomparable wealth. Whoever beholds in his dream that a Brâhmin male or female is offering him a parasol or white wreath becomes a king. If a man in dream adorned with a white wreath and annointed with white sandal paste sits in a chariot and eats curd, or milk boiled with rice and sugar he becomes a king. If a person in his dream gets honey or curd, or receives an excellent cup from a Brâhmin, male or female, he undoubtedly gains a kingdom. Pârvatî is pleased with that person who sees in his dream that a girl aged 8 years, decked with diamond jewels, is pleased with him. He surely acquires fame, wealth, land, retinue, learning, wealth or kingdom. He, too, becomes a savant, who beholds in his dream that a woman decked with diamonds, jewels and clad in white or yellow is pleased with him.

59-68. If a woman of the kind named above gives books to a virtuous man in his dream, he becomes a celebrated poet and a savant. If such a woman is found to teach her son, the dreamer acquires the position of the son of the muses; no savant can vie with him in the world. If a Brâhmin in dream teaches his son and gladly offers him a book, the son becomes a peerless savant. If any one in his dream obtains a book, lying in the way or in any place, he turns out to be a celebrated savant in the world and acquires fame. A person who in his dream secures a great mantra from a Brâhmin male or female turns wise, wealthy, accomplished and happy. A person who obtains in his dream a mantra or receives an image of stone from a Brâhmin becomes

accomplished in his mantras. Whoever in dream bows to the Brâhmins, male or female, standing before him and receives blessings from them becomes a king or a poetic savant. Whoever in his dream pleases a Paṇḍit and receives from him land covered with white wreath becomes the lord of the world. Whoever in his dream sees that a Brâhmin, taking him in a chariot, shows to him different kinds of heaven attains longevity. Every day his longevity and wealth multiply. Whoever sees in his dream that a Brâhmin, male or female, complacently gives him his daughter becomes a wealthy king.

69-76. The sight of a pond, a sea, a river, a rivulet, the white snake or the white elephant brings unparalleled wealth to the dreamers. Whoever in dream sees a dead man attains longevity. If he sees a sickly man, he becomes healthy. If he sees an unhappy man, he becomes happy. If he sees a happy man, he becomes unhappy. If in dream a person sees that a celestial woman asks him to be her husband, he certainly becomes a king. The sight of an offering, a rain-bow and a white cloud and the acquisition of a crystal wreath in dream undoubtedly secure fair fame. If in dream a person asks the dreamer to be his slave, he acquires reverence for Hari through the medium of a person devoted to Hari and becomes a Vaiṣṇava. Savants conversant with dream have decided that in the course of a dream the sight of a Brâhmin, Hari, Śiva, a Brâhmin woman, Kamalâ, Pârvatî, a woman clad in white, the mother of the Vedas, the Ganges, Sarasvatî, a woman clad like a cow-herdess, my dear Râdhâ, the figures of cow-herd boys and girls is unquestionably auspicious. O Nanda, I told you about auspicious good dreams. Now tell me what more you want to hear so that I may describe it to you."

77-88. Nanda said, "O Kṛṣṇa, lord of the universe, I heard from you the account of good dreams. I already heard from you the rules of conduct constituting the essence of the Vedas and the social rites constituting the essence of morality. O child, now I want to hear about things or deeds the sight or performance of which produces evil. Therefore describe them to me. The followers of the Vedas afflicted with the sorrows of the world desire to hear from your mouth the words prescribed by the Vedas. O Lord, you are held by the Vedas to be the father of virtuous men (who tread the path pointed out by the Vedas), the gods including Brahmâ, the Munis and the whole world. O child, the words, like nectar, which have dropped from your lotus mouth with proofs in support of your statement have moistened my body consumed by the fire of separation. What a wonderful luck have I! That lotus face, the source of the gratification of all desire, which cannot be seen by the gods including Brahmâ even in dream has been perceptible to my eyes to-day! O god, hereafter when shall I be able to see again your lotus face? I am a sinner; this body, the mine of urine and ordure, ties me down to earth, as the result of my own Karma. O son, when shall I, (a sinner), be so fortunate as to be able to converse with you again, the Lord of Brahmâ and others? O merciful great god, under the delusion that you are my son, I have committed many faults; please kindly excuse them. Alas! In the light of a son I have regarded you whose lotus-feet are adored by Brahmâ, Śiva, Ananta and the munis, who

cannot be adored even by Saraswatî and the Vedas." So saying, Nanda became afflicted and unhappy at the idea of separation from his son and, being overwhelmed with sorrow wept and fainted. Kriṣṇa, the Lord of the world, being agitated in mind carefully restored him to consciousness and gave him supreme, metaphysical or transcendental knowledge.

CHAPTER LXXVIII.

1-6. The Lord said, "O father Nanda, you are the lord of all people. You are dear to every body and the best of all. Now regain your consciousness and hear about the supreme wisdom, which is productive of good. I am going to impart to you the supreme, transcendental knowledge hardly to be secured by philosophers and held mysterious in the Vedas. O Nanda, attentively and gladly listen to the doctrine relating to that knowledge the culture of which renders a man immune from birth, death, decrepitude and disease. O king, compose yourself. O Lord of the Vraja, by the acquisition of the knowledge imparted by me, get rid of sorrow and worldly delusions and being filled with eternal happiness, go to the Vraja. O father, the whole world teeming with animate and inanimate objects, like bubbles of water, is as unreal as the morning dream. People are attached to it through delusion. The body also composed of five elements is unreal and imaginary. Man, only through delusion regards it as real and holds it in esteem.

7-16. Man alone, foolish and weak, constantly deluded by phantoms is beset by avarice, attachment, lust and anger in every act. Sleep, drowsiness (or indolence), hunger, thirst, forbearance, esteem, mercy, shame, patience, contentment, development and tranquillity preside over living beings. As birds roost on the bough of trees, so mind, intellect, consciousness, life and knowledge preside over all living beings including the gods. I, alone, the lord of all, am the soul of living beings, S'ambhu is their knowledge or wisdom. Brahmâ is their mind; and the Eternal Nature is their intellect. Viṣṇu is the emblem of life and Padmâ presides as the emblem of consciousness. But they reside so long as I reside; and they go away when I disappear. Without our predominance, the body is sure to collapse and immediately dissolves in the five elements. O father, the symbolic names of men are useless. They are only the cause of illusion: therefore, wise men are never aggrieved; only fools are overwhelmed with grief. All the faculties including sleep etc., are the result of the digits of nature: whereas avarice and pride are the digits of vice. The three attributes, Sattwa etc., are the digits of Viṣṇu, Brahmâ and S'iva respectively. S'iva exists in the body as wisdom; and I exist in the body as the soul, effulgent and void of attributes. When united with Nature, I am vested with attributes; Brahmâ, Viṣṇu, S'iva and all others have been described as vested with attributes.

17-28. Dharma, Ananta, the sun and the moon are the outcome of my digits: the Munis, Manus and all the gods are the product of the parts of my digits. Therefore the whole creation partakes of my essence. But while entering into the bodies of living beings, I remain un-mingled with every act. My believers are void of birth, death and decrepitude and are

redeemed in their life-time. They are adepts in all matters, gracious, celebrated, learned and vested with poetic genius. Success of 34 kinds, beneficial in every way, attends my believer. But my believer does not desire even that. Now hear from me the fourteen kinds of success or accomplishments or perfection and accept from me the Mantra likely to make you an adept in every way.

Ānimā = The faculty which enables a man to attain an esoteric subtle state.

Laghimā = The esoteric faculty to attain the extreme degree of lightness,

Vyāpti = The power to pervade the universe ;

Prākāmya = Irresistible will ;

Mahimā = Power of increasing the size at will ;

Īśitwa = Superiority or greatness.

Vas'itwa = Control or subjection ;

Kāmāvasāyita = Suppression of passions ;

Dūra Śravaṇa = Listening from a distance ;

Dwāra Praves'a = Entering into the threshold ;

Kāyā Praves'a = Entering into the body ;

Mano Yāyitwa = Going at will or pleasure ;

Abhīpsita lābha = Securing the desired object ;

Sarva Jñānatwa = Omniscience ;

Jalajñāntwa = Knowledge of water ;

Jalastambhan = Control of water ;

Chira Jīvitwa = Immortality ;

Vāyu Stambhan = Control of the wind ;

Kṣudhā Stambhan = Control of hunger ;

Pipāsā-Stambhan = Control of thirst ;

Agni Stambhan = Control of fire ;

Nidrā Stambhan = Control of sleep ;

Kāyā Vyūha = Wielding several bodies at once ;

Vāk Siddhi = Accomplishment of speech ;

Mṛitānayan = Invoking the dead ;

Sṛiṣṭikaraṇ = Creation ;

Prāṇākaraṇ = Attraction of one's heart or life ;

Prāṇa dāna = Restoration to life ;

Lobhādi-Ṣaṭak-Stambhak = Control of avarice etc., (six passions).

Indriā-Stambhan = Control of passions.

Buddhi-Stambhan = Control of intellect.

These are the 34 kinds of accomplishments. O king of the Vraja, Om Sarves'warāi Sarva-vighna Nās'ine Madhū Sūdanāi Swāhā : this mantra or the mystic incantation is the emblem of Kalpa tree ; for every one can attain hereby all sorts of objects. This mantra is mentioned in the Sāma-Veda : it is the source of all accomplishments to the adepts. The ascetics, munis and gods reap benefits through this mantra alone.

29-33. O father, if virtuous men eating only boiled rice and *ghee*, recite this mantra in the Nārāyaṇa-Kṣetra, they will attain perfection in respect of the mantra by reciting it a hundred lakh of times. Therefore go to Benares and recite this Mantra on the coast of Maṇi-Karnikā. O king of the Vraja, now hear what is Nārāyaṇa-Kṣetra (field of Nārāyaṇa). The space of 4 cubits on each side of the water of the river constitutes

this field : no one but Nārāyaṇa is entitled to it. O king of the Vraja, if any one dies consciously here: he is released; and the recitation of the mantra redeems a man in his life time. O king of the Vraja, now return to the Vraja and consecrate this land. O father, now I am going to describe to you things whose sight is sinful.

34-41. Bad dream is the root of sin and sole cause of calamity. The sight of the following. *viz.*, the slayer of a cow or a Brāhmin or a god, a patricide, a matricide, a man crooked in disposition, a traitor, a perjurer, one who defrauds his guest, a sinner, a village priest, a thief of articles sacred to the gods, one who misappropriates the property of a Brāhmin, the destroyer of a holy fig tree, the slanderer of Śiva or Viṣṇu, a vile man, a person not initiated in the mantras, one addicted to evil practices, a Brāhmin who does not perform his diurnal rites, a Devala (a priest who attends upon an idol) a Vriṣa Vāhaka (one who carries a bullock), the cook of a S'ūdra, one who burns the corpse of a S'ūdra, a Brāhmin who eats food prepared in connexion with the funerals of a S'ūdra, Avirā (a childless widow), a woman with her nose cut, the slanderer of a god, or a Brāhmin, an unchaste woman who does not venerate her husband, a S'ūdra, a widow, a Chāṇḍāl, a licentious woman, a wicked man always excited with anger, a debtor, a bastard, a thief, a liar, one who betrays his refugees the thief of flesh, a Brāhmin who is the husband of a barren woman, a S'ūdra who commits adultery with a Brāhmin woman, a Brāhmin who subsists upon the interest of money and the meanest wretch among the four castes who commits adultery with a woman within the prohibited degrees is productive of sins and calamities.

42-53. O king of the Vraja, the mother, the step-mother, the mother-in-law, the sister, the daughter, the preceptor's wife, the daughter-in-law, the brother's wife, a chaste woman, mother's sister, the wife of the sister's son, the wife of the maternal uncle (maternal aunt), newly married woman, uncle's wife, a woman in her menses, the mother of the father, the mother of the mother: these eight kinds of women are within the prohibited degrees according to the Sāma-Veda and ought to be maintained by virtuous men, as determined by the Vedas. O sire, the sight or touch of the above mentioned sinners entails on a man the sin committed by the slaughter of a Brāhmin; this is why the accidental sight of such men renders it imperative on the spectator to see the Sun at first and then remember the name of Hari. And whoever voluntarily sees these sinners attains equality to them in respect of sins. O lord of the Vraja, this is why conscientious people do not look at them. And if the moon rests at the first, seventh, twelfth or tenth Mansion, savants ought not to see the Sun and the Moon during the solar or the lunar eclipse. And even if the Moon rests at the first or last mansion and occupies the fourth sign of the Zodiac, the Sun and the Moon eclipsed by Rāhu have been decided as luminaries unworthy of sight. Savants have prohibited the sight of the Moon on the fourth day of the bright and dark half of the lunar month: this polluted moon should not be seen, therefore, on any account. O Nanda, if any person voluntarily sees this polluted moon-god, the moon transfers to him the profound blot on his character caused by the rape of Tārā. If a man, against his

will and (involuntarily) and accidentally sees the above moon, he ought to drink water consecrated by the mantras, in which case he is immediately purified and relieved from stain. For the sake of the S'yamantak gem (the gem worn by Kṛiṣṇa), in days of yore, the lion killed Prasena and Jāmbavāna killed the lion. O graceful Nanda, cease to weep now. This gem is now yours. A virtuous man ought to drink the water consecrated by the Mantra. O king of the Vraja I have thus answered all your questions. Now refer to me any other point, if you please; and I shall let you know that."

CHAPTER LXXIX.

1-11. Nanda said, "O Lord of the universe, why are the eclipsed sun and the moon held polluted and why in both the halves of the month, on the fourth day of the lunar month is the moon polluted? I wish to hear you on this point. You are the father of the Vedas; without you, whom else shall I ask concerning the desired and mysterious subjects in the Vedas and the Purāṇas." The Lord said, "Those who know the Vedas have prohibited me from revealing the matter to any one; hence I ought not to speak on this point, therefore excuse me and refer me to other subjects; and may you be blessed. O father, savants ought not to pick holes in virtuous men caused by chance; nor should they reveal the secrets of others." Nanda said, 'O Lord of the universe, do not defraud your believers; please tell me the reason why the sight of the sun and the moon that are otherwise holy has been prohibited when they are eclipsed' The Lord said, "O Nanda, I am going to describe to you the ancient subject enquired into by you, by attending to which a man is purified and shares the fruits which may be reaped by him by ablutions in the holy rivers. The sins committed by a man by observation of sinners are reduced to ashes, if he attends to this narrative. Once upon a time, the great-minded Jamadagni out of curiosity eagerly went to the coast of the Narmadā with his wife Reṇukā. On the coast of the solitary Narmadā, he engaged himself in sexual intercourse with the newly-married, beautiful Reṇukā. The smiling Reṇukā in her gorgeous dress was inclining with the load of her rising breast and was motionless with the burden of her hips and loins. Her colour was like the white Champaka and the orb of her face was enchanting like the full moon. At that time, that paragon of beauty again and again cast glances at Jamadagni.

12-20. O king of the Vraja, Reṇukā clad in fine dress and oppressed by the shafts of Cupid felt a thrill in her body through the excess of raptures caused by the sexual intercourse and fainted. Then in that lovely place redolent of the wind and resounding with the song of male cuckoos, the Muni lying on a bed of flowers, completely annointed with sandal-paste and wielding a garland and cloth inundated with the juicy fluid of the great Rāsa was enjoying her society when the sun-god saw him and addressed him thus, O saint, you are the great grandson of Brahmā, the lord of the world, personally conversant in a pre-eminent degree, with the duties prescribed by the four Vedas and always holy. You are the author of the auxiliary branches of the Vedas and know the tenets of religion. You are the best of those who know the

Vedas : you are a great devotee, effulgent, of good behaviour and also a Brahmachârin. Therefore you must know that virtue consists in doing an act prescribed by the Vedas, and vice consists in doing an act which is opposite to the doctrines of the Vedas. O Muni, though a virtuous man, how have you quitted the path of virtue and how are you addicted to vice ? Look, the Vedas hold that sexual intercourse during the day is particularly sinful. I am the witness of all acts ; therefore I tell you this. Then the great saint having seen before him the Sun-god and heard his words desisted from sexual intercourse. At that time the chaste Renukâ was also abashed and put on a pair of clothes. The great Muni, being ashamed and incensed, addressed the Sun-god with a flushed face thus,

21-33. "Who has the conceit of learning? You think that there is no savant like yourself. I am the pupil of Lord Bhṛigu. I understand that you are the sun, the pupil of Kas'yapa. I know the four Vedas and can distinguish between virtue and vice. The rule prescribed by the Vedas is virtue ; and what is opposed to the Vedas is vice. An illiterate man is always involved in the consequences of his own act : and like the fire which consumes everything, a valiant man can do no wrong. Other gods, you and Dharma are mere witnesses of acts ; you are also liable to death. It follows, therefore, you can not give me reward or punishment for my acts. In a word, you all cannot punish a Vaiṣṇava like me. Know it for certain that the believers of Kṛiṣṇa can never come to grief ; for they are always protected by the Sudarśana wheel of Hari. O Sun, Lord Nârâyaṇa, Brahmâ himself, Śiva or Yama cannot punish us. How, then, can you all punish a person like me ; O Sun, the prince can go only to his own destination : but we can go anywhere at pleasure. Nay, I can easily reduce to dust in a moment, Yama, Indra and other gods. O Sun, what religious counsel can you give me ? Go to your destination. My chastiser is Lord Kṛiṣṇa who transcends Nature. And whereas you have disturbed me to-day in my pleasures in solitude, you will be eclipsed by my curse i.e., possessed by Râhu : and your sight will then be unholy ; and those clouds that are dispelled at your appearance will be impelled by the winds and obscure you. You are puffed up with the conceit of your brilliant light ; but by my curse, your lustre will decline, and when obscured by the clouds, you will deteriorate in your effulgence and you will be also possessed by Râhu." The Sun-god having heard the words of the Brâhmin was frightened and with folded palms adored the best of the Munis thus :—

34-40. O saint, the Brâhmins can not be-killed. They have been held to be blessed and esteemed and are revered by all. Lord Nârâyaṇa himself, Śiva, Brahmâ, Gaṇeśa, Ananta and the Eternal Dharma all adore the Brâhmins. For Hari himself is manifest in the form of a Brâhmin. O saint, we eat through the mouth of a Brâhmin the food that is offered to a Brâhmin. For the Brâhmin and the fire constitute our mouths. But the Brâhmin is better of the two mouths. You are the said pure Brâhmin, particularly a follower of Viṣṇu. Therefore forgive me and thereby preserve your virtue. Look, how can the

Vaiṣṇavas who hold Hari in their heart be possibly angry? O twice-born saint, the Brāhmins are worshipped by us and we are also worshipped by the Brāhmins. This being the practice, we are mutually loved. But as you have cursed me, I shall also curse you in return : otherwise people will say that the Sun is void of power. O great saint, you shall be subdued by a Kṣatriya and be killed by the weapon of a Kṣatriya.

41-0. Hearing this, the saint became angry again and with a flushed face, cursed him saying, "you shall be defeated by Śiva." O king of the Vraja, later on, Brahmā, the dispenser of the world, being apprised of their quarrel came there himself, with Kaś'apa. Brahmā, the preceptor of the pious having arrived there, composed the frightened Sun and the pious saint. Brahmā said, "O Sun, you are Nārāyaṇa himself; therefore pardon this great Muni. The Brāhmins are all liable to be maintained and not killed by you. The Brāhmin has cursed you and I am going to explain the curse. This is why I, being adored by Bhrigu, Marichi and Kaś'apa and despatched by them have arrived here frightfully. O best of the gods, you are the witness of all acts. Therefore compose yourself. O lord, on certain days you will be obscured by the cloud for a moment and be immediately released; on other days, you will not be so obscured and thus remain pure. And in various years, you will be possessed by Rāhu; and your sight will be sinful to some and holy to others. At other times, your sight will always be holy to all. People will wash away their sins by seeing you and bowing to you. Being eclipsed by Rāhu, you will be imperceptible only to those people over whose first, seventh, 8th, 12th, 9th and 4th signs of the zodiac or over whose first or eighth mansion the moon will preside.

51-60. At sunset or while clouded or at noon or when there will be half-rise of the sun above the horizon or when you will merge in water, your sight will be unholy. And when your wife will be unable to bear your heat, your lustre will decline for her relief and for the satisfaction of your father-in-law and brother-in-law. Otherwise, your wife Sanjñā will by no means be able to bear your heat; and in the war with Mālī and Sumālī you will be defeated by Ś'iva." O king of the Vraja, Brahmā having said so to the Sun, consoled the humble Jamdagni agitated with shame and anger and subdued by the curse of the Sun and addressed him thus: O saint, go home with pleasure. Child, by your lustre, the world can be reduced to ashes in a moment. O Muni, the Sun is always liable to be maintained and worshipped by you: and you are also ever liable to be maintained and worshipped by him. Your mutual relation is that of the maintainer and the maintained. O saint, the Karma of your previous birth can never be set aside. You will, no doubt, be subdued and killed by Kārta-Viryyārjuna, a Kṣatriya, the product of the digits of Hari; but you will get a son through the digits of Nārāyaṇa. He will rid the earth of the Kṣatriyas 21 times. O Brāhmin, your death also will be a source of fame to you on earth. "O lord of the Vraja, Brahmā, so saying, went away: and the sun and Jamadagni went home. O father, I have thus recited to you the sacred, lovely narrative showing why the Sun, possessed by Rāhu, becomes invisible. Now, listen why the rising moon is unworthy of sight and regarded as

polluted on the fourth day of the lunar month both during the bright and dark halves of the month. I am going to tell you the ancient story explaining why the Moon, in days of yore, was possessed by Râhu and polluted."

CHAPTER LXXX.

1-8. Kriṣṇa said, "O sire, in olden times, the chaste Târâ, the wife of Vrihaspati, in the prime of her youth, was decked with excellent and delicate garments and ornamented with jewels of diamond. The loins of this extremely beautiful damsel were very graceful: and there was no end to her charms in that her chignon was surrounded by wreaths of jasmine. In the middle of her forehead, there was a graceful mark of sandal; and below that, was manifest the mark of vermilion with the mark of musk. Her feet were decked with anklets constructed with excellent gems which were ringing merrily. The row of teeth of this graceful damsel of golden colour, delightfully cool in summer and warm in winter, and possessed of eyes beautifully lined with lamp-black and characterised by slanting glances, were enchanting like pearls. Diamond ear-rings beautified her cherry cheeks. She had the gentle gait of an elephant. She was voluptuous and seemed to have harboured the god of love; her complexion was soft and her face, lunar. None among the women could vie with her. O king of the Vraja, this helpless girl, after having bathed in the celestial Ganges, with her cloth moist was recollecting the feet of her husband and was about to go home, when the Moon-god, having observed all her body was afflicted with the darts of Cupid and fainted at once. This incident took place on the fourth day of the lunar month of Bhâdra.

9-19. Later-on, the powerful and witty moon mounted on his chariot recovered his consciousness in a moment, held Târâ by the hand and placed her in the car. The lustful Moon, after having given a deep embrace to the lustful woman and kissed her was about to commit adultery with her, when the wife of the spiritual guide addressed him thus, O Moon, blot on the race of gods, I am a Brâhmin woman, particularly the wife of your spiritual guide, devoted to my husband. Therefore leave me, leave me. Sexual intercourse with the Guru's wife causes the sin of killing a hundred Brâhmins; and if the wife of the Guru of the Brâhmin be chaste, it causes the sin of killing a thousand Brâhmins. Fie upon you, great god. You are my son and I am your mother. Therefore compose yourself. If the preceptor of the gods hears of this nasty affair, he will reduce you to ashes. Vile sinner, you are the pupil of my husband and dearer to him than his son. Therefore, I am your mother. Leave me and maintain your sanctity. And if you commit rape with me, you will surely be guilty of woman slaughter." But when the Moon, without minding her words was about to commit rape with her, the dispassionate chaste woman cursed him thus: "O Moon, you will be possessed by Râhu; you will be obscured by the clouds. You will bear stains on your person and be attacked by consumption." Afterwards for the fault of the Moon, knowing that Kâma was at the root of the evil, she cursed him also saying: "O Kâma, you will be

consumed to dust by some effulgent being.' In spite of the curse, however, the Moon held her and associated with her. Afterwards, holding the sorrowful, weeping wife of the Guru in his lap, he left that place.

20-30. Later on, the Moon-god prepared to cohabit with that damsel in various lovely solitary places, on the top of many enchanting hills and on the pleasant coasts of many lakes and big and small rivers, also in flower gardens ringing with the sweet sounds of cuckoos and bees. At that time, the moon-god infatuated with the drink of nectar and thoroughly anointed with sandal paste was so much addicted to the pleasures of intercourse that he had no idea of day and night. He cohabited with Târâ on different occasions in the forest of Malaya redolent of the wind of Malaya, in the sacred forest situated in the kingdom of Visyandana near the Western ocean, on the leaves of the lotus of the Chandra-lake anointed with sandal, in the lovely garden of the Champaka redolent of the winds charged with the odour of the Champaka, on the golden land of the sea of milk, on the Krauncha hills, on the golden or diamond hills or in the fair temple of gem decked with strings of pearls or in some places of amusement (loved by the gods) furnished with graceful and picturesque sheets of cloth or covered with white chowries and looking glasses, or adorned with a string of lamps constructed with gems, or in places where Neptune, the god of ocean, drinks wine and cohabits with his wife. Then he cohabited with her on the coast of the pure stream of Ratnamâla or in the holy garden of the wind incensed by the wind charged with the fragrance of the Pârijât, or on the Aknaya mountain, or in the forest of the Kalpa trees. Afterwards he arrived at the coast of the sea of milk and there drank the milk of the cow of plenty.

31-39. At that time, the fire-god being pleased with the Moon gave him a pair of clothes consecrated by fire; Varuṇa gave him a string of gems; and the god of wind gave him a parasol of gem. Later on, Śukra, the preceptor of the demons, arrived there. The Moon-god, having seen him, bowed to him, submitted to him the whole case and sought his protection. The impartial Śukra versed in the Vedas and their auxiliary branches addressed him in a manner consistent with the precept of ethics thus: "O son, listen to me. Vrihaspati is the grandson of Dharma, and the son of the spiritual guide of Śiva. Therefore restore to him his wife Târâ. O son, he is adored and loved by the gods. Therefore restore to him his beloved spouse and seek his protection. O Moon, at my command, leave the wife of your spiritual guide who is like a mother to you. Abstinence is the sole means of the expiation of such an abominable sin and has been supposed to bestow great fruits. The rape of the wife of the spiritual guide causes the sin of killing a thousand Brâhmins. That sinner has afterwards to suffer endless agonies in the hell called Kumbhîpâka so long as Brahmâ exists. Child, before Hari a grass and a mountain both are equal. Look, Hari rewards or punishes Brahmâ also for his acts. How then can you be released from the consequences of your acts? In a word, the three kinds of animals that are born out of the (1) womb, (2) the egg or (3) neat and moisture i.e. germs are all subject to the government of Nârâyaṇa."

CHAPTER LXXXI.

1-7. Kṛiṣṇa said, "O father, while S'ukra was saying so, he saw divine armies armed with weapons and equipped for war arriving in that direction. Thirty millions of flags, a hundred crores of heroes fighting on chariots, a lakh crore of excellent elephants, ordinary elephants four times the number of the last named, dreadful horses a hundred times the number of the elephants, infantry six times the number of horses, three hundred millions of drums, a hundred thousand tabors with Indra mounted on Airāvata, Dharma mounted on the white horse, Kuvera riding on a chariot, the fire-god, Varuṇa, the Wind, the Sun, Yama on the back of a buffalo, Is'ana mounted on an excellent elephant, Ananta mounted on the snake, the Ādityas, the Vasus, the Rādras, the adepts, the Gandharvas, the Kinnars, and the saints, as bright as the Sun, who have been redeemed in their life-time were perceptible to his eyes.

8-12. O king of the Vraja, S'ukra was not frightened in the least at the sight of this celestial army but composed the Moon and invoked an army double the size of the divine army. The army of the demons accommodated itself on the coast of the Ratna-Mālā, in the hermitage dear to the fire-god and on the coast of the sea of the milk. At this time, S'ukra saw the great benefactor Śiva mounted on a bullock and approaching from the direction of the divine army encamped at the base of the immortal fig tree situated close by, on the coast of the lake adjoining to the sacred hermitage. That Śiva who takes a form out of compassion for his believers was the emblem of the Supreme Light and wielded a trident, a spear, and a tiger-skin. He is the source of all prosperity, omniscient and the cause of all.

13-22. This eternal Śiva, the lord of all, the image of the world universally worshipped is always eager to save the refugees, the poor and afflicted persons. He is effulgent with the lustre of Brahma and has a smiling face. S'ukra having seen him respectfully got up and bowed before his lotus-feet. That Supreme Being was pleased and blessed him; and S'ukra with esteem placed him on a throne of gems. S'ukra also beheld there Brahmā mounted on a graceful chariot and serene in appearance. The neck of that excellent, smiling, propitious adept Lord of the universe was decked with a string of gems and he put on a pair of clothes consecrated by fire. He gives fruits of actions, represents the devotion of the ascetics, is the author of the Vedas and the husband of Sāvitrī. His face is most enchanting. S'ukra having seen Brahmā, the lord of gods, bowed to him reverentially and with folded palms seated him on a graceful throne of diamond and respectfully worshipped his lotus-feet. But feeling it improper, he did not enquire into the welfare of Brahmā and others. O Nanda, later on, Brahmā, the ruler of the three worlds with the consent of Śiva thus addressed S'ukra, O son S'ukra, I am going to describe to you the evil deeds of the Moon, disgraceful to the three worlds and condemned by the Vedas.

23-31. As soon as Tārā, the spiritual guide's wife devoted to her husband, after bathing in the river was about to go home, the wicked Moon-god violated her and has now sought your protection. Child, look, the army of the gods is ready to fight; and with this object in view Śiva and I have come to you. Śiva said, "O Brāhmin, if you want your

welfare, fetch the Moon soon; or with this trident, I will cut off the head of that rascal. O Brâhmin, if you do not listen to me, I will destroy all the demons in a moment. If I am angry, who can preserve your demons? By this infallible weapon called Pâs'upata, I can easily kill the enemies of the gods. The great Muni Angriâ is the spiritual guide of Durvâsâ, the outcome of my digits; and therefore by this relation, Vrihaspati is the son of my spiritual guide. The radiant Vrihaspati also can consume to dust the wicked moon; but he graciously desists from the act, the moon being his favourite pupil. At first, the same Vrihaspati was excited with lust when he saw the beautiful wife of Utathya and committed sexual intercourse with her; so by Utathya's curse his chaste wife has also been ravished by another individual. O Brâhmin, now return the fair goddess Târâ to the son of my Guru; and the son of a Guru is like a brother to me. Therefore bring here my enemy, the Moon-god who has raped my brother's wife.

32-40. It is true that if any one, though capable of affording protection, betrays the refugee or the poor and afflicted persons, he has to suffer endless suffering in hell till 14 Indras pass away by turns: but the rule is not observed if the refugee be a sinner. For a person who harbours a sinner is a sinner himself. Therefore, O great saint, do not delay, but hand over to me that wicked sinner who cohabited with his mother. Bring him here along with the chaste Târâ". Hearing this, S'ukra said, "Lord, you punish all the inhabitants of the world including the gods and the demons; and you are impartial both to the gods and the demons and to all. Therefore why should you destroy the demons by siding with the gods? You are the destroyer of the world. What heroism then will you display by killing only the demons? Lord, you are the effulgent Supreme Brahma, personally vested with attributes and without attributes. According to the modification of your attributes, you manifest yourself in different forms, viz, Brahmâ, Viṣṇu and Śiva. O Śiva, you, armed with a gadâ (club), guard the threshold of Bali; and in the form of a dwarf you easily wrested from him the royal goddess of fortune and handed her over to Indra. Therefore, O lord Śiva, restrain your temper and forbear. What credit will accrue to you by killing a Brâhmin? While I am alive, I will not betray even the sinful Moon who has sought my protection.

41-50. O Śiva, I seek the protection of your lotus-feet. Now do what you think proper. The whole world is subject to your control." Hearing S'ukra's word, S'aukara was pleased and said, "Bring the Moon here and all will be well." O king of the Vraja, while Śiva was saying so, lord Brahmâ consoled S'ukra and fetching the Moon with Târâ laid them at the lotus-feet of Śiva. The merciful Śiva fondly clasped the Moon to his breast, removed his sins by the gift of the dust of his feet, touched his head and guaranteed his safety. Śiva in co-operation with Brahmâ, dipped the Moon into the sea of milk, purified him with acts by which atonement is made and thus rendered him immune from sins. Then Śiva, the great ascetic, by powers of his Yoga, divided the Moon into two parts and wielded one piece on his head whereby he was styled the Moon-crested god. At that time, I entrusted the fugitive, poor and afflicted Moon to Brahmâ with whom

the other half remained. The polluted moon with the mark of deer on his body was abashed in the assembly of the gods and, by dint of his Yoga, parted with his body. The body of the Moon was made over by Brahmâ to the sea of milk : and Atri, the great saint lamented the loss of his son on the coast of the said sea in great mental distress. O lord of the Vraja, at that time tears dropped into the sea and purified the body of the Moon who emerged out of the water and manifested himself before the assembly of the gods.

51-53. The moon being sprinkled over with water by Lord Brahmâ and Śiva mustered courage and took his seat when Śiva said to him, "Son, now cheerfully go home and resume your jurisdiction. Afterwards, by the curse of your father-in-law, you will have an attack of consumption ; but by my blessing you will be cured. And inasmuch-as, O child, you have corrupted your preceptor's wife on the fourth day of the lunar month of Bhâdra, therefore in every age the sight of the Moon on that day will be sinful. For there can be no atonement of sin without suffering even in millions and millions of years. Therefore heroes must reap the fruits of their good and bad acts. O child, in every age you must bear on your body the mark of a deer as the symbol of disgrace sustained by you for the rape of Târâ. Śiva having said so to the Moon addressed Târâ thus : "O my chaste child Târâ, listen to what I say : tell me truly whose child you have sustained in your womb. If it belongs to the Moon god, leave him and purify yourself in the company of your consort.

59-67. If a chaste woman, against her wish, is ravished by a person, she is not guilty. But if she consented to the act of sexual intercourse, she must dwell in hell as long as the sun and the moon exist. Târâ with a smile said to Brahmâ, "The pregnancy was caused by the moon : whereupon the gods, Munis and Śiva laughed merrily. O king of the Vraja, later on, Śiva handed over Târâ to the abashed Vrihaspati who went home with his chaste wife. The moon also, holding in his lap his beautiful son bright like gold, produced by Târâ bowed to Śiva and Brahmâ and went home. The gods, munis, Śiva, Brahmâ and S'ukrâcharyya with the demons gladly went home. O Nanda, I thus recited to you an auspicious and sacred event by listening to which men are exempted from sins and blots on their character. Blessed is this narrative, calculated to give fame, longevity, every kind of prosperity, joy and welfare in every place and is also destructive of sins. O lord of the Vraja, now console yourself, go home with pleasure and inform my mother Yas'odâ and the milkmaids of the whole affair as represented by me to you. Likewise console all women that are afflicted by communicating the knowledge that I just imparted to you and always pass your days in happiness."

CHAPTER LXXXII.

1-9. Nanda said, "O Lord, I heard every thing. Now tell me about bad dreams." Thereupon the Lord said, "Listen, A man who in dream laughs cheerfully or witnesses a marriage or a dance or a performance of music surely comes to grief. The gnashing

of teeth in dream or the sight of a person wandering, here and there, causes loss of wealth and health. Whoever being annointed with oil, mounts an ass, a camel or a buffalo and goes to the south no doubt dies. If any person in dream sees a powdered China rose, As'oka flower or oleander flower or oil or salt, he comes to grief. The sight of a naked, black, nose-cut woman, a Śūdra widow, cowrie or a palm fruit brings grief. Whoever in dream sees an angry Brāhmin, (male or female) surely comes to grief and loses prosperity. Whoever in dream sees a red wild flower, a flowery Palās'a tree (Dhāk), cotton and a white cloth comes to grief. If any one sees in dream that a woman in black is singing or dancing or observes in dream a black widow, he dies.

10-22. If any one in the province within his jurisdiction sees the gods dancing, singing, laughing, or clapping their hands forcibly upon the arms, the province is rendered waste. Whoever, awake or in dream, sees a person vomiting urine, ordure, brass, silver and gold remains alive only for ten months. Whoever in dream embraces a woman in black covered with black wreaths dies; and whoever in dream secures possession of a deer, a dead child or a skull or a wreath of bones surely comes to grief. Whoever in dream is annointed with ghee, milk, honey, whey or molasses surely comes to grief. Whoever having mounted alone a chariot driven by an ass or a camel awakes, is sure to die. Whoever embraces a woman in red and covered with scarlet wreaths surely falls ill. The sight of a fallen nail, hair, extinguished embers and a funeral pile full of ashes unquestionably causes death. The sight of grass on the funeral pile, or fuel or heaps of dried grass, or iron or a small quantity of black ink assuredly causes sorrow: and the sight of sandal, a shield, a wreath of dreadful China roses, lentil or bean is the immediate cause of sores on the skin. The sight in dream of a person, a vulture, a crow, a bear, an ape, saliva, pus and the dust of the body is only the cause of disease. The sight in dream of a broken earthen pot, a Śūdra covered with sores, a patient subject to psoriasis, a person with clusters of knotted hair on his head, a boar, a buffalo, an ass, very profound darkness, a hideous corpse, a vagina or a penis brings calamities.

23-33. The sight in dream of an ugly, ill-clad infidel or a dreadful messenger of Yama with noose in his hand causes death. The sight of a Brāhmin, male or female, a boy or girl, son or daughter angrily parting with a thing, causes sorrow. The sight of a black flower, a wreath of black flowers, an army wielding weapons or a deformed infidel woman surely causes death. The sight in dream of some one singing or dancing, a musical instrument, a singer, clad in red, a drum and a festival of joy surely brings sorrow. The sight of a corpse assuredly causes death: and the catching of a fish etc. in dream undoubtedly causes the death of a brother. Whoever in dream sees a man cut to pieces or a man deformed with his dishevelled hair or a headless demon dancing wildly dies no doubt. Whoever sees in dream that a dead man or woman or a black hideous infidel is embracing him is sure to die. A person whose teeth are broken in dream or whose hair drops on the ground forfeits wealth and health. A dreamer who is oppressed by animals with horns or teeth or by persons wielding bows with a view to learn archery encounters perils at the hands

of the government; and the sight of a fallen, broken tree, the rain of hailstones, the husk of rice, a razor, red embers and the rain of ashes causes him grief. Whoever in dream falls on the ground from a chariot, a house, a tree, a mountain, a cow, an elephant, or the sky surely comes to grief.

34-40. Whoever in dream falls from a high place into a hole full of embers and ashes, or into a pit of salt, or into a heap of powder surely dies. A person from whose head in dream a wicked man forcibly takes away an umbrella loses his father, spiritual guide or king. From the house of a sinner who observes in his dream that the Surabhi (celestial cow) with her calf is leaving his house in a panic, the terrestrial goddess of fortune also passes away. A man who in his dream sees that a myrmidon of Yama or an infidel has tied him with a noose and is taking him away by force surely dies. A person who is cursed in his dream by an angry astrologer (who tells the future), a Brâhmin, male or female, or his spiritual guide surely comes to grief. A person whose body is assailed in dream by his opponents, crows, dogs or bears, undoubtedly dies. A person towards whom in dream the buffalos, camels, bears, boars and asses angrily rush surely becomes diseased.

41-58. O king of the Vraja, after these bad dreams whoever consigns or dedicates to the flame fuels of red sandal annointed with ghee and recites the Gâyatrî (ode to the sun) secures atonement for the sins indicated by his dreams. Or whoever reverentially recites the name of Madhu-Sûdana a thousand times is freed from his sins : and his bad dreams are converted into good dreams. A wise man who after purification turns his face eastward and recites ten times the following eight auspicious names, viz. Achyûta, Kes'ava, Viṣṇu, Hari, Satya, Janârdaṇa, Hamsa and Nârâyaṇa is released from sins and turns his bad dreams into good dreams. A wise man who after purification turns his face eastwards and with reverence and esteem recites the following auspicious ten names, viz. Viṣṇu, Nârâyaṇa, Kriṣṇa, Mâdhava, Madhu-Sûdana, Hari, Nara-Hari, Râma, Govinda and Dadhi-vâmana is also released from his sins and turns his bad dreams into good dreams. The recitation of the above names a hundred thousand times sets a prisoner at liberty. The most barren woman reciting these names ten lakhs of times gives birth to a son ; and a poor man who after eating ghee and boiled rice with a devoted heart and a pure body recites them 10 lakhs of times becomes wealthy. A man reciting them a hundred lakhs of times is redeemed in his life-time ; and the performance of this rite in a pure style in the Nârâyaṇa-Kṣetra secures to the worshipper all the objects of his desire. Whoever after bathing recites the following auspicious names, S'iva, Durgâ, Gaṇapati, Kârtikeya, Gaṇes'wara, Dharmâ, Gangâ, Tulasî, Râdhâ, Lakṣmî and Saraswatî secures all his desired objects and experiences good dreams. Om Drîm S'rîm Krum Durgati-Nâsinyâi Mahâmâyâ-yai Swâhâ ; this mystic formula of 17 letters is just like a Kalpatree (a celestial tree which fulfils all desire) to all people. Whoever after purifying himself recites it ten times converts his bad dreams into good ones and whoever recites it a hundred lakh of times attains perfection in his mantras in which case he secures all kinds of success and objects desired. Om Namô Mrityun-Jayâi Swâhâ ; the recitation of this Mantra a hundred thousand times

gives a hundred years' longevity to a man in spite of his dream indicating his death. It is proper to reveal one's dream (with one's face turned eastward) to a wise man. The dream should not be revealed to a person belonging to the Kâs'yapa family, to a man in peril, to men of ignoble rank, to a man who slanders the gods and the Brâhmins, to the illiterate and to the unwise. A man during the day may reveal it to the holy fig tree, to an astrologer Brâhmin by caste, to the seat allotted to one's father, to an Ârya, Vaiṣṇava or a friend. O father, I have thus related to you the holy narrative calculated to remove sin. It increases longevity and fame. Now what more do you want to hear?"

CHAPTER LXXXIII.

1-5. Nanda said, "O son, you are the cause of the Vedas and the gods including Brahmâ. So whom can I question except yourself? May you be blessed! Please recite the things which I want to know. O Kṛiṣṇa, please reveal to me the duties of the Sanyâsis, Yatis, Brahmachâris, Vipras, widows, Vaiṣṇavas and chaste women. What acts are proper for householders and their wives? Particularly how should the pupils behave? How should parents behave towards children? And, O Lord, how many kinds of women are there? How many kinds of believers are there? How many kinds of Brahmâṇḍas are there? What is their size? Are they permanent (ever-lasting) or unreal? Please relate all these matters to me by turns."

6-15. The Lord said, "O father, a Brâhmin after having purified himself with the ode to the sun should constantly serve me and eat the remnants of the food dedicated to me. A thing not dedicated to me has been forbidden as an article of food. Such food is like ordure; and such water is like urine. A Brâhmin who constantly eats food dedicated to Viṣṇu is redeemed in his life-time. A Brâhmin should constantly meditate Hari. He should always remain pure, be of a tranquil disposition and conversant with holy books. He should be devoted to vows and acts of pilgrimage, pious and attached to the study of the scriptures. He should first take the Mantra of Viṣṇu and serve his spiritual guide and afterwards at his command he should become a householder. It is always proper to give the sacerdotal fee of worship to one's spiritual guide; and it is always proper to support the spiritual guide. This point cannot be disputed. Among the venerable preceptors, the father is the best; the mother is a hundred times superior to the father; the god is a hundred times superior to the mother; and the Guru, the source of the Mantras and the Tantras (codes of religious rites for worship of the gods) is four times as much revered as the gods; in as much as he is celebrated as Lord Nârâyana himself. The Vedas hold that things are dedicated to the gods out of deference to the said God; but the spiritual guide in the form of Lord Nârâyana himself eats that food; therefore he is the best of all religious preceptors. The gods in the forms of Brahmâ, Viṣṇu and S'iva constantly dwell with pleasure in the body of a religious guide. The gods are pleased, if Hari is pleased; and Hari is pleased, if the religious preceptor is pleased. This preceptor ought to love his pupils, treating them like his sons. A preceptor who eats without blessing his pupils is guilty of the sin of the murder of a Brâhmin.

16-27. A Brâhmin engaged in his religious rites and serving Viṣṇu is always pure ; and a Brâhmin who does not observe his rites, and serve Viṣṇu, is always impure. A Brâhmin who carries a bullock, a Devala (Brâhmin who subsists upon offerings to an idol,) one void of solar worship, one who sleeps during the day, or a Brâhmin who eats the food cooked on the occasion of the funeral ceremony of a S'ûdra, or one who burns his corpse is like a S'ûdra. A Brâhmin after duly worshipping the S'âlgrâm (Holy Stone) should eat the remnants of the food offered to it and drink the water with which the feet of the stone have been washed. A man who drinks the water of Hari's feet reaps the fruits of ablution on the sacred rivers and attracting pilgrims from all places and being redeemed from sins, ultimately goes to the land of Viṣṇu. Whoever drinks the water with which the Holy Stone has been washed reaps the fruits secured by ablution in holy streams and initiation in all sacrifices. O lord of the Vraja, the water of the Holy Stone is ten times superior to the Ganges water; a Brâhmin who constantly drinks it is redeemed in his life and rendered equal to the gods. A Brâhmin should constantly eat with a devout heart the offerings of Viṣṇu, worship him and drink the water washing his feet : O father, a Brâhmin who always performs his diurnal rites three times a day, worships me reverentially and fasts on my birth day, Śiva-Râtri and Râm-navami is redeemed in his life-time. All the sacred places of the earth preside over his feet ; therefore he who drinks the water of the feet of a Brâhmin reaps the fruits of ablution in all sacred rivers. The ancestors of a person drink the water of the Puṣkara, so long as he passes his days on earth in drinking the waters of the feet of a Brâhmin.

28-38. A Brâhmin who eats the remnants of the food dedicated to Viṣṇu is redeemed in his life and consecrates all the holy places, the earth and her inhabitants. He reaps the fruits of bathing in all sacred streams, the performance of all religious rites and the rite of horse sacrifice at every step. He is holy like the fire and the wind : and bright like the sun. He does not see the land of Yama, his myrmidons or Yama, himself even in dream. He becomes an attendant of Hari and spends his time with Hari in great happiness in the Vaikunṭha. A Brâhmin serving Hari never falls. A person who worships Viṣṇu with proper rites is alone a Vaiṣṇava. He alone is wise ; there is no being so supreme as he. The Mantras described by the Vedas, the Purâṇas or Tantras (Codes of worship appropriate to the gods) are regarded as sacred. A man who receives them duly becomes a Śaiva, Śākta or Vaiṣṇava. But the sages call that person a great Vaiṣṇava into whose ears the mantra of Viṣṇu has been poured by his religious guide. As soon as he receives such a mantra, he is redeemed in his life and in the end, surmounting or transcending the entire universe, he attains the feet of Hari. That follower of Viṣṇu redeems seven of his paternal ancestors and seven of his descendants, seven maternal ancestors including his maternal grand-father, brothers, mother and mother's mother. O lord of the Vraja, these fruits are reaped as soon as a man takes the mantra : and if there is Puruṣ'charaṇa (i.e., repetition of the name of a deity attended with burnt offerings, oblations etc.) according to the mantras, hundreds of his ancestors and descendants are redeemed. Whoever having performed

Puras'charaṇa in the Nārāyaṇa-Kṣetra recites the above mantra easily redeems himself and thousands of his ancestors and descendants.

39-43. Whoever, while reciting the above mantra, dispenses with all his desires and dedicates all his acts to the feet of Hari redeems, by virtue of his unshaken belief in the deity, a lakh of his ancestors. The Brahmins and the gods are dear to me as my life ; but my believers are dearer to me than my life. In a word, none is dearer to me than my believer, among all my favourites on the surface of the globe. A clever man should take eagerly his mantra from a religious preceptor who is powerful and is able to preserve him everywhere. He must not take his mantra from a Guru (who is old, foolish, ignorant or out-casted or illiterate or home-less or unhealthy or distracted or void of issue or wife) or from his father or from an ascetic. He should not take his mantra from a person who has no faith in Viṣṇu or a S'aiva or a S'ākta. A man taking his mantra from a younger person proves illiterate ; if he takes it from an illiterate man, he is turned into a fool ; if he takes it from an out-caste, he declines in health ; if he takes it from an illiterate man, he loses all his literary knowledge ; if from a house-less man, he is rendered poor ; if from his father, he forfeits his fame ; if from a recluse, he dies ; if from an unhealthy man, he gets disease ; if from a man having no issue, he gets no issue : if from a person who has no wife, he loses his wife ; if from a distracted man without mantra, he steps into the shoes of his religious preceptor ; if from a man having no faith in Hari, he becomes faithless, and if from a S'aiva or S'ākta, his faith in Hari is never developed.

49-50. A pure Vaiṣṇava Brāhmin is capable of giving cooked food to Hari ; others are not. If a person not being a Brāhmin pronounces Om, (the sacred syllable which symbolises the triad) worships the Holy Stone or offers cooked food, he is degraded. An intelligent man ought not to accept food from a recluse or a wrong-doer. If accidentally he does that, he unquestionably loses his wealth. A Brāhmin should always use pure vegetable food and rice boiled with *ghee*. By abstaining from animal food, a Brāhmin becomes as radiant as the Sun. A Brāhmin should always cook his food in a new vessel ; or he may cook his food in the same vessel for a fortnight ; but immediately after the lapse of that period, it should be cast aside. A Brāhmin, after having cleansed the place (kitchen), should cook his food in a pure style ; after which he should reverentially dedicate the food to me on a plot of ground, well-polished. Afterwards having offered the same food with esteem to a Brāhmin, he should reverentially eat the remnants of the food himself. A Brāhmin eating food not dedicated to me commits the sin of drinking wine. During the solar or lunar eclipse, or while a person is rendered impure by the birth or death of a relation or by the touch of an unholy man, he must at once cast aside the utensil for cooking. A Brāhmin, after washing his feet, should put on a pair of clean clothes and eat the fried articles or cooked food in a clean place. The twice-born must not eat twice a day so long as the Sun shines in the sky. He who violates this rule does not reap the fruit of his actions and in the end himself goes to hell. On the day of the performance of the funeral ceremony, the following acts, *viz.* a battle, crossing the river, departure for a foreign land, repeated dinners, and sexual intercourse should be avoided.

60-70. The husband of a Vriṣali or barren woman, the Brāhmin who performs religious rites on behalf of a S'ûdra, one void of diurnal rites (ode to the Sun, three times a day) an evil-doer, one who sells semen and a Devala (one who attends upon an idol) belong to that class of Brāhmins to whom gifts should never be made. A Brāhmin who gives utensils connected with funerals to the above Brāhmins or after eating food deposited in those utensils commits sexual intercourse with a woman goes to hell. O father, whoever sells his daughter for the sake of money is the greatest of all sinners, goes to the hell called Mahî-Raurava after his death and suffers endless torments in the hell called the Kumbhîpâka with his ancestors, sons and priests for as many years as there are pores on the skin of his daughter. Therefore a clever man should give his daughter to a worthy match. He should not give her to a Brāhmin who is as impure as a S'ûdra or any of his descendants. O king of the Vraja, I have just related to you the duties of a Brāhmin or a Vaiṣṇava assigned to him by all the Pûraṇas and the four Vedas. The duty of a Kṣatriya consists in the adoration of the twice-born, the worship of Nārāyaṇa, the rule of his kingdom, display of valour, war, maintenance of the subjects, preservation of the poor, cleverness in the use of weapons, dexterity in the battle-field, asceticism, performance of religious rites and behaving, like a father, with his subjects. Therefore these acts should be gladly and duly performed. A Kṣatriya should always associate with learned men, maintain savants conversant with ethics and introduce them into the council.

71-82. A celebrated and powerful Kṣatriya should always maintain very carefully the four parts of the army, *viz.*, elephant, horse, chariot and infantry. A Kṣatriya, invited to the battle-field, should never turn tail; and a Kṣatriya who dies in the battle-field goes to heaven and acquires fame, far and wide. Maintenance of trade, preservation of cattle, worship of the Brāhmins and the gods, charity, devotion and performance of rites are duties assigned to the Vais'vas. Service of the Brāhmins the sole business of the S'ûdras. A S'ûdra who injures a Brāhmin or appropriates his paddy turns into a Chaṇḍāl. A S'ûdra who appropriates the wealth of a Brāhmin turns into a vulture for a crore of births, a boar for a hundred births, and a beast of prey for a hundred births. A vile S'ûdra who cohabits with a Brāhmin woman practically ravishes his mother. In the end he suffers torments in the hell called the Kumbhîpâka so long as Brhmâ exists. This sinner drops there into boiling oil, is bitten day and night by snakes and being chastised by the myrmidons of Yama, always cries in an unnatural manner. Later on, the sinner becomes a Chaṇḍāl for seven births, a snake for 7 births, a leech for seven births, a worm of the ordure for millions of births, a worm of the vagina of prostitutes for 7 births, and a worm of the ulcer of cows for seven births. Thus he wanders through many wombs. He is never born a man again. O father, now listen to the duties assigned to the Sannyâsis (*i. e.* recluses who renounced the world). A man, as soon as he holds a staff or a sceptre attains the position of Nārāyaṇa. All his previous acts, good or bad, are consumed, and he is not bound by his subsequent acts to others. He contemplates me constantly and in the end comes to my land.

83-92. O king of the Vraja, the earth is at once consecrated by his touch as by the touch of a Brâhmin; and all the holy places are consecrated by his society. A man, by the mere touch of his body becomes holy. One who feeds a Sannyâsî reaps the fruits of the grand horse-sacrifice. Whoever sees him voluntarily or does him obeisance reaps the fruits of the grand royal sacrifice. One who behaves in the same manner with a Yati or a Brahma-chârî reaps similar fruits. A hungry Sannyâsî should in the evening go to the house of a house-holder and must not discard the food which the latter gives him, be it good or bad. He should not beg sweet-meat or wealth from the house-holder or become angry with him. He should put on only one cloth and dispense with all his desires. He should put on identical clothes either in summer or winter: be free from avarice and ties of attachment: and having put up for one night in the house of the house-holder should go elsewhere next morning. A Sannyâsî who mounts a car, accepts wealth from a house-holder, or constructs a house wherein he lives like a house-holder, deteriorates in his faith; and one who is addicted to evil habits by the adoption of cultivation or trade likewise declines in one's faith. If a Sannyâsî does an improper act, good or bad, he declines in his faith and is held up to ridicule. A Brâhmin widow should daily take boiled rice with *ghee* at sunset and never cherish lust in her heart as the S'âstras hold.

93-101 Such a widow must not put on fine clothes; she should avoid the use of spices, incense, oil, wreath, sandal, conch-shell, vermilion and ornaments. She should put on dirty clothes and remember Nârâyaṇa alone. She should not use sweet-meat and must avoid riches (or splendour). A holy Brâhmin widow should not eat anything on the day of Ekâdas'î, the birth-day of Kṛiṣṇa, Râm-navamî and Śiva-râtri. And on the occasion of the 14th day of the dark half of Bhâdra sacred to Śiva, or Preta Chaturdas'î and during the solar and lunar eclipses, fried articles are prohibited to her: therefore she may use on those days any articles except these. A widow, Yati, Brahma-chârî or a Sannyâsî should abstain from betel leaves, regarding them as beef or urine, as the Vedas hold. Any of the above persons must also abstain from red pot-herb, lentil, lemon or lime, leaves, and round white pumpkins or bottle-gourds. A widow sleeping on a bedstead causes the downfall of her husband; and if she mounts a car, she goes to hell. A widow ought not to polish her hair or cleanse her body. And if the clusters of her hair be knotted, she may shave them off even in places not meant for pilgrimage.

102-124. A widow should not annoint her body with oil. She should not see her face in the looking-glass or behold the face of any other man. She should not witness an opera, dance, a grand festival or see the face of a dancer, a singer or a well-dressed man. She should always listen to pious narratives as recited in the Sâma Veda. O king of the Vraja, now I am going to recite to you a subject relating to the supreme object of one's life. Listen. Teaching, studying, maintenance of pupils, incessant homage to the religious preceptor, attainment of skill in religious books relating to Sid-dhânta or settled doctrines, the contemplation of the Supreme Being delightful to the soul, the constant commentary of books in a lucid style, application of mental powers to the doctrines expounded therein, discussions sanctioned by the Vedas

for the elucidation of a system and performance of rites as approved of by the Sâstras are duties incumbent upon virtuous people. Dexterity in the practice of diurnal rites, performance of desired rites, taking proper food and the performance of holy acts according to the Vedas are duties imperative on good men. O king of the Vraja, now attend to the duties assigned to a chaste woman. She should always love her husband and reverentially drink the water of his feet, with his permission. A woman devoted to her husband may even, after giving up her vow, meditation and worship of the gods, carefully minister to the feet of her husband, adore him and contribute to his happiness. She should not do anything without her husband's permission and must always regard her husband greater than even Nārāyaṇa. O king of the Vraja, she should not see the face of another man or even cast a glance at him; and she should not witness an opera (or theatrical representation), a grand festival, a dance, any sort of amusement or sexual intercourse committed by others. She should not see the face of a singer or dancer. She should eat what her husband eats. She should not for a moment leave the company of her husband. She should not contradict the statement of her husband, or be angry with him or chastise him in anger. She should give him food when he is hungry: and water when he is thirsty. She should not rouse her sleeping husband or depute him to any act. A chaste woman should love her husband a hundred times more than her sons; for the husband alone is the friend of a household woman: he alone is the source of her redemption and the means of her support. A chaste woman, reverentially, with a smile and with due regard casts favourable glances at her husband which are as sweet as honey. A chaste woman redeems a thousand ancestors. The husband of a good woman is released from all sins. O king of the Vraja, a chaste woman by virtue of her effulgence, renders her husband immune from the consequences of his acts. He is exempted from Karma and passes his days with pleasure in the company of his wife in the land of Hari. All the holy streams of the earth subsist in the feet of a chaste woman; and all the radiance or valour of the saints and gods exists in her person. All the fruits attained by ascetics, by the observance of austere practices, by holy men by the performance of vows and by generous men by acts of charity ever exists in chaste women. Nay, Nārāyaṇa himself, Siva Brahma, the ruler of the world and the munis are always afraid of them. The touch of the dust of the feet of virtuous women consecrates the earth. A man bowing to them is released from all sins. A virtuous and chaste woman by her effulgence can easily consume the three worlds to ashes. The husband and the son of a chaste woman are always fearless. They do not fear even the gods or Yama,

125-136 A chaste woman is born in the house of a man who has secured virtue in previous births acquired by him a hundred times. Her mother is holy, and her father is redeemed in her life time. A chaste woman, after getting up in the morning, should put off her night clothes, bow to her husband and gladly adore him. After having performed her household duties, she should bathe, put on a pair of clean clothes, hold in her hand white flowers and worship her husband. Then she should bathe her husband in holy water, offer him a pair of washed clothes and cheerfully wash his feet. After having provided him with a seat, she should apply sandal-paste

paste to his forehead thereby anoint his whole body and put a wreath round his neck. Afterwards according to the mantra as stated in the Sâma Veda she should give him tasteful articles sweet like nectar and cheerfully and reverentially adore him and do obeisance to him. Om namaḥ Kântai S'âstre Sarva Devâ S'rayâi Swâhâ ; with this mantra she should present to her husband flower, sandal, water for the feet (with oblation of flowers, barley, bent grass) frankincense, lamp, good clothing, offerings of food etc., perfumed water, pure water, purified betel leaves and read the ode formerly composed by Saraswatî and others. "O lord, you are my husband, my chastiser and the emblem of the moon on the head of Śiva. I bow to you. You are patient, self-controlled, the image of Brahma, the harbour of all the gods. You are dearer to a virtuous wife than her life. I bow to you. O lord, you are venerable, adorable and the harbour of my heart. I bow to you. You are the presiding deity of the five vital airs of your wives constituting their animal lives, the pupil of the eyes, the container of wisdom and the source of great joy. I bow to you. O lord, the husband is the Brahmâ, Viṣṇu, S'iva, the supreme Brahma, void of all attributes. Therefore I bow to you.

137-144 O lord, please excuse the faults which I have committed consciously or unconsciously. O friend of the wife, O ocean of mercy, excuse the fault of the worshipper who is your maidservant. O Lord of the Vraja, in the beginning of creation, Lakṣmî and in days of yore Saraswatî Dharâ and Gangâ read this most consecrating hymn. At first Sâvitri used constantly to adore Brahmâ : and Parvatî used reverentially to adore S'ankara with this hymn; and at first the wives of the munis and the gods adored their respective husbands with this hymn. It is delightful to all chaste women. A chaste woman who listens to this holy ode or any other man or woman who listens to it secures all his or her desire's objects. By listening to it, a man without son gets a son; a poor man acquires wealth; a sick man becomes healthy and a prisoner is released. If a chaste woman adores her husband with this ode, she reaps the benefit secured by ablution in all holy rivers, by devotion and by performance of all kinds of religious rites. After having reverentially read this ode, a chaste woman should take her food with her husband's permission. Thus I revealed to you, O king of the Vraja, the duties of a chaste woman. Now listen to the duties of the householder."

CHAPTER LXXXIV,

1-12. The lord said, "O sire, a householder should always worship the twice-born castes and the gods. The four castes, Brâhmins etc., should daily perform religious rites. The gods and others expect hospitality from a householder. So a householder who does not serve his guests is always impure. As the cow always goes to the place which supplies her with drinking water, so the manes at all times and the gods during a festival resort to the householders. A guest when he feels hungry impatiently runs to the householder in the evening and after having accepted his hospitality, blesses him and leaves his house. A householder who does not greet a new-comer (guest) is implicated in sins, Nay, he is overtaken by the sins of the three worlds. If a mendicant guest goes away disappointed from

the house of a householder, the gods and the mines are thrice disappointed with the conduct of the unkind host and leave his house. In a house where the guest is slighted, the proprietor virtually commits the sin of the murder of a woman, a cow and a Brāhmin, and is practically an evil-doer as well as the ravisher of his guru's wife : and more-over the disappointed guest transfers all his sins to him, takes away all his virtues and then departs. This is why a holy religious householder, first entertains the gods and his dependents and afterwards takes his food. He who has lost his mother and has got an unchaste wife in his house should leave it for good, and go to the forest ; for to him the house and the forest are both equal. An unchaste woman always envies her husband, regards him with an evil eye and does not give him food. She always rebukes him. That vile woman always slightes her husband and regards him as insignificant as straw, though he may be as respectable as a saint and great in every way.

13-23. If a man marries a woman of mean origin, he is dead in his life-time, as he is constantly consumed by the fire of her foul words. O king of the Vraja, now listen. I describe to you the rites imperative on household women as prescribed by the Vedas. A pure, chaste woman adored by the gods and Brāhmins should worship the husband and the gods and draw a circle in the court-yard with cow-dung plaster and water. A chaste woman, after performing her rites, should bathe, go home, bow to the gods, Brāhmins and her husband and worship the household god. Later on, she should perform other household duties, feed her husband, welcome the mendicant guest and herself eat with pleasure. The father should be worshipped by the sons ; and the spiritual guide, by the pupils ; and the son and the pupil with the permission of the father and the guru should perform all acts like ministering servants. A son or a pupil should not send his father or preceptor respectively on any business. The son or the pupil should transfer everything to the father or the Guru. The son should not treat the father ; or the pupil, his preceptor as if either of these is an ordinary mortal. If he does so, he is practically guilty of Brāhmin slaughter. A man should revere his mother more than his father, and esteem his spiritual guide more than his mother. A man must always maintain his parents, preceptor, wife, pupil, incompetent son, widows, sister and the wife of his preceptor. Thus I related to you the duties of all, O father, now hear about women. At first all women were chaste and pure.

24-34. At first Brahmā created all women alike. They were all the products of the digits of Nature, sacred and very wise. But when Dharma declined by the curse of the daughter of Kedara, Brahmā became angry and created artificial (Kṛtyā) women. O king of the Vraja, such women are of three kinds, *viz.* good, moderate and bad : the good are also called the first. The good women love their husbands and are a little devoted to acts of piety. The good never desire the company of gallants, which secures notoriety. They revere their husbands in the same way as they do the gods, Brāhmins or mendicants. They perform vow, observe fasts and do good to everybody. A woman who is watched critically by her superiors and through their fear does not associate with her gallants

belongs to the 2nd class and is very little attached to her husband. O Nanda, for want of opportunity, place or a gallant, a woman of this class preserves her chastity. And women of ignoble blood, impious, ill behaved, shrewish, quarrelsome and bad belong to the lowest class. Such women always rebuke their respective husbands and minister to their gallants. A woman of this class looks at her husband with an evil eye and grieves his heart. Nay, she even tries to bring about the destruction of her pious, great, excellent and lovely husband by some means through her gallant. This wretch always lustfully and cheerfully looks at her gallant and casts favourable glances at him as if he were the love-god.

35-45. Her vagina gets always moist at the sight of a well-clad young man versed in the act of sexual intercourse. She does not give food to her husband and always accosts him with foul language. She ever contemplates with pleasure the society of her gallant. She mixes with her paramour, though rebuked by her elders and guarded by a hundred persons. Kings even cannot prevent her from her purpose. There is nothing really dear to her. A man is dear or hateful to her in the same proportion as he is able to pander to her lust. As a cow always desires new grass in the forest, so she ever seeks the company of new gallants. This impious woman always adopts hypocritical words in her conversation; her love is fleeting like a flash of lightning or water mark. Vow, devotion, religious rite, house-hold affairs and gods are things quite foreign to her composition. Her heart is constantly set upon her gallant and is restless on that account. O father, I thus related to you the three kinds of women. Now I am going to tell you the nature of my three-fold believers. My believer laying aside every thing which is the source of material joy and lying down on a bed of grass should be solely engaged in the recitation of my name and in the contemplation and worship of my lotus feet in a devout manner. A believer free from desire need not try to please other gods, the source of prosperity. My believers do not desire the kinds of perfection, viz *Ānimā* etc or the position of *Brahmā*, an immortal or a god, capable of rendering all happiness. In a word, they do not want the four kinds of redemption; (*Sâlokya* etc.). All that they seek is my bondage. They do not desire the redemption of *Nirvâṇa*; nor do they desire to drain a cup of nectar. They simply want to repose strong and absolute confidence in me.

46-56. O lord of the *Vraja*, these believers, the best of the adepts, observe no distinction between a man and a woman. They regard all creatures as undivided. The best of my believers disregard hunger, thirst, sleep, avarice, attachment and other passions. Stark naked, they are absorbed, day and night in my meditation. Such believers of mine are excellent. Now hear of the believers of the middle class. A pious householder (who is not in touch with worldly affairs as a result of his *Karma*, who ever tries to cut off the fetters of *Karma*) carefully abstains from action. No motive actuates his conduct and with his body, mind and words he constantly thinks thus: "Everything happens according to the will of Hari. I am not the author of any act." This sort of person is a mediocre believer. And a person possessed of belief to a still smaller extent is a believer of the lowest type. He is described

as a natural (Prâkrit) believer in the Vedas. The first-named believer never sees Yama or a myriad of Yama even in his dream and redeems a thousand of his ancestors. The mediocre believer redeems a hundred ancestors of his: and Prâkrit (natural) believers redeem twenty five of his ancestors. O father, at your command, I have described the three kinds of believers; now attentively listen to the account dealing with the creation of the world. O father, my believers may (if they try) solve the mysteries of the creation of the world; and the munis and the gods may also know something about them with difficulty. And Brahmâ, Ananta, Śiva, Dharma, Sanatkumâra, Nara-Nârâyaṇa (the two Rîṣis), Kapila, Gaṇeśa, Durgâ, Lakṣmî, Saraswatî, the gods, the mother of the Vedas and the omniscient Râdhâ herself are thoroughly conversant with the mysteries of creation: others do not know anything about them. Nay, savants also cannot make out the secrets of creation.

57-66. O king of the Vraja, as the soul and the sky are eternal, so are the ten quarters and Nature; so is the Cow-world. The Vaikuṇṭha is eternal like the Cow-world. Once upon a time, O father, I was dancing in the Cow-world in the sphere of the Râsa, when a girl aged 16 years possessing the grace of autumnal moon and the hue of Champak sprang from the left side of my body. That nymph, the best of all nymphs, was very pretty. A slight smile was playing upon the cheerful face of that delicate and exquisite damsel. As the clouds are adorned with herons, so was she decked with garments consecrated by fire and ornaments of gem. Below the partings of the hair on her head, a mark of sandal like the moon, the mark of vermilion combined with the mark of musk, and ear-ring of gem decorated her face. Her beautiful nose surpassed the bill of the prince of birds in beauty. A pearl emanating from the head of the elephant was swinging on her nose whereby no limit could be set to her charms. The row of teeth of that delicate girl was lovely like a string of pearls. Her face vied with the full moon: her eyes shamed the lotus: and the mark of bright collyrium like a line of black fawns supremely added to her beauty.

67-77. Her arms were decorated with rare diamonds, bracelets, armlets of gem, and a pair of ornaments constructed with conch-shells. Her fingers were decked with rings of gem and her feet, with anklets of gems reverberating merrily. The members of her feet were adorned with Paśâkas made of gems; and the soles of her feet were painted with lac-dye. That paragon of beauty possessed the gait of an elephant and a pair of lovely eyes, and being excited with lust, cast a glance at me. That nymph, revered by all, as soon as she was manifest in the sphere of the Râsa, ran towards me. Hence ancient historians call her Râdhâ. As she is excellent, she is also called the Supreme Nature. She is capable of anything, hence she is called S'akti. That Râdhâ, the source of all good, the refuge and image of all creation, and a being by all means deserving good things is called Sarva-Mangalâ (all good). In consideration of the different kinds of redemption which she is able to bestow, she is called Mîhâ-Lakṣmî in the Vaikuṇṭha, and there she is also called Saraswatî: and as she has given birth to the Vedas, she is also called Veda-Mâtâ. In a word, she is Sâvitri, Gâyatrî,

as well as Śakti which sustains the three worlds. In days of yore, she killed a demon named Durga, hence she is called Durgā. At first she emanated from the valour of the gods and killed all the demons. This is why she is called the primeval Nature. She is all happiness and full of joy. She removes the fear of her believers and relieves sorrow and poverty. She is a source of fear to her enemies.

78-89. This goddess is Satī, the daughter of Dakṣa, and Pārvatī, the daughter of the mountain; and through her own digits, she is manifest as the Earth, the container of all. Rati, Gangā and other nymphs are the product of her digits; and through her assistance I create, again and again. O father, as soon as I saw the same Rādhā in the sphere of the Rāsa, I began to flirt with her; and the wonderful intercourse desired by us continued for a very long time, *i. e.*, for a period equal to the longevity allotted to Brahmā. In that sphere we perspired so much that a deep, graceful lake was the outcome of our perspiration. O lord of the Vraja, by and by the sweat rushed in a current towards the universe with so much force that the world which was not yet created was submerged in the water. Later on, after our intercourse was over I impregnated Rādhā who sustained my semen in her womb for a period equal to the life of Brahmā. Then she lay a wonderful egg, at the sight of which with a heavy heart she began to weep and angrily cast it at the water inundating the universe. Later on, from that egg a huge colossal Being came out. When I saw my off-spring cast into the water, I cursed Rādhā. By my curse, she has become barren. This is why Durgā, Lakṣmi, Sarasvatī and the supreme Rādhā (four goddesses) did not ever give birth to children. All the goddesses and other women who came out of their parts or digits have likewise got no issue).

90-97. O king of the Vraja, when through my digits the huge Being, the (Mahā-Viṣṇu) the shelter of all came out of the egg, I gave him the nectar of my immortal finger which he drank. As a result of his own Karma, he lay immovable in the water. Through the powers of his Yoga, the water alone constituted his pillow as well as bed. The pores of his skin were ever submerged in the water; and a small Virāṭa sprang from each of his pores and lay likewise in the water. From the lotus navel of the small Virāṭa, the lotus of a thousand leaves was produced: and Brahmā sprang spontaneously out of that lotus: hence he was the product of the lotus. After his birth, with an anxious heart he (Brahmā) cogitated in his mind thus: "How was my body created and where are my parents and kinsmen?" and thus with this idea he wandered in the lotus for three lakhs of years. Afterwards having rested on the stem of the lotus, he meditated for celestial five lakhs of years and recollected me. Then I gave him my mantra which with a pure body and attentive mind he recited for celestial seven lakhs of years. Thereupon the creator obtained a boon from me and applied himself to the task of creation. By his power of illusions (Mâyā) a Brahmā, a Viṣṇu and a Mahes'a were created in every world.

98-108. The regents of the quarters, 12 Âlityas, 11 Rudras, 9 planets, 8 Vasus, 3 crores of gods, Brāhmins, Kṣatriyas, Vais'yas, S'ûdras, Yakṣas, Gandarbhas Kinnars (Demi-gods), spectres, demons and all

comprehending the animate and inanimate objects were created by Brahmā. The creator by degrees attached 7 heavens to each world. The earth with her seven islands, golden-lands and seven seas and afterwards the land of darkness and 7 Pātāls came into existence. O king of the Vraja, the sum-total of all this is Brabānḍa. Thus in every world, there are the sun, the moon, the sacred continent of India and the holy rivers including the Ganges etc. O sire, the worlds are innumerable, no doubt, like the pores of the skin of Mahā-Viṣṇu. Above all these worlds, is the Vaikuṇṭha without any support which has been created by my will. Even the gods cannot describe it. It is certainly invisible to the bad Yogis and unbelievers. 50 crore Yojans above this Vaikuṇṭha is the Goloka. This wonderful and supreme land, the supreme harbour, has been created by my desire in a very graceful manner and rests solely on the support of the wind. Therein are manifest the mountain of a hundred summits, the sacred Vrindā-vana and the lovely sphere of the Rāsa. It is encircled by the Virajā river. O king of the Vraja, this praiseworthy, auspicious river is a crore of Yojans in breadth and ten times as much in length. All the houses of the Goloka are constructed with excellent gems; and its rampart is so beautiful that even Viśva-Kumā has not ever seen it in his life.

109-120. And there the sphere of the Rāsa is crowded with active cowherds, countless cows of plenty, Kalpa and Pārijāt trees, lakes and hundreds of groves of flowers. It is illumined with diamond lamps and graced with a hundred crores of temples. Those temples are illumined with diamond lamps, surrounded by cowherds and filled with bedsteads of flowers. These temples are perfumed with musk, frank-incense and fragrant sandal. Here one meets with betel leaves; and there, with fragrant water and articles of enjoyment or amusement. Thirty millions of maid servants decked with clothes consecrated by fire and invaluable jewels guard the sphere of the Rāsa. They possess matchless charms and are in the prime of their youth. The sphere is encircled by a force of hundred thousand infatuated elephants. O king of the Vraja, this sphere inlaid with invaluable gems is ten Yojans broad. It is circular and graceful like the moon beam. It is anointed with fragrant musk, frank incense and sandal and encircled by blessed jars containing fruits and foliage. It is decked with ornaments, wreaths anointed with sandal, moist leaves of sandal stitched with silk, countless beautiful columns of plantains, fruits, blossoms of moist bent grass, curd and fried rice. The cow world is decked with the fair mountain of S'ata-S'ringa constructed with excellent gems. This mountain is a crore of Yojans in height, ten times as much in length and 50 crores of Yojans in breadth. It is very desirable: even the Vedas cannot describe it. That mountain, like a lovely rampart covered with wreaths of pearls: has encircled the Goloka.

121-131. Within that mountain, the lovely Vrindāvāna decked with the trees of Kalpa and mandāra manifests itself and contains numberless lovely groves and beautiful mansions for enjoyment and enchanting lakes for amusement. This beautiful, solitary Vrindāvāna fit for habitation is always guarded by countless graceful cowherdresses. It is circular in appearance covering an area of 2 lakhs of Yojans and is ever ringing

with the hum of bees and male cuckoos. With a height measuring a thousand yojans and with a circumference measuring four times as much, the beautiful, immortal fig tree is situated in that solitary place. There the Kalpa trees (owned by milk nymphae) which fulfil every kind of desire are sedulously guarded by three lakhs of Râdhâ's merry female attendants. The wind redolent of flowers and charged with particles of the water of Virajā gently blows for ever and makes that place very delightful. Râdhâ who revels in Vrindā-vana, and is dearer to me than my life surrounded by thousands of maid-servants is revelling in that place. O king of the Vraja, the same Râdhâ adored by the best of gods, adepts and munis has through the curse of Śrī-dâma descended to the earth as the daughter of Vṛṣi-bhānu. O father, this Râdhâ loved by me and revered by all is equal to me in every respect, i.e., in perfection, accomplishment, strength, intelligence, wisdom, Yoga and knowledge. O Nanda, I related to you the whole world and its measure. Now what do you want to hear?"

CHAPTER LXXXV.

1-25. Nanda said, "O most blessed being, now tell me the food prohibited or allowed to the four castes including the Brâhmins and their Karma-Vipâka (the future reward or punishment being the consequence of one's act). O Lord of the world, you are the cause of causes and possess matchless wisdom. To whom else can I refer this subject?" The Lord said, "What food is allowed or prohibited to the Brâhmins etc., is mentioned in the Vedas. And that I am going to tell you. Listen attentively. Drinking of milk or cocoanut water in a copper vessel or eating therein boiled rice, honey, molasses or any ordinary fruit or radish is improper, as Manu has held. Brahmâ holds that burnt crops and boiled jujube or sour gruel are also prohibited; and honey and any preparation of milk except ghee in a copper vessel are likewise prohibited like wine. Milk in a copper vessel or refuse of food or ghee placed therein is strictly prohibited like beef. The Vedas hold that ghee mixed with honey, oil mixed with molasses, and ginger mixed with molasses are prohibited. Wise men hold that the refuse of drinking water or radish in the month of Magha or pot-herb on the day of Ekâdas'î is forbidden as an article of food or drink. Eating twice a day or in the morning and evening or towards the end of the night is improper for intelligent persons. The drinking of water, or the use of milk boiled with rice and sugar, ghee, salt, lime, Swastika, (a kind of cake) butter, condensed milk, whey and honey by placing any of the above articles in the hands is just like eating beef. The Śrutis hold that the use of camphor in a silver vessel is improper. If the distributor of food touches the guest who eats it, the food in the hand of the former is prohibited to every one: this is sanctioned by all. O king of the Vraja, a man should always abstain from the flesh of a mongoose, a rhinoceros, a buffalo, a bird, a snake, a boar, an ass, a cat, a jackal, a dog, a tiger, and a lion. In the Kali Yuga, it has been held that the flesh of Kanjuka (a bird) a leech, an alligator, an iguana, frog, crab, cow and the wild animal resembling a cow having bushy hair-tail is unfit for food. The flesh of an elephant, a horse,;

a man, a demon, a biting insect, a fly, an insect and other similar animals is forbidden by the Vedas and social customs. The flesh of an ape, a bear, a young elephant, a mink, an ass is likewise forbidden. The milk of a she-buffalo, the curd, ghee, butter and whey of her milk are likewise forbidden to the Brâhmîns. The Vedas hold that horse flesh and horse-milk are forbidden to the four castes. The use of ginger on Sundays is forbidden to all; and the use of stale water, food and milk is forbidden to the Brâhmîns. The food touched by a childless widow is forbidden to the four castes; for this food is like urine and more harmful than beef. Manu holds that a foolish Brâhmîn who eats food touched by a childless widow reaps no benefit from the worship of the gods and the manes. Fish is prohibited to the Brâhmîns and the Vaiṣṇavas; it is forbidden to others also on the five (important) days of festival, as Manu has held. Unpurified salt and oil are prohibited, but if they are chastened by fire and mixed with vegetables, they become pure and are then permitted to all.

26-33. Water held by one hand, though pure and transparent or foul water or water (mixed with worms)—is unfit for drink: this is recognised by all. A thing not dedicated to Hari has been described as unfit for use by the Yatis, Brahmacâris, Brâhmîns and particularly the Vaiṣṇavas. O father, honey or anything prepared from cow's milk or molasses or any other articles mixed with ants are prohibited by the Vedas. A purely ripe fruit eaten by the bird or worm or any article eaten by the crow is prohibited. Sweet meat cooked with oil or ghee by a S'ûdra or flattened rice fried by a Sûdra is prohibited to a Brâhmîn. The water and food touched by an impure man are prohibited; but they become pure on the next day after the defilement caused by the birth and death of a relation is over. O king of the Viraja, I thus told you about things fit or unfit for food in the light of my supreme knowledge. Now listen to the doctrine of the arduous Karma-Vipâka (future reward or punishment as the result of one's act) sanctioned by the S'rutis. Sire, the four Vedas hold four kinds of theories: but I have told you their substance.

34-47. Without suffering, there can not be expiation of the sin resulting from an act even in millions of ages. A person must reap the consequences of his good or bad acts. A pilgrimage undertaken with great care, the service of gods and the wielding of different forms at one and the same time contribute to a small extent to the expiation of sins. O sire, as a river can not purify a jar of wine, so a wretch not devoted to me cannot be purified even by the performance of several acts of penance. O king of the Viraja, a man cannot be purified by penance, charity, meditation and other holy acts. The reaping of the fruits of good or bad acts can by no means be avoided. So, after reaping them alone, people are purified and redeemed from the ties of Karma. By the merits of a man, his vicious acts are destroyed; by his vices his virtuous acts are destroyed. Sacrifice, devotion, vow, fasting, an act of pilgrimage, charity, observances, circumlocution round the world, listening to the Purâṇas, taking holy counsel, worship of the religious preceptor and the gods, legitimate discharge of duties, hospitality: all these acts never contribute to redemption which can only be achieved by ministering to me. The above mentioned good deeds lead only to the enjoyment of heaven; and bad deeds lead to hell,

disease, and conception in abominable wombs, after which a man may be purified. Among the Brāhmins, one who wilfully slays a cow is oppressed by sins and dwells in the hell called-Danda Śāka for as many years as there are hairs on the skin of the cow. There he is eaten by snakes and agitated with the inflammation caused by thirst, disease and hunger. He is reduced in body and suffers great torments. After coming out of that hell, he attains the body of a cow for as many years as there are hairs on the body of the cow, and subsequently attains the condition of a leper and a chandāl for a lakh of years; Then through his own laches, he turns into a Brāhmin afflicted with leprosy. Lastly after feeding a lakh of Brāhmins, he is restored to health and purified.

48-55. A Brāhmin committing that act involuntarily and a Kṣatriya, voluntarily are liable for half of the sin committed by the act. And a Kṣatriya committing it involuntarily and a S'ūdra voluntarily are liable for half of the above offences specified last. A voluntary cow-slaughter by a Vais'ya and a S'ūdra is half as much sinful as an involuntary act of the same nature. And an act which is but a substitute for the cow-slaughter entails one-fourth of the sins incurred by actual cow-slaughter. A sinful Brāhmin who kills a Brāhmin incurs four times the sins incurred by cow-slaughter. There is difference in the degree of the punishment according to the voluntary or involuntary nature of the deed and the caste of the offender: and the sinful act is, no doubt, expiated by briths and diseases, as the sinner reaps the fruits of his Karma. A Brāhmin-slaughterer attains the condition of the worm of the ordure for a number of years four times the period for which the cow-slaughterer takes the form of a cow. Afterwards, for a period four times as long, he becomes an infidel; and for a period four times the period above specified, he becomes a blind Brāhmiū. At that time by feeding four lakhs of Brāhmins, he may be released from his great sin, acquire purity and fame and regain his eyes. Whoever among the four castes kills a woman is regarded as a great sinner by the Vedas and consigned to the hell called the "thread of time" for as many years as there are pores on the skin of the woman.

56-67. In that hell being oppressed by the bite of snakes he has to dwell without food; and afterwards the wretch is born as a boar. Later on, through his laches he is born as a consumptive S'ūdra. During this period, he ought to feed a lakh of Brāhmins. In this case he will be born for a while, as a devoted, pure and wise Brāhmin; and after the gift of gold he will be thoroughly purified. A great sinner who kills foetus lives for a hundred years in the hell called śūchimukha and is there pierced with sharp weapons. Then the wretch turns into a horse for a hundred years and afterwards through his own laches, he attains the life of a Vais'ya afflicted with ring-worms, for fifty years. The gift of gold may make him pure; and afterwards he may attain the rank of a sacred Brāhmin of good rank, free from all disease. A Brāhmin who kills a Kṣatriya, or a Kṣatriya who kills a Brāhmin dwells in the hell called "Heated spear" where chastised by the iron-rod he screams loudly. Afterwards for a hundred years he attains the condition of a rogue elephant. Later, for a hundred years he leads the life of a S'ūdra suffering from impure blood. At that time the gift of elephants cures him of his

malady and restores to him the "privileges of a twice-born." A Vais'ya who kills a Vais'ya or a Śūdra; and a Śūdra who kills a Vais'ya are equally sinful. They live for a hundred years in the hell called the pit of worms, where they are devoured by worms and dwell in great distress. Afterwards they turn into Kirâtas (or savages who subsist by hunting) oppressed by worms and diseases. A Brâhmin voluntarily killing a Śūdra ought to recite the ode to the sun, a lakh of times for purification; and if he does that act involuntarily, he ought to recite it half a lakh of times for expiation of his sin.

68-80. Any one among the four castes killing a dog is cursed by S'iva and thus dwells for a century in the hell called Raurava after which he takes the form of a dog for 16 years. Later on, he is born as a Brâhmin and devoured by dogs. At that time, a dip in the Ganges and the gift of gold secure his purity. Among the four castes, one who kills a cat is purified by bathing in the Ganges or by gift to a Brâhmin of salt measuring six palas (a pala=585 grains). Among the 4 castes, whoever kills a snake marked by my foot is unquestionably liable for one-fourth of the sin incurred by Brâhmin-slaughter. That wretch lacerated by keen weapons in the hell called "Asipatra" suffers endless torments. Later on, born as a water snake, he is oppressed by men and dies in great agony. Afterwards for his sin he wields the form of a weak man subject to fever, lives only for five years and dies for his laches. O king of the Vraja, whoever, among the four castes, kills a horse or an elephant lives for ten years in the pit of urine, then leads the life of a horse or an elephant for 20 years and afterwards assuredly turns into a Śūdra, proud and diseased, who is only purified by feeding a hundred Brâhmins and giving them silver. A person who kills small animals turns into a small animal after his death and afterwards attains the condition of a small snake for a century. O lord of the Vraja, good men should always be kind to harmless animals. But it is not sinful to kill harmful animals. O father, whoever among the four castes kills a horse is liable to penalty for one fourth of the offence caused by Brâhmin-slaughter and goes to the hell called Asipatra.

81-104. This wretch, lacerated there, day and night, for a century with keen weapons suffers endless torments. Then he exists for a lakh of years as a silk-cotton tree. In the next birth, throughout his life, he wields the deformed and diseased body of a Śūdra. Next he turns into a Brâhmin subject to disease and ulcers; and the gift of gold at that time may absolve him from his sins. A perjurer, a miscreant, a great villain, a treacherous man, a man who betrays his friend, a person who appropriates the property of a Brâhmin, a person who eats the food connected with the funeral ceremony of a Śūdra, one who burns the corpse of a Śūdra, one who cooks food for him, the carrier of a bull, a washer and a Devala (a Brâhmin who subsists upon the offering made to an idol) are wretches who have to dwell in the hell called the Kumbhî-pâka day and night where they are hoiled in hot oil devoured by worms hideous like aggrieved serpents and subjected to diseases. Then they have to live for a crore of thousands of years as vultures. Later on, they are born as boars a hundred times, as beasts of prey, a hundred times, and

eventually as S'ûdras suffering from indigestion and fever. At that time the gift of gold measuring a hundred palas (a pala = 535 grains) undoubtedly purifies the sinners. Whoever among the four castes steals cloth, milk or ghee etc., silver, pearl or any other white article suffers for a century torments in the hell called the pit of urine. Then he lives as a heron for 1000 years. Later on, O king of the Vraja, that sinner turns into a S'ûdra suffering from psoriasis. Then for one birth he takes the form of a Brâhmin possessed of excess of limbs. He is ultimately born as a Brâhmin again and purified by feeding the Brâhmins. One who steals spices or aromatic substances attains, no doubt, the life of a beast. Whoever steals the musk deer whose testicle is perfumed turns into a deer for 7 births and afterwards he assumes the condition of a beast called Gandhaka, (probably a musk or a mole.) Then he attains the condition of a S'ûdra suffering from ulcerous leprosy; and afterwards he resumes the state of a Brâhmin suffering from the remnants of his former disease. But the gift of gold measuring six palas (weights of gold) no doubt, purifies him. The thief of the paddy crops is liable to the sufferings of hell called the pit of ordure: and after leading the life of a poor man and miser for seven births he is released from danger. The thief of gold deteriorates, is afflicted with leprosy and goes to the pit of ordure which he consumes for a century. Later on, he becomes a S'ûdra suffering from the disease of polluted blood: and in the last-named birth after having reaped the fruits of his sins, he again attains the condition of a Brâhmin suffering from the climax of diseases and is purified by the gift of gold. A man who goes to a prohibited woman dwells for countless years in the hell called Raurava and the most hideous hell called Kumbhî-pâka. He lives as a worm of the vagina of prostitutes for a thousand years, as a worm of ordure for a lakh of years and afterwards as a beast. Then in successive births, he is transformed into a small animal, an infidel and a base S'ûdra.

105-116. Subsequently he becomes a diseased, impotent Brâhmin and afterwards, for the same sin, a Brâhmin without issue. By pilgrimages in this birth, he gradually gets purified: and after having fed a lakh of Brâhmins he becomes thoroughly pure and capable of begetting children. A man subject to anger turns into an ass for seven births: and a quarrelsome man turns into a crow for seven births. A man stealing the holy stone surely resides in the hell called the wheel of time for a century and afterwards turns into a wag-tail. The thief of iron leaves no issue: the thief of ink turns into a cuckoo: the thief of collyrium becomes a parrot: the thief of sweets turns into a worm: and one who injures one's preceptor or a Brâhmin turns into a louse. A whore after having suffered the torments of hell called Raurava for a long time attains the form of a useless worm for a century and by turns for seven births she attains the condition of a widow, a barren woman, an untouchable woman of low class and a woman with her nose cut. A person who steals red things suffers from pollution of blood: a man without rites turns into an infidel: an injurious man becomes a cripple of low caste; an uninitiated man (*i.e.*, one who does not take mantra) becomes a dwarf, a man of evil eye becomes one-eyed, a proud man becomes S'ûdra of low caste, the slanderer of a god becomes dumb; the thief of word or one who resiles from his statement becomes a dumb, an envious man:

becomes baldheaded ; a liar becomes beardless ; a man with an evil tongue becomes toothless ; a man who breaks his words, tongue-less ; a wicked man loses his fingers ; and the thief of a book becomes illiterate and diseased ; A man who robs or steals a horse is consigned for a century to the hell of saliva and urine and afterwards surely takes the form of a horse.

117-126. Whoever steals an elephant lives in the pit of ordure for a thousand years and afterwards takes the form of an elephant, then of a S'ûdra. A man who on an occasion where no sacrifice is necessary kills or steals a goat dwells for a century in the hell called the pit of inucus or pus : then he attains the condition of a goat for a year, after which he becomes a man and, being cut off by the enemy is purified. Whoever steals the things gifted by him or breaks his promise suffers torments of hell for a long time and is then born as an infidel. Whoever eats sweet meat alone surely dwells for a century in the hell called the thread of time and afterwards wanders for a thousand years like a spectre. Then he respectively turns into a fly, an ant, a bee, a honey-sucking bee, a bug, a gnat, a mosquito, and bed-insect. Afterwards he takes the body of a silly, diseased Sûdra. Lastly he becomes a Brâhmin released from sins. A man who steals oil turns into a worm of oil for 3 births, a louse for three birth and a wicked goldsmith for one birth. Whoever among the Brâhmins earns his livelihood by the culture of letters or whoever steals the wealth of a person who gives him food lives in the pit of darkness for a hundred years and is once born as a wicked goldsmith and once as a Kâyastha.

127-138. This caste Kâyasiha, while living in the womb of his mother, does not devour her flesh for want of teeth ; otherwise he has compassion for none. O king of the Vraja, of all men in the world, the goldsmith, the gold-merchant and the Kâyastha are most cunning and cruel. Their heart is like the keen edge of a sword : they hold nobody in esteem. Rather, there may be one good man among a hundred Kâyasthas ; but there is no good man among the two other castes. Let no intelligent, learned, pious and prosperous man ever repose confidence in any of the three castes mentioned above to secure his own welfare. A wicked man who encroaches upon the boundaries of the land of another, the thief of land, or one who injures or appropriates the land gifted by him surely goes to the hell called the thread of time. There he is oppressed by hunger and thirst for 60,000 years and afterwards turns into a worm of ordure. Later on, he attains the condition of a wicked S'ûdra for one birth and is ultimately purified. Therefore after having made a gift of land, a prudent man ought to be careful in this respect. A person who steals red dress becomes a scarlet insect for one birth ; one who steals yellow dress becomes a yellow insect at one birth and later on, he becomes a S'ûdra. Then he attains purity and becomes a Brâhmin. A man who does not perform his diurnal rites thrice, one who sleeps in the morning or evening, one who steals the sacred thread, one who performs the ceremony of solar worship in an impure manner, or a Brâhmin who slanders the Vedas and their branches sinks low (as held by the S'âstras) for three births and finds that the gates of heaven are closed upon him. A S'ûdra who cohabits with a Brâhmin woman assuredly goes to the hell called the Kumbhipâka and being thrust, day and night, into a cauldron of boiling oil suffers endless torments ; afterwards the sinner is

turned into a worm of the vagina of whores for 60,000 years and consumes the dirt of the vagina.

139-143. Afterwards by turns he turns into a Chaudāl for a lakh of births and a Śūdra suffering from ulcerous leprosy for one birth : and thereafter he is born as a Brāhmin and having suffered from the remnant of his former malady is purified by acts of pilgrimage. A man worshipping a god in an improper place turns into a wicked Śūdra; and a man who makes unholy offerings to the gods or constructs an earthen male organ of Śiva mixed with hair turns into an infidel. If the said organ which is worshipped contains gravel, the worshipper is blinded in the next birth. If it is deformed, he himself is deformed; if it is defective in form, he is rendered poor; if it has been constructed with irreverence, he becomes diseased and reaps apt consequences for his contempt. Whoever having constructed the organ of Śiva with mud ashes, dung or sand worships it only once lives in heaven for ten thousand years and is afterwards born as a wise Brāhmin owning land. Whoever similarly worships a hundred male organs enjoys the bliss of heaven for a like period and is then born as the king of India. Whoever worships a thousand such organs enjoys the bliss of heaven for a pretty long time and is then born as the emperor of India. Whoever worships ten thousand such organs becomes the lord of Emperors. Whoever worships a lakh of them becomes the sole monarch of the world. Worship of the said organs with extraordinary zeal brings extraordinary fruits. Pilgrimage, charity, feasting the Brāhmins and auspicious deeds, such as the worship of Nārāyaṇa convert a man into a Brāhmin.

149-153 Excess of devotion makes a learned Brāhmin; and by virtue of the sanctities accumulated in several births, a man is born in India as a Brāhmin devoted to Viṣṇu and capable of bringing the passions under his control. The Vaiṣṇavas are redeemed in their life time; and the earth is at once consecrated by the touch of the dust of their feet; and their society also consecrates holy places and thousands of their ancestors. This is a point recognised by the Vedas. A wicked Brāhmin turns into a bad physician for one birth and a snake catcher for three births. A man who is very crooked, ill-behaved and envious of the gods and the Brāhmins turns into a crooked snake for a thousand years. O king of the Vraja, a woman who is the pander or pimp of a whore, or a licentious man lives for a hundred years in the hell called the thread of time. Afterwards he turns into an iguana for one birth, a deer for three births, a she buffalo for one birth, a she-bear for one birth, a female rhinoceros for one birth and a female jackal for three births consecutively. Whoever having filled up the tank of another with earth sows crops therein turns into an alligator for three births and a tortoise for three births. If a Brāhmin, fond of fish, eats fish or undedicated flesh is born as a fish and a deer by turns. That sinner having thus reaped the fruits of his sins for a thousand years is consecrated after the end of his sufferings and becomes a Brāhmin. A Brāhmin void of Ekādaśī sinks low; and if he gives to another Brāhmin twice as much food as he eats himself, he is redeemed from his sins.

159-169 A wretch who eats on my birthday is involved in the sin of the murder of all persons in the three worlds and becomes a Chaudāl after having suffered the agonies of all the hells. Eating on the day of Rām-Nāvamī and Śiva-Rātri brings a like penalty. But he who is incapable of fasting

ought to take on the day in question only boiled rice with ghee. A man, who is incapable even of that, ought to feast the Brâhmins by way of atonement. A man who performs the grand, holy festival sacred to Kriṣṇa is released from all sins. Therefore he ought to recite my name carefully. By eating on the day of Amâvasyâ, a man turns into a vulture for ten thousand births, a bear for a hundred births, and a beast of prey for a hundred births. An uninitiated Brâhmin turns into a white kite or a parrot. An unmarried Brâhmin certainly turns into a swan. Whoever steals cloth marked with various colours turns into a peacock for three births and then, for succeeding births, attains the conditions of a poor man, a diseased man, a deaf man and a humpbacked man. On the days of the five important festivals, a man must abstain from woman, oil, fish and flesh. The great fool who violates this rule must go to the hell called "the tooth of thunder or adamant." That sinner after having lived there in great pain turns into an infidel for seven births and a chaṇḍâl for seven births. A wretch who does not bow to a Brâhmin or an idol remains impure all his life and is afterwards born as an infidel.

170-181. Whoever does not greet a Brâhmin that has arrived as a guest at his place certainly attains the condition of a bear for seven births. A rich man who holds with contempt the beggars becomes a swallow for seven births consecutively; and a man who is envious of S'iva is born as a dog seven times and a Devala (a Brâhmin who subsists upon idol's profits) seven times. A foolish and wicked man who interferes with the worship of the gods or the manes as prescribed by the Vedas suffers the torments of hell for a thousands years. O king of the Vraja, after having suffered pain in the hell called Raurava, he turns into a crow for three births and having wielded the body of a jackal, he eats carcass. Thereafter the wretch, on account of his sins, is doomed to the condition of a preserver of carcasses for three births at places frequented by pilgrims and levies tribute on corpses. A foolish, conceited, sinful man, a rebel to the gods, who after having duly worshipped his gods does not worship his spiritual guide as well or fails to give him food does not reap the fruits of his worship. By the curse of the gods, he is born as a poor Devala (a Brâhmin who subsists upon offerings made to an idol). A man who extinguishes light turns into a fire-fly for seven births; and a woman who cuts pumpkin-gourds turns into a white kite for three births. Afterwards he again attains the condition of a diseased man for seven births, a poor man for three births, a miser for seven births, and a beardless, hairless blind man for three births. In the Kauthuma branch of the Sâmvêda, there is undoubtedly a reference to the penalty entailing upon a person by the extinction of light and the cutting of pumpkin gourd. Whoever being greedy of fish eats undedicated fish turns into a king-fisher for seven births and a cat for seven births. A person who steals gonî (gunny or ragged clothes) turns into a pigeon, for seven births: a person who steals sack-cloth turns into a bird for seven births; the thief of paddy turns into a sparrow for seven births; the thief of flesh turns into an elephant for seven births.

182-193. He who steals poems composed by a savant turns into a frog for seven births, a postaster for seven births, a village priest for

seven births, a mongoose (ichneumon) for seven births, a house lizard for seven births, and a chameleon for seven births consecutively. A man with an evil tongue turns into a scorpion for seven births, a crow for seven births, a hornet for seven births, and an old ant for one birth. And afterwards by turns he is born as a Sûdra, a Vaisya, a Kṣatriya and afterwards as a Brâhmin. Among members of the four castes, whoever sells his daughter enters at once into the hell called Tâmisra and is there tormented as long as the sun and the moon exist. Later on, that sinner is born as a person selling meat (a butcher), afterwards as a man subject to diseases: and lastly he is restored to his former condition. A very crooked, scheming, impious man at once turns into an oilman and once into a potter. A scandal-monger or the slanderer of a god and a Brâhmin is born seven times as a dealer in lime and seven times as a washerman. Those Brâhmins, Kṣatriyas, Vaisyas and Sûdras who are addicted to evil practices and void of purity attain the conditions of infidels for a thousand years. A licentious man who is very much addicted to the society of women is soon attacked with consumption and is rendered a eunuch at the next birth. Whoever licentiously observes the lips, loins or the face of other men's wives loses his eye-sight and turns into a eunuch at the next birth. O king of the Vraja, a foolish, lustful and envious Brâhmin lives in the hell called the blind pit of darkness for a thousand years.

194-200. Later on, that ill-natured Brâhmin turns into a Brâhmin conversant with the ways of providence (an astrologer) and then an Agradâni (a Brâhmin outcasted for having received the first oblation at a sacrifice). He then attains the condition of a Sûdra and finally becomes a Brâhmin at the end of his sufferings. A person conversant with the ways of providence and knowing the Sâstrâs, if prompted by avarice he speaks the untruth, turns into a wizard for a long time and a monkey for 7 births. A Brâhmin mindful of his duties is more sacred than the wind and more effulgent than the fire, Nay, even the gods fear him. An impious wicked man, as a result of his religious devotion for several succeeding births, acquires superb wisdom and attains the rank of a Brâhmin in India. As the Ganges among rivers, as the Puṣkara among places frequented by pilgrims, as Kâs'i among cities, as Śiva among the wise, as the Vedas among holy books, as the holy fig or the peepul among trees, as my worship among acts of meditation, as fasting among vows, so is the Brâhmin foremost among castes. All the sacred places and vows exist in his feet. The holy dust of his feet removes all diseases and sins: and his auspicious blessings bring about all kinds of welfare. O father, I thus related to you according to my knowledge the theory of human Karma-Vipâka (future reward or penalty caused by one's acts) as stated in the Sâstrâs. Now hear what duties are assigned to a man who listens to the above doctrine. Such a man has been directed to give gold, silver, cloth and betel to the beggar. For my satisfaction he should at once distribute to other Brâhmins hundred pieces of gold, as well as silver, cows, cloths betel leaves.

CHAPTER LXXXVI.

1-11. Nanda said, "O Lord, in connexion with the daughter of Kədâra you have incidentally recited to me the duties of women, artificially

created by Brahmā (Kṛitā women). Now describe to me in detail who is the daughter of Kedāra, who is king : Kedāra and how he is descended." The Lord said " O king of the Vraja, in days of yore, in the beginning of creation, a certain Manu called Swāyam-bhūva, the son of Brahmā manifested himself. The name of his wife was S'atarûpā who was the most blessed and honoured of women. Subsequently they had two sons named Priya-vrata and Uttānpāda. Uttānpāda begat the most worthy Dhruva whose son was Vatsa-rārṇa. The last-named begat Kedāra. The gracious Kedāra was a great Vaiṣṇava. He was the lord of seven islands : and for his preservation the great wheel called Sudars'ana was ever present at his council. The god Varuṇa gave him nine lakhs of auspicious cows, clothes consecrated by fire, a hundred thousand pieces of gold coins, fertile land, excellent gems, diamonds, pearls, precious stones, a lakh of excellent horses and a lakh of elephants. That king every day distributed to the Brāhmins silver, corals, sweet-meat, a hundred piles of paddy and ornaments of gem. He always fed a hundred lakhs of Brāhmins and provided them with golden cups of water. Out of deference to the Brāhmins, he always presented to them sacred threads of gold, excellent-golden rings and seats of gold and gem with very great pleasure.

12-36. He had one lakh of cooks and two lakhs of Brāhmins to distribute food : and to gratify the appetite of common people he used to get ready graceful dishes of ghee, honey, curd, molasses and milk. From morn to eve, the Brāhmins were fed : and wealth was duly given to poor men and beggars. This Vaiṣṇava king who had subdued his passions ate only fruits and roots, dedicated everything to me and recited only my name, day and night. Once upon a time a cook said to the king thus, " O lord, to contribute to the pleasures of the palate of the Brāhmins, only a lakh of cows are available ; all the rest have been exhausted. The Brāhmins are taking to-day only dry food. Does your majesty command that they should finish their meal with juice and vegetables alone ? A king is he whose jurisdiction extends over four yojans. (A Yojan = 3 miles.) The king of the maṇḍala (sphere) is he whose jurisdiction extends over a land twelve times as spacious : and a great king or an emperor is he the sphere of whose jurisdiction is 12 times as great as that of the last-named. Five lakhs of princes, as mentioned above, always attended the council of king Kedāra and presented to him invaluable gems, stones, pearls, excellent diamonds, superb horses and animals by way of tribute. From his sacrificial pit, emanated a girl who was the product of the digits of Lakṣmī. At the time of her birth, she was clad in garments consecrated by fire and her whole body was decorated with ornaments of gem. This excellent girl with lotus-like eyes as soon as she was born said to the king Kedāra, " O king, I am your daughter. " The king thereupon reverentially worshipped her, handed her over to his wife and happily passed his days. That girl reverentially took the permission of her parents and with pleasure went to the lovely holy forest to practise asceticism on the coast of the Yamunā. Her name was Vrindā ; and so the forest marked by her devotion is also called Vrindā-Vana. Vrindā, to obtain me as her husband, engaged herself in devotion and sought from the adorable Brahmā a boon to that effect. Brahmā was pleased and said, " O Vrindā, you will

get Kṛiṣṇa after a while". Later on, once upon a time, in the season of spring that chaste woman being decked with ornaments of gem was sleeping on a flowery bed on the coast of the Yamunā with a smile, when Brahmā, to test the chastity of this beautiful damsel, sent Dharma there in an attractive dress. She beheld a handsome youth in solitude; the whole of his body was annointed with sandal paste and decorated with ornaments of gem. The lovely face of this youth with a golden hue was adapted to the desire of women. He looked like a passionate young man aged sixteen years. His grace was that of ten millions of Cupids. He was clad in yellow his face possessed the charm of the autumnal moon and his eyes were blooming like a pair of autumnal lotuses. When Vrindā saw him she got up, provided him with a seat worshipped him, gladly gave him, fruits, delicious roots and fragrant water and respectfully bowed to him. Then the lord Dharma in the guise of a Brāhmin beaming with the lustre of Brahma accepted the presents and affectionately addressed her with words delightful to the ears of passionate girls and intolerable to chaste women thus: "O charming girl, whose daughter are you? What is your name? What are you doing in this solitary place? Reveal to me these points. Fair one, what is the cause and object of your meditation? May all be well with you. Crave from me the boon which you desire." Vrindā said, "O Brāhmin, I am the daughter of king Kedāra: my name is Vrindā. I am praying in this solitary place. The object of my prayer is to get Hari as my husband. O Brāhmin, give me this boon, if you can. And if you can not, go home." What is the use then, of putting me this question?

37 48. Dharma said, Fair one, except Laksmī and Saraswatī, no woman can ever secure as her husband, that supreme Being, the great god, who is void of will, attributes and form, who is incontrovertible and wields only a form out of compassion for his believers. This Hari who sustains four arms and reposes in the Vaikunṭha is attended by his two wives named above. But when this supreme Being, the eternal spirit, manifests himself with two hands in the form of a youthful cow-herd in the Goloka with a flute on his lips, then this tranquil, lovely, dark-blue, fair and perfect Deity is constantly adored by Rādhā, his consort, the great goddess of fortune, the supreme, excellent goddess, the emblem of Brahma. His attractive appearance censures the beauty of ten millions of Cupids. He is the image of truth, wields an eternal form, is clad in yellow and is the donor of all prosperity. All the limbs of his body are decorated with diamond ornaments. This Kṛiṣṇa has two forms, one with two hands and the other with four hands. With four hands, he presides over the Vaikunṭha; and with two hands, over the Goloka. O Vrindā, the mere wink of his eye causes the downfall of one Brahmā. One Indra falls in 25,000 Yugas. One day of Brahmā is equal to the period covered by the enjoyment of 14 Indras in succession. The night of Brahmā is as long as his day. His month consists of 30 days according to the above calculation; twelve such months constitute his year. A hundred years according to the above calculation constitute the life of Brahmā. The Rṣis, Sanaka and others meditate him for the whole of their lives. Millions and millions of ages have passed away and yet they have not succeeded in attaining perfection in the meditation of the Lord. The god Ananta with his thousand faces, for hundreds of millions of ages, continually and reverentially served that

benevolent, supreme being, difficult of adoration and recited His name ; and yet he has not become an adept.

49-57. O good nymph, Brahmâ is the author of the four V. das. He rewards every one for his virtuous act. He is the fountain-head or mainspring of all prosperity and the ruler of the universe. In every birth, the same Brahmâ constantly with four mouths adores that constant Eternal, Supreme God, the emblem of Brahma. And yet he has not been able to comprehend truly that supreme Being indescribable even by the Vedas. Lord Śiva who had subdued death, who is full of supreme happiness, who is the asylum and donor of prosperity to all, who is the leader of the religious preceptors of the Yogis (meditative ascetics), who is the time of time and the death of death, who through his own digits assuming the form of Rudra destroys the whole world, even the said Śiva with his five mouths constantly adores him, not to talk of others. Durgâ who is the emblem of all energy, who destroys the calamities of all who is the primordial, radical goddess, the form of the eternal Brahma, who is celebrated by the names of Viṣṇu-Mâyâ, Sanâtanî, Nârâyani and Vaiṣṇavi ; through whose delusion, this transient world constantly moves benighted, even that goddess herself, O Vrinlâ, reverentially adores him day and night. Fair one, the six-faced god (Kârtika) with his six mouths always adores him reverentially to the best of his abilities. Lord Gaṇeśa with the face of an elephant who is worshipped before other gods, who is the chief of all the gods and the leader of sages, who is the best of the adepts, gods and ascetics, who excels all in knowledge, nay, who is the king of the celestials, constantly adores and contemplates him.

58-66. The great goddess of knowledge herself is incapable of adoring him ; and the goddess of fortune reverentially serves his lotus-feet day and night. The whole world, at his mere glance, teems with good things. Through his fear, the wind blows, the sun shines, Indra rains, the fire burns and death moves among animals. In his service, the earth sustains all objects and is the container of wealth. Fair one, through his fear, the sea and the mountains are motionless ; and being consecrated by services rendered to his lotus-feet, the Ganges has become the source of redemption, renders holy the three worlds and is the best of all holy rivers designed for pilgrimage. Among all the gods in the universe, including Brahmâ, Viṣṇu, Śiva, and Ananta and among all the munis and other celestial beings, some are equal to the digits of Lord Kriṣṇa, and some are equal to his parts ; and some are equal to the parts of his digits. O auspicious girl, you desire as your husband the supreme Being Kriṣṇa who transcends even Nature. He cannot be controlled by the love of any one except Râdhâ in the Cow-world. O blessed damsel, I am the best of kings. O girl of excellent mien, there is none in the assembly of the gods and the demons stronger than I. Therefore court me as your husband.

67-80. O auspicious nymph, by my grace, you will, no doubt, enjoy all the bliss available in the three worlds. O woman of melodious voice, in days of yore, Brahmâ constructed a golden land for the amusement of the gods on the other side of the seven seas. Let us go there and

taste the pleasures of sexual intercourse; and all will be well with you. Or let us go to the immortal city of Indra decked with gardens of flowers and pass our days in happiness. Or let us go to the golden Ceylon, adorned with many gems, or to the cave of the Sumeru or to the attractive sea of milk or to the lovely Satya-loka or Brahm-loka: and there in solitude enjoy the pleasures of intercourse. The Malaya mountain contains many excellent and lovely places constructed with gems. It is always resplendent of the wind fanning the holy sandal and incensed on all sides by different species of jasmine, the screw-pine tree and the beautiful Champak, a fragrant yellow flower. There beautiful birds and bees are making melodious notes. Let us go there and indulge in pleasure O goddess, you may select any of the graceful lands of Indra, Varuṇa, the Wind Yama, Kuvera, the fire and the moon. Let us go and revel there. Or if you please, let us go to the Island of diamond or gem, or to the beautiful lunar lake and revel there; and you will be blessed". O king of the Vraja, god Dharma so saying, advanced to her to enjoy her society. But this attempt was not made in earnest; it was a mere plea to test her chastity. Observing this, the face and eyes of the daughter of king Kādāra flashed with anger. She addressed him thus, using words sanctioned by the Vedas, full of religious significance, likely to bring fame, dealing with truth and calculated to do good.

81-9. "O most blessed being, have patience; you are a Brāhmin, the best of all castes. The actual duty of a Brāhmin consists in observing rites connected with religious meditation, in the study of the Vedas, in the adoption of truth, the performance of vows and in forbearance. O best of the Brāhmins, mean-minded, impious men seek the society of others' wives. Such an impious act does not become you. By the strength of his virtue, a Brāhmin can subdue all his enemies. A wicked man is the mine of evil. Nay, all wicked men are destroyed, root and branch. O saint, ripe with a chaste woman certainly means adultery with one's mother and at once involves the offender in the sin of a hundred Brāhmin slughters. Afterwards the sinner lives in the hell called the Kumbhāki, as long as the Sun and the Moon exist, wherein he is very much tortured with hot oil with which he is cooked. But the subtle body is not killed, hence he does not die; and the myrmidons of Yama always strike him on the head with a rod of iron. Therefore adultery is delightful only for a short time, but is the cause of eternal sorrow. Nay, it brings whole-sale destruction to the offender. A pious man does not wish to court grief by sexual intercourse with a woman within the prohibited degree. O twice born person of feeble intellect, now excuse me and go home: and all will be well with you. As an insect consigns itself to the flame of fire shining before its eyes, as a hooked fish baited by the sight of sweet-meat dies, as a man oppressed by hunger eats poisoned food, as a wicked man takes a jar of poison with milk at its mouth, so a licentious man is stupefied by the sight of the lotus face of a woman delightful for the time being but containing the germs of destruction.

91-93. The graceful face of a woman, her lips and rising breast afford harbour to lust, contain the germs of destruction and constitutes the abode of vice; and her vagina full of slaver and dirt resembles a pit of hell. It

is full of foul smell, beset with sins and brings down the chastisement of the Yamī on the head of the sinner. When a man enters his penis into the vagina of a woman, he at the same time casts his soul into the hell called Raurava for ages and ages together. Seeing the solitary place and in view of my calamities caused by fistings are you ready to pounce upon me? But do not harbour such thoughts in your mind. The gods and regents of the quarters preside over this place. And Hari has deputed Dharma himself, the witness of all acts, the ruler of every one, nay, the chastiser of even Yamī, to this place. O Brâhmin, Kṛṣṇa himself resides in all things in the shape of soul, Śiva in the shape of wisdom, Durgâ in the shape of intellect, Brâhmâ, in the shape of mind and the gods in the shape of passions exist every-where thus bearing testimony to all acts. Therefore there is nothing in the world like a solitary or private place. So, O Brâhmin of feeble intellect, excuse me. Go home: and all will be well with you. The Brâhmins are not liable to be killed by any body; or I would have reduced you to ashes. Let it be as it may, child, now go away in peace. I have passed 108 yugas in the performance of my austerities. I have got no parents or paternal descendants; only, O twice-born person, Lord Kṛṣṇa, (the universal spirit), is preserving me.

99-104. And Dharma, deputed by Kṛṣṇa, the Sun, the Moon, the Wind, the Fire, Brâhmâ, śiva and the goddess Durgâ are constantly engaged in the task of preserving me. O Brâhmin, he who has made the swan white, the parrot green, and the peacock chequered will preserve me. All the gods are the preservers of orphans, children and old men. Therefore do not slight me on the ground that I am a feeble woman. Know it for certain that the gods exist every-where. Child, I am like a mother unto you. Therefore leave me and go away in peace. "Vrindâ, so saying, remained there like the immoveable Earth. Dharma, in the guise of a Brâhmin, did not however, go away in compliance with her soothing words but approached her with a view to enjoy her society. Vrindâ was incensed and cursed him thus, "O friend of Brâhmâ you shall decline". She was going to curse him more, when she was prevented by the god of sun himself.

105-115. O father, at this time, Brâhmâ, the lord of the world, Viṣṇu, Śiva and other gods arrived there much perplexed. O king of the Vraja, at that time, the gods seeing that Dharma was loitering there (like the moon afraid of darkness) only in digits, consumed and hence obscured by the fire of the curse of the chaste lady and quite paralysed in his movements, took him in their lap and wept bitterly. At that time Lord Viṣṇu said, "O my believer Vrindâ free from birth, death and decrepitude, excuse the fault of Dharma. O nymph devoted to your husband, restore my believer Dharma to life and preserve him". Brâhmâ said, "O Vrindâ, the whole world has been obscured by darkness without Dharma; and the Moon, the Sun, Ananta and the Earth are quaking." Śiva said, "Fair one, without Dharma the whole world is on the brink of destruction; therefore, O pretty nymph, resuscitate Dharma and you will be blessed." The Sun said, "Bless you; chaste one. Solicit a boon from me as you desire. But preserve Dharma's life and maintain the creation." Ananta said, "O Vrindâ, you are accumulating virtue by

devotion ; then how is it that you are going to destroy Dharma (virtue) ? Therefore revive Dharma and all your virtue will be preserved : may all be well with you. The moon said, " O Vrindā, Dharma being deputed by Brahṁā, came here to try you in the guise of a twice-born (Brāhmin). You are going to injure an innocent person ". Indra said, " O Vrindā, men accumulate virtue by the practice of austerities. On the strength of their virtue, they reap the fruits of their devotion. If Dharma is therefore exhausted, how will you be able to reap the fruits of your devotion ? " Varuṇa said, " O pious one, by restoring him to life, preserve eternal Dharma. O pious one, without Dharma, all acts of piety become in-effective ". The Wind said, " Auspicious lady, by reviving Dharma at this time, consecrate the world. Look, if Dharma disappears, the fruits of your devotion will be lost to you, no doubt.

116-125 You have come to India to accumulate virtue: and you have destroyed Dharma (the god of virtue) unconsciously. Therefore bring him back to life now". Yama said, " Pretty nymph, I am thoroughly conversant with the Karma of those who act in the world and I give reward to people according to Dharma. Therefore revive him soon ". The ascetic and chaste woman Vrindā, hearing the word of the gods, got up, bowed before the excellent gods and said, " O gods, I did not know that Dharma came here to try me in the guise of a Brāhmin. When he seemingly attempted to rush upon me, I brought about his decline by my curse in a fit of anger. Let it be as it may, now, by your grace I shall surely revive Dharma." O Lord of the Vraja, Vrindā, so saying, continued thus, " If my devotion and the worship of Viṣṇu be real, then on the strength of that virtue, may this excellent Brāhmin be rendered exempt from decrepitude. If Brahṁā, the gods, Supreme Nature, sacrifice and asceticism be real, then may this Brāhmin be cured. If Nārāyaṇa who always takes a form and who is the universal spirit and if Ś'iva who presides over knowledge be real, then may this Brāhmin be cured " So saying the chaste Vrindā held Dharma in her lap and seeing his body reduced to a mere digit piteously began to cry.

126-135. In the meantime, the goddess Mūrti arrived there, over-whelmed with grief and falling at the feet of Viṣṇu with a humble inclination of her head said, " O Lord, O ocean of mercy, friend of the poor, show mercy to me. O merciful lord of the world, soon revive my husband. A woman who loses her husband in the sea of the world is undoubtedly a sinner. Like a face without eyes and like a body without life, she stands in no need of beauty even in the slightest degree. The father, the brother, the son, the kinsman or the mother of a woman makes gifts to her only to a moderate extent. But the husband alone gives to her anything that she desires ". So saying, the goddess Mūrti loitered there and wept bitterly. The Lord, the universal spirit who transcends Nature thus said to Vrindā, " Fair one, by devotion you have attained a longevity which is co-extensive with that of Brahṁā. Now transfer the same to Dharma and depart to the Cow-world. Afterwards, as a result of your devotion, you will attain me as your husband. O pretty nymph, later on in the Varāha age you will descend from the Cow-world to Gokula and be born as the daughter of Vriṣa-bhānu. Thus you will be the shadow of Rādhā ;

and Rāyāṇ who is an outcrop of my digits will marry you. The cow-herdresses and Rādhā will attain me in the sphere of the Rāsa. By the curse of Śrī-dāma when the real Rādhā will descend as the daughter of Viṣṇu-bhīma, you will be her shadow. At the time of marriage the real Rādhā will deliver you to Rāyāṇ and then herself disappear.

136-143. The silly cow-herds the residents of Gokul, will take you for Rādhā. The fact is this:—They are unworthy of the sight of the lotus feet of Rādhā even in their dreams. At that time, the real Rādhā will rest in my lap; and you, her shadow will pass your days as the wife of Rāyāṇ. Then the fair Vrindā, having heard the words of Vāṣpa, transferred her longevity to Dharmā; and Dharmā, having sustained a form bright like heated gold, again got up with a perfect body. The lustre of his grace was greater than ever. At that time he bowed to Hari and Hara (the lords of the world), Brahmā and the supreme goddess Nature. Whereupon Vrindā said to the gods, “O gods, the words which I have addressed to Dharmā can never go amiss. I am just going to refer to this matter. Please listen to me attentively. Know, then my words can never fail. I was frightened and angry and I cried out thrice “Decline”. I was going to say something more, when I was prevented by the Sun. Therefore Dharmā will attain in every Satya yuga (age of truth) his previous condition and the same developed constitution that he has attained now. In the Tretā yuga, he will sustain only three feet, in the Dvāpārā only two feet: in the beginning of Kālī, he will sustain only one foot; and in the end of Kālī, he will be reduced only to a sixteenth part of his body. Afterwards, he will again regain his entire body in the Satya Yuga.

144-149. As thrice the word of decline has come out of my mouth, therefore thrice he will undergo decline in the shape of the loss of one foot in every age; but as I was dissuaded by the Sun when I was attempting to speak for the fourth time therefore he will be reduced to a digit only at the end of the Kālī.” O king of the Vraja, Dharmā, being cursed in this way, certainly attains that condition at the end of Kālī. O Nanda, when Vrindā was saying so, the gods saw that a beautiful chariot swiftly descended from the Goloka. It was constructed with excellent gems and refined with a wreath of pearls. Many kinds of diamonds, pearls, gems, cloths, white chowries, diamond looking-glasses and attractive ornaments magnified its beauty. Later on Vrindā, bowed before the feet of Hari, Hara, Brahmā and other gods, ascended that celestial chariot and went to the cow-world. The gods also went home. O Lord of the Vraja, what other subject do you want to hear?”

CHAPTER LXXXVII.

1-12. Nanda said, “O Lord, neither the four Vedas, nor persons conversant with the Vedas nor Brahmā, Śiva and other gods including Ananta and others, nor the ascetics nor the adepts can comprehend you. But I am very curious to know who you are. Therefore, O Lord, give me a complete description of yourself: and this solitary place suits us well for that purpose. Nārāyaṇ said “O son Nārada, while Nanda was speaking thus, suddenly the great muni effulgent with the lustre of Brahmā arrived

at the place to see Lord Kṛṣṇa. They are as follows : Pulaha, Pulastya, Kratu, Bṛigu, Angirā, Prachetā, Vasistha, Durvāsā Kaṇwa, Kātyāyaṇa Pāpini, Kaṇāda, Gautama, Śanaka, Sananda, Sanātana, Kapila, Asuri, Bodha, Panch sikhā, Viśvā-mitra, Vālmiki, Kaśyapa, Parāśara, Vibhāṇḍaka, Marichi, Śikra, Atri, Vrihaspati, Gargya, Vātsya, Vyāsa, Jaimini, Rīgya-s'ringa, Yājña valkyā Śika, Saubhari, S'uddha-jatila, Bharadvāja, Subhadra, Mārkaṇḍeya, Lomaśa, Vrikankana, Astā-vakra S'atānanda, Vāmadeva, Bhārgava, Samvarta, Uthya, Nara, myself, Jāvali, Parāśurām Agastya, Paila, Sumanya Garra-Mukha, Upamanyu, Sruta-s-ravja, Maitreya, Chyavana, Karatha and Kara. Lord Kṛṣṇa having seen all these Munis who arrived there got up, with folded palms bowed to their feet and reverentially seated them on attractive thrones.

13-25. Later on, Kṛṣṇa enquired into their welfare, duly worshipped them and after mutual greetings sat down in the centre. At this time, in the sphere of the sky, a very radiant accumulation of light was manifest to his eyes and the eyes of the Munis. Within that light they observed a boy effulgent like gold. O son, Sanat-kumāra, thus visible to them, looked like a very beautiful and naked boy aged 5 years. In the twinkling of an eye the boy appeared before the council of the saints. O Nārada, the excellent saints and Lord Kṛṣṇa bowed to him when they saw him. He blessed them all, sat down in the council and said to all the Munis and the smiling eternal Lord Kṛṣṇa whose eyes were moist with tears thus : " O Munis are you well? Have you not been interrupted in any way in reaping the desired fruits of all your actions. It is useless to ask Kṛṣṇa of his welfare ; for he is the source of all benefit. Or the present vision of the Eternal Being Kṛṣṇa constitutes your welfare. Kṛṣṇa who transcends Nature takes a form only out of compassion for his believers. He is void of attributes and desire, the germ of all objects and full of light." At present he has manifested himself to relieve the earth of her burden. Lord Kṛṣṇa said, " O great Brāhmin, it is meet that a question relating to welfare should be put to every person who wields a body or subject to desire. Then why should I be immune from this question?" Sanat-kumāra said " O Lord, a natural body alone is subject to good and evil. But with regard to a body that is eternal and source of welfare to others, it is useless to put questions regarding its welfare." The Lord said, " O good Brāhmin every one who wields a body is natural, (i.e., a creation of Nature), for no one can be created without that eternal Nature." Sanat-kumāra said, " Lord, a body emanating from blood and semen alone has been held to be natural. But you are the origin of all, the cause of all and the Lord of Nature. So how can your body be natural?"

26-36. O Lord, the Vedas hold that you are the best of incarnations ever-lasting, eternal, immortal and the germ of everything. You are the emblem of eternal light, the supreme spirit and the great god. You are excellent, the Lord of illusion and void of attributes ; and still when subject to illusion, you are vested with attributes. O Lord, all the Vedas and their branches and those who know the Vedas have described you in this way." Lord Kṛṣṇa said, " O good Brāhmin, at present I am the son of Vasudeva. So my body is produced from blood and semen,

Then why should I not be deemed natural or worthy of a question of welfare?" Sanat-kumâra said, "O Lord Vasu means a person in the pores of whose skin the whole universe exists, (*i.e.* the huge Being Mahâ-Viṣṇu) who accomodates all. You are his god or the Lord supreme Being. Hence you are described as Vāsudeva by all the Vedas, Purâṇas, history or go-pel. Which Veda holds that your body is associated with blood and semen? Here are the Munis to bear testimony to the fact. Let them answer the question. Dharma also everywhere exists as a witness. Beside these, the four Vedas, the sun and the moon are my witnesses." Bhṛigu said, "O good Brâhmin, you are speaking truly. You are, indeed, the chiefs, of the Vaiṣṇavas. Now I say, you are welcome. How are you? What is the cause of your arrival here?" Sanat-kumâra said, "O Munis, O Kṛṣṇa, know, then, the cause of my hurried arrival," Kṛṣṇa said "O lord, O saint, conversant with all the tenets of virtue, you are the best of the wise and omniscient I know why you have come here." Sanat-kumâra said, "Lord, you alone are blessed; you alone are adorable in the world; and you alone are the god of all gods. There is none superior to you in the whole universe." Kṛṣṇa said, "O good twice-born saint, I can only grant fruits of sacrifice, vow and asceticism when such acts are accompanied with the priest's fee."

37-47. When Sanat-kumâra was about to run away from that place at these words of Kṛṣṇa, the Munis were astounded and in order to divine the meaning of this conduct they held Sanat-kumâra. The saints said, "O best of adepts, O most blessed being, O merciful boy, what words of doubtful import did you use to Lord Kṛṣṇa? Have you seen or heard anything extraordinary? If so, please relate it to us in detail." In the meantime, Śiva with Pârvatî, Ananta, Dharma, the Sun, the Moon, the Âdityas, the Vasus, the Rudras, the regents of the quarters and other gods arrived there. At their sight, Kṛṣṇa at once got up, greeted them and by offering them separately oblation of milk and honey with reverence, worshipped them; and all the saints bowed before the feet of Śiva, Ananta, Brahminâ and Pârvatî. The saints and the gods greeted one another. Sanat-kumâra said, I went to the Cow-world and not having seen the lord of Râdhâ there, I went to the Vaikunṭha. But there too, not finding the four-handed Lord, I went to the sea of milk where too Hari was missing. Afflicted and exhausted, I bathed in the above sea. Afterwards on the field of the expansive sand, a tortoise with a body extended over a hundred yojans, frightened, shivering, sorrowful and with shrivelled skin was beheld by me. A huge nish named Kâjhava had dragged him from the water. When I said to the tortoise, "you are blessed," he replied saying "O great Muni, I am not blessed, but the sea of milk which contains (big like myself and larger than myself, numberless animals."

48-57. Then I said to the sea of milk, "O sea, you are blessed." The sea replied, "I am not blessed, but the earth which contains seven seas. Then I said to the earth, "O earth, you are blessed." The earth said, "I am not blessed, but Ananta, the prince of snakes, the offspring of the digit of Kṛṣṇa and my container; for I rest only like a grain of mustard in the winnowing basket on one of his thousand expanded hooks. Then I said to Ananta, you are blessed." He said, I am not blessed,

but the Wind-god who sustains me constantly. On my saying to the Wind that he was blessed, he said, "I am not blessed, but the lord Brahmā who is the ruler of the whole universe." I went to Brahmā and said, "Lord, you are blessed." He said, "Not I, but S'iva who is the leader of the spiritual guides of the contemplative ascetics. He is fit to be adored and worshipped by all, the emblem of eternal virtue. He is the time of time, the destroyer of all and himself the conqueror of death. "Then I went to S'iva, and said, "O S'iva, you are blessed." He said, "Not I : but Gaṇeś'a who is worshipped first of all, who is the leader of the spiritual guides of sages and who is the best of gods. Among the excellent adepts, gods, Munis, ascetics and wise men none has been held by the Vedas to be superior to Gaṇeś'a. As Ganges is among rivers, Puṣkara among holy places, Kāśī among cities, so is Gaṇeś'a the chief among the gods."

58-82. Then I went to Gaṇeś'a and said, "Lord, you are blessed and revered among the gods." He replied with a smile, "O great Muni, I am not blessed, but the four Vedas are blessed ; for the body of ceremonial acts and sacrificial rites is based on the system prescribed by the Vedas. Look, what is sanctioned by the Vedas is virtue, and what is opposed to the Vedas is vice. The bulk of the Vedas is Nārāyaṇa himself. The Vedas have prescribed my worship. The Purāṇas and other holy books are the outcome of the Vedas. Therefore when the Vedas alone are blessed, O great Muni, go to the four Vedas." Therefore I went to the Vedas and said, "O Vedas, you are blessed and revered." The Vedas replied, "Not we, but the sacrifices. For we only lay down the system or the scheme. The sacrifices themselves give fruits. Therefore, O great Muni, the sacrifices alone are blessed. "Accordingly I went to them and called them blessed." They said, "Not we, but the good deeds." Then I called the Good Deed (personified) and said, "You are blessed." But he said, "I am not blessed : but Lord Kṛiṣṇa who gives the fruits of all actions, the cause of Karma, the dispenser of everything, nay, even the ruler of Brahmā, who is the origin and author of everything. This supreme Being alone is truly blessed and revered." Whereupon I went to the land of Dharma where I could not find the Lord of the universe. Therefore, in order to behold the all-perfect Lord, I have come to Mithurā. But here as I saw the donor of the fruits of sacrifice, devotion, vow and good deeds, who is the cause of all causes, who is the chief among the gods including Brahmā, who is the supreme spirit, the great god; I called him blessed. Thereupon the Lord said, "I can only give fruits of sacrifices and other acts, when such acts are accompanied with the priest's fee." He meant thereby that he could not be blessed without sacerdotal fee payable to the officiating priest. A sacrifice performed without such fee is ineffectual. Now hear a little about this priest's fee. If this fee is not paid in due time to a Brāhmin, it must be doubled after the lapse of a night ; it must be increased a hundred times after a month. A thousand times, after two months. And if a year expires, the donor must go to hell. That sinner is consigned to the hell called the pit of urine for a thousand years and afterwards attains the condition of a diseased Chandāl. If the donor does not give to the donee his dues or if the donee does not demand his dues from the donor, both of them must dwell in hell for a thousand

years. Afterwards the performer of the imperfect sacrifice turns into a Chāṇḍāl : and the officiating Brāhmin turns into a priest of the Chāṇḍāl : and both the sinners, as a result of their Karma (action), are attacked by diseases. All the gods and the munis having heard the above words of Sanat-Kumāra were filled with astonishment and joy at one and the same time. Nanda also was surprised and ceased to regard Kṛiṣṇa as his son. Then with a heart agitated with sorrow and void of shame, he wept in the assembly when Pārvatī consoled him saying, " O Nanda, compose yourself etc." Nanda said, " O Lord of gods, as an invaluable gem or diamond kept in the house of a bad merchant who does not know its value is lost to him, so, O Lord, you were practically lost to me through my ignorance, though you were in my hands. O Lord, you transcend Nature, how can I realize your greatness ? So, please to excuse me for my faults. I shall not go home or to Gokul or to the coast of the Yamunā. O elder brother of the wielder of the mace, I need not go any more to the land which used to afford you pleasure with the sphere of the Rāsa Vrindāvana Yaś'odā or the cowherdessess. And if I go at all, what shall I say to Yaś'odā, the auspicious Rādhā and the loving children ?" O Nārada, Nanda, so saying, swooned before the assembly : and Kṛiṣṇa, the Lord of the universe, at once took him in his lap and consoled him."

CHAPTER LXXXVIII.

1.14. Kṛiṣṇa said, " O father, revive. The whole world containing animal and inanimate objects is transcient like a bubble. O most blessed being, banish your grief and adore the supreme and great goddess of illusion (Mâyâ), who is eternal and most blessed, who represents the imaginative faculty of Viṣṇu, who gives redemption and dispels all kinds of delusion. On the occasion of the dreadful battle between Śiva and the demon called Tripura, Śankara was frightened, but on the strength of the hymn or ode to the great Mâyâ he was able to destroy his enemy. Before this assembly, I offer you the great ode which dispels all delusion and fulfils all sorts of desire. Listen." Nanda said, " O Lord of the universe, merciful to your believers, you transcend the properties of Nature: you are the supreme Being, the father of the Vedas. Therefore give me an ode sacred to the great goddess (the mother of the world, the destroyer of all calamities) an ode which is mysterious and excellent and which may be attained with difficulty, with a view to relieve the sorrows of man, fulfil his desires and contribute to his prosperity and celebrity. I am one of your great believers and most submissive." The Lord said " I am going to tell you the most wonderful ode calculated to cut off the bonds of attachment and destructive of all calamities. Listen." In days of yore, Śankara laid aside his weapons in the battle-field ; and advised by Nārāyaṇa and deputed by Brahmā, he read this ode. The god Nārāyaṇa seeing that Śiva was beset by enemies informed Brahmā. Brahmā arrived at the battle-field and said to Śiva fallen on his chariot, " O Śiva, remember that primordial goddess nature, the emblem of Brahmā, the destroyer of calamities ; and all will be well. O Lord of the gods, as enjoined by Hari I give you this tidings. In a word, no one is able to conquer his enemy without the help of the goddess of energy ?" Śiva at the instance of Brahmā

bowed down and with folded palms and a reverential inclination of his shoulders recollected Durgā. He bathed, then washed his feet and put on a pair of clean clothes. Afterwards he rinsed his mouth and held holy grass in his hand. Then recollecting Hari in a pure condition of body and mind, he said this :

15-29. "O Durgā, destroyer of calamities, O merciful great goddess, I am your believer and adherent. I have been beset by enemies. Preserve me. Preserve me. O Māyā of Viṣṇu, O most blessed goddess, O consort of Nārāyaṇa, O emblem of eternal Brahmā, O supreme deity, image of eternal happiness, O mother of the world, you are the mother of Brahmā and other gods. When you are vested with attributes, you have a form, when you are void of attributes, you have no form. O eternal goddess, influenced by your own spell, at times you are a supreme Being and at times the goddess Nature. You alone wield at times the form of Brahmā and transcend both the supreme Being and Nature. You alone are the excellent Sāvitrī, the mother of the Vedas. You manifest yourself in the Vaikuṇṭha as Mahā Lakṣmī the image of all prosperity; in the sea of milk as the celestial goddess of fortune, the consort of Lord Nārāyaṇa, who lies down on his eternal bed; in the heaven, Lakṣmī; on the earth as the royal Lakṣmī; in the Pātāla (nether world) as the Lakṣmī of the snakes; and lastly as the household goddess of the householders. O goddess, you are the symbol of all prosperity and dispense or administer all prosperity; and you are Saraswatī, the presiding deity of language, the spouse of Brahmā. In the cow-world, you are the presiding deity of the life of Kṛṣṇa and occupy his heart in the form of Rūdhā. You are the presiding goddess of the cow-world. You are the Vrindā at Vrindāvana and revel at Vrindāvana in the sphere of the Rāsa. You preside over the mountain of a hundred summits. Your name is Chandrāvalī. At a certain age, you are the daughter of Dakṣa, at another age you are the daughter of mountain. You are Aditi, the mother of the gods. You are the earth, the harbour of everything. You are the Ganges, the holy basil, Swāhā and the chaste Swadhā; and through the digits of your own digits, you manifest yourself in several forms as the wives of the gods. In a word, goddess, you are the emblem of a man, woman and a eunuch. You are the seed of trees, the germ of creation, the consumptive faculty of fire, the coldness of water. You constantly represent valour, displaying yourself as lustre in the sun and as grace in the moon and lotuses.

30-39. You represent the creative faculty at the time of creation, preserving agency at the time of preservation, the great destructive agency at the time of destruction and as *aqua* in water. Nay, you represent all energy and are the source of all prosperity. O great goddess, when the four Vedas and Ananta with his hundred mouths cannot adore you, how can a servant do so? Nay, Saraswatī herself, Brahmā and the eternal Viṣṇu cannot adore you. Then how can I, afflicted by war, adore you, O great goddess? O great faculty of illusion, by virtue of your personal merits graciously destroy all my enemies, Śiva having adored her piteously in this way fell prostrate on the chariot in the battle-field. Whereupon Durgā, bright like ten millions of suns, (deputed by the merciful Nārāyaṇa, the supreme Being,

soon appeared before Śiva to secure his welfare and victory. Later on, the great goddess said, "Kill the demon with the help of the supreme energy." She also said, "O Śiva, solicit the desired boon and I assure you all will be well with you. You are the best of gods. I shall crown you with victory." Śiva said, "O gracious goddess, I solicit the destruction of the demons. Therefore, O primordial eternal Durgā, give me the boon as desired by me." The goddess said, "O blessed being, O spiritual leader of the world, remember Hari and conquer the demon Tripura. That effulgent Lord God is personally the ruler of the world. When the goddess was thus speaking, Lord Viṣṇu took the form of a bull and with his head sustained the chariot of the wielder of the spear.

40-49. The wheel of the car had been turned upwards and its top had been turned downwards. But he restored the car to its original position, gave Śiva a weapon consecrated with mantras and afterwards sustained the chariot by lifting it with his horns. Śiva, as he held the weapon, recollected Viṣṇu and the goddess and hurled the weapon at the demon who dropped down dead on the ground. Thereupon the gods worshipped Śiva and rained flowers on his head. Durgā gave him a spear. Viṣṇu gave him a trident; and Brahmā auspiciously blessed him. The munis were pleased, all the gods danced and the Gandharvas and the Kinnaras, began to sing. O father, I thus described to you the best hymn likely to kill one's enemies and remove calamities. This hymn leads to great prosperity, happiness, nay, reverence for Hari and even the great redemption of final emancipation. There is no doubt about it. Through the influence of this hymn, attainment of the cow-world and even the bondage of Hari can be secured; and avarice, affection, lust, anger and other passions which are at the root of Karma are destroyed. This hymn is calculated to bestow on man strength and intelligence, annihilate the germs of birth and death, confer blessings in the shape of wealth, son, wife, land and all kinds of prosperity, remove grief and sorrow and even lead to all kinds of perfection. The study of this royal ode gives a son even to the most barren woman, sets a prisoner at liberty, encourages the timid, cures the diseased and enriches the poor.

50-63. O king of the Vais'yas, a man encountering a wild fire, or sinking in the water of a great ocean owing to shipwreck or a man oppressed by robbers and enemies and attacked by beasts of prey is released from his danger by virtue of this ode and attains prosperity. O king of the Vraja, as a diamond among metals, as a Brāhmin among householders, as Gangā among rivers, as the syllable Om among mystic formulae, as the holy basil among leaves, as the earth among containers, as Pārijāta among flowers, as the sandal among woods, as the worship of Viṣṇu among devotions, as Ekādaśi among vows, as Śambhu among sages, as Gaṇeśa among adepts, as Viṣṇu among gods, as the Vedas among holy books, as Kamalā among the serene or tranquil in disposition as Sarasvatī among the learned, as Rādhā among the beautiful, so this ode is supreme among the odes. There is no ode superior to this ode. In olden times, on the occasion of the solar festival, I gave it to Brahmā who, subsequently, at my command gave this ode destructive of all calamities to the frightened Śiva oppressed by demons. Śiva, later on, gave it to Sanaka and other saints as well as

to Durvāsā. Lord Sanat-Kumāra mercifully gave it to Gautama who gave it to Pulaha. The last-named gladly gave it to Angirā, the Sun and the Moon. The Sun gave it to Yama who mercifully gave it to Chitrāgupta. O father, you should once read this ode daily so that you may succeed in attaining the Cow-world. Now, O lord, with this ode, just adore Pārvatī who is present before you. Do not give it to an ordinary man. Conceal it from a sinner. It may be given in good faith to one who is a believer of Nārāyaṇa, to a man of tranquil disposition, to a learned man and to an omniscient Brāhmin. You should not give it to one who carries a bullock, the husband of a barren woman, the cook of a Sūdra and one who eats the food offered by a Sūdra on the occasion of the funeral of his relations. Particularly you should never give it to a Brāhmin who sells his daughter.

64-71. If a man recites this ode a hundred lakh of times, he is rendered perfect in this ode: and through it he attains perfection in all matters. A man who has attained perfection in respect of this ode can easily control the fire, the water, the earth and the mind. The perusal of this ode is productive of greater religious merits than a thousand horse sacrifices, circum-ambulation round the world and ablutions in all holy places designed for pilgrims. O father, I gave you this ode which is as dear to me as my life. Now once adore Pārvatī before this council." O great Brāhmin, Nanda having heard the words of Kṛṣṇa adored with this hymn the goddess Pārvatī, the source of all prosperity; whereupon she was pleased to give him a boon. O Muni, she gave to Nanda the following boons, viz, residence in the Cow-world, as desired by him, supreme knowledge, the reverence for Hari, hardly to be secured even by the Vedas, the kingdom of Gokul, the bondage of Hari and all kinds of perfection and after mutual greetings she departed with Śiva. The gods and Munis adored Kṛṣṇa, the son of Nanda and also went home. On the other hand, Kṛṣṇa said to Nanda, "O king Nanda, by my counsel which can be secured with difficulty, the delusion of your mind has been dispelled. Now be pleased to go soon to the Vraja."

CHAPTER LXXXIX.

1-10. Kṛṣṇa said, "O Nanda, O king of the Vraja, now go to the Vraja. You have now known all the mysteries: and you had an interview with the Munis and the gods. You heard all the narratives relating to virtue and also the princely ode of Durgā, hardly to be attained, by which a person may be released from the ties of the world. O sire, I passed my days in your house with great pleasure. Excuse me for the offences which I committed in your house as due to the levity of childhood. I have experienced in your house a pleasure which I even could not enjoy by the side of my parents in the royal palace and which could not be secured even in heaven. Please give my greetings, affectionate and submissive, and offer my apologies to my mother Yaśodā (soliciting her to condone my faults), also to the cow-herdesses, the cow-herd boys with whom I had constantly associated. But particularly remember me to Rādhā. O sire, after having experienced the pleasures of this world, you shall go in the end to the cow-world with Yaśodā, Rohiṇī, the cowherds and cowherdesses,

the cow-herd boys, *Vṛṣa-bhānu*, *Kalāvati* (the mother of *Râdhâ* and *Râdhâ* herself.) O father, at the time of your departure seven lakhs of chariots chastened by strings of diamonds and constructed with invaluable gems will descend from the cow-world. These cars will be decked with gems, diamonds and strings of pearls and covered with yellow-coloured lovely clothes consecrated by fire.

11-20. On the four sides of the cars, the best of my attendants having graceful features and holding white chowries in their hands will take their stand. The chariots will be decked, here and there, with excellent and lovely looking glasses made of diamonds. You will then quit your mortal frame and assume a celestial body and, surrounded by cowherds and cowherdesses, you will ride on the car and unquestionably go to the cow-world with very great pleasure. *Kalāvati* (the mother of *Râdhâ*) *alias* *Menâ*, the outcome of no womb, with her body that is imperishable will undoubtedly go to the cow-world on the same car. *Menâ* *alias* *Kalāvati*, (the intellectual daughter of the manes) the mother of *Sitâ* and *Menakâ*, the mother of *Pârvatî*, are truly blessed. O father, the philosophy which is so mysterious and can hardly be secured by any person has been described to you : and *Durgâ* and I both have given you boons." Nanda, the worshipper of *Kṛṣṇa*, and the king of the *Vraja*, hearing this, again said to the Lord of the world compassionate to his adherents, "O Lord, describe to me the eternal *Dharma* *i.e.*, permanent features of the four ages in detail by turns. Also tell me the nature of the virtue and vice at the end of the *Kali yuga* and also the fate which awaits the earth, *Dharma* and all creatures. Describe to me, I pray, all these subjects." *Kṛṣṇa* with eyes resembling a pair of lotuses as he heard his words, began to recite a sweet and wonderful narrative.

CHAPTER XC.

1-9. The Lord said, "O Nanda, with alacrity I am going to recite to you all the sweet narratives that are stated clearly in the *Purâṇas*. Listen. In the *Satya* age, *Dharma* is perfect, men are perfect ; truth and mercy are perfect also. At that time all the *Vedas* and their auxiliary branches, various kinds of histories and literature, the lovely *Purâṇas*, the *Pañcha-râtras* (works by *Nârada* etc.,) and the beneficial and delightful systems of religion are discussed freely. In that age all *Brâhmins* are conversant with the *Vedas*, and virtues and wholly devoted to religious meditations. They are constantly engaged in the contemplation of *Nârâyaṇa* and the recitation of his *Mantras*. At that time all the four castes, *Brâhmins*, *Kṣatriyas* etc., are *Vaiṣṇavâs* and the *Śûdras* devoted to truthful religious rites are engaged in the service of the *Brâhmins*. At that time all kings are pious and apt to support their subjects from whom they realize only a sixteenth part of their profits by way of revenue. In that age the *Brâhmins* are exempt from payments of revenue and pass their days in happiness : and the earth always teems with crops and diamonds. At that time pupils are devoted to their spiritual guides ; sons are devoted to their fathers, and women, to their respective husbands.

10-16. Everyone enjoys the society of his wife at the due time after her menses ; no one is licentious. There is no fear of thieves or robbers at

the time; and none is enamoured of another man's wife. All trees are loaded with fruits, every cow is full of milk and people are strong, tall and fair. Nay, many virtuous men maintain their health properly for a long time, and thus live for a lakh of years. As the Brāhmīns are devoted to Viṣṇu, so are the three castes also devoted to Viṣṇu and serve the Brāhmīns. Rivers (large and small) and the caves or valleys of mountains are full of water. The four castes consecrate themselves by acts of pilgrimage; and the Brāhmīns, by religious austerities. The mind of all persons is pure; the world is free from hypocrisy and rings with celebrated deeds. In the famous and blessed age of Satya, the mōnes during the festivals, the gods on the lunar days, and the guests at all times are worshipped. The three castes including Kṣatriyas are devoted to the Brāhmīns and ever eager to feed them; for the mouth of a Brāhmīn is like a fertile field free from thorns *i.e.*, all sorts of desired fruits are secured through such fields. In that age every one recites the name of Hari and always cheers himself with the celebration of the grand festival of Hari.

17-28. In that age of truth, every one derives pleasure from the celebration of his name and from festivities sacred to Hari. No one slanders the god, the Brāhmīn or the servant. No one blows his own trumpet (praises himself); but every one is engaged in reciting the virtues of others. No one adopts a hostile attitude towards others. Every one tries to do good to others. No man or woman is illiterate: every one is learned. In that age, no one is poor; every one owns a temple constructed with gems. The house of every one teems with gold, diamonds, gems, pearls and precious stones. There is no beggar or unhealthy man at the time. Every one is free from sorrow and full of joy. No man or woman is wanting in clothes or jewels. No one is cunning or wrathful, hungry or deformed; every one, free from decrepitude, enjoys perpetual youth. Every one is incorruptible. No one is subject to mental disease or any other malady. Truth, virtue or mercy which is synonymous with Dharma as described in the Satya age, loses one foot in the Tretā and two feet in the Dwāpara age. In the beginning of Kali, Dharma maintains only one foot and becomes very feeble. O king of the Vraja, at this time the seed of evil, robbery and dishonesty is sown. People at this time secretly commit sins; through fear they do not make their acts public. Afraid of publicity, whores commit foul deeds in private. People attached to the wives of others have not the moral courage to announce their guilty act to the public. Sinners are afraid of the virtuous. Kings are comparatively less pious: the number of Brāhmīns conversant with the Vedas is limited; and out of innumerable persons, only a few are devoted to religious rites and vows. Most of the people do as they will. So long as the holy shrines, Viṣṇu, the village gods, the scriptures and the worship of the gods exist on earth, religious contemplation, truth, piety and desire of heaven prevail also to a certain extent.

29-37 O sire, the age of Kali, the mine of vice, has one great redeeming feature. At this time, sins are not produced by the operation of the mind; but virtue and good deeds derive their genesis from mental process. O father, when the holy places designed for pilgrims

disappear, the remnants of virtue also disappear. Like the moon obscured by the dark night of the *Amā-Vasyā*, *Dharma* will be reduced to a digit at the end of *Kali*". Nanda said, "O child, please relate to me how long the holy places, *Viṣṇu*, the village gods and the *Śiṣtras* will subsist on earth". The Lord said, "O father, *Hari* will remain on earth for 10 000 years even after the appearance of *Kali*. For the period specified above, the worship of the gods and the idols, the *Sāstras* and the *Purāṇas* will also remain. *Gangā* will only remain here for half of the above period; and for half of the period specified last, the village gods and the *Vedas* valued by savants will remain. O father, later on at the end of *Kali*, the measure of *Adharma* (vice) will be full. All the four castes (*Brāhmins*, *Kṣatriyas*, *Vaiśyas* and *Śūdras*) will be reduced to one homogeneous whole; marriage will not be consecrated by mystic incantations; truth or forgiveness will no longer prevail; the *Brāhmins* will give up the use of sacred threads and the marks of sandal on their foreheads; the descendants of the *Brāhmins* will be void of *Sandhyā* (ode to the Sun) and lay aside their discussion of the *Vedas*. One caste will eat indiscriminately with the other castes; no hard and fast rule will be observed; the four castes will become dissolute and grow impatient to eat forbidden articles. Women will practically lose their chastity. In every house unchaste women will be found though their husbands will tremble at their sight and obey them like servants, yet the wives will constantly rebuke them.

33-50. O sire, women will not give excellent food to their respective husbands perplexed with hunger. On the other hand, they will gladly entertain their gallants with sweetmeat, betel, sandal etc. In *Kali*, the son will rebuke his father; the pupil, his preceptor. Subjects will oppress the king and the king will oppress his subjects. Virtuous men will be very much oppressed by robbers, thieves and wicked men. The subjects persecuted by the Government for revenue will dwell in the wilderness in agony. The earth will be without crop and the cows without milk. For scarcity of milk, the *Ghee* and butter will hardly be obtained. People will always speak the untruth. *Brāhmins*, giving up the performances of *Sandhyā* (solar worship) and other purifying rites will travel hither and thither (mounted on bullocks) and engage themselves as cooks in the service of *Śūdras*. They will develop a taste for burning the corpses of the *Śūdras* and for copulating with *Śūdra* women. The *Śūdras* will in their turn be attached to *Brāhmin* women. The wife of a *Brāhmin* who maintains *Śūdra* servants is more than a mother to them according to the *Śiṣtras*; but licentious servants will enlist themselves in her service. Through the influence of *Kali*, a servant will kill the king and become a king himself, and women will kill their respective husbands and faithfully serve their gallants. The king will be killed by his son who will rule in his place. The king will adopt the rites of an infidel proscribed by *Dharma* and efface the good deeds and celebrities of virtuous men. All men will become wilful, licentious and greedy. Constantly subject to diseases, they will look deformed. They will be also destitute of decent clothes. A man will take imperfect *mantra* (mystic formula) at the time of initiation; spiritual guides will be recruited from low castes. They will be younger

than their pupils, slanderers of the Vedas and exponents of false systems of theology. In the Kali-yuga, luxury will always replace the worship of the gods, the Brāhmins, the guests, the spiritual leaders and the parents. The wife and the relations of the wife will alone be entitled to esteem. Through the influence of the yuga, in due course, a man of noble blood will adopt the profession of a thief and steal the property of a Brāhmin or a god; and actuated by love of money he will commit murder in cold blood, without any scruples of conscience.

51-68. O sire, through the influence of Kali the whole world will be denuded of temples; and subject to anarchy and immorality it will assume a hideous aspect. People will be afflicted with hunger, poverty, and disease and put on only shabby clothes, emperors will own only cowries and jars, people will measure only a thumb in height, and trees will be as small as pot-herbs. Palm, cocoa-nut and jack trees will be small like mustards. Later on, they will be smaller still. Houses void of water cups and dishes containing food and without furniture will be dirty in the highest degree, emit a foul smell, and (void of candle-light) remain steeped in darkness. All people beset with sins will be afraid of beasts of prey. Lustful men and women will quarrel among themselves. Women will be void of beauty and men, void of grace. In the Kali-yuga, rivers, great and small, caves or valleys of mountains, or ponds and lakes will be void of water-lilies and water, jars will be entirely void of water. Women will not be able to sustain children in their wombs. They will always be excited with lust, while in the society of their gallants. Every one will cut the Peepul or the holy fig; the trees will be denuded of fruits, branches and trunks. There will be no taste in the fruits, crops or water. People will be cruel and impious and always use foul language. O king of the Vraja, then after a heavy rainfall i.e., a deluge, twelve suns will rise in the sky and kill all men and animals with the intensity of their heat. The world will exist only in name. After the end of the Kali, the Satya age, again will come to the fore. O father, I am but a boy reared with your milk. As far as I could, I described to you the four yugas. What can I say more? Now go to the Vraja with pleasure. By weeping, which is the only strength of an infant, I secured from you as my food butter, *ghee*, milk, purified curd, whey, swastika (a kind of cake), sweet-meat like nectar and every other sweet article dedicated to the gods and the manes. For crying is the weapon of children. Therefore, O father, excuse my fault; I am but a child and commit offence at every step. You are my father and Yas'odā is my mother. I am your affectionate son. Please also beseech my mother Yas'odā and Rohiṇī to excuse my faults. Please announce to the inhabitants of Gokul what I am and recite to them whatever you have heard from the mouth of this boy.

69-79. Time unites friends: and time creates a rapture between them. And time alone engenders satisfaction. Time creates and preserves things; time produces happiness and time destroys all people; time alone dispenses to a person pleasure, pain, fear, grief, decrepitude, death, birth etc., with due deference to his Karma. O father, everything is occasioned by time therefore, do not be surprised at the incident of my separation.

Now go to the Vraja. Just look at the revolution of time. You are Nanda, the king of the Vais'yas, the lord of the cow-herds at Gokul, whereas I was at Mathurâ, the son of Vasudeva. My father, from fear of Kamsa, transferred me to your house and placed me by the side of Yas'odâ; therefore you are more honoured than my father. Yas'odâ, my mother, is more affectionate than my own mother. O king of the Vraja, now set aside your delusions (affection etc.) by virtue of that knowledge which I and Pârvatî imparted to you. O father, now go home with pleasure." Nanda said "O child Kṛṣṇa, remember for a time Vrindâvana, the lovely grand festival, the Gokul, the milch-cows and the beautiful coast of the Yamunâ. O son, do you remember the sphere of the Râsa, so dear to you and delightful to the women, the cow-herdesses and the cow-herd boys, your mother Yas'odâ, Rohiṇî and Râdhâ dearer to you than your life?" O son Kṛṣṇa, I request you to go to Gokul once for a short time only." So saying he held Kṛṣṇa in his lap. Through grief, tears constantly flowed from his eyes and anointed the whole body of Kṛṣṇa. King Nanda out of affection, held him in his lap and constantly kissed his face. Then Lord Kṛṣṇa most gladly spoke to him thus.

CHAPTER XCI.

1-14. The Lord said, "O father, as a result of Karma, all persons are united with one another and dwell together they are again, separated from one another for the same cause. Who can resist the fruits of Karma? O father, Uddhava will tell you every thing at Vrindâvana. I am sending him to Vrindâvana. You will gather all information from him. That Uddhava, immediately on his arrival there, will console you with cheering words. My mother Yas'odâ, Rohiṇî (the cow-herdess), the cow-herd boy and Râdhâ are dearer to me than my life." Kṛṣṇa having said so, when Vasudeva, Daivakî, Baladeva, Uddhava and Akrûra suddenly arrived there. Vasudeva said, "O king Nanda, through this boy, I have got a good true friend like you. You should now banish the emotion of grief from your mind and go home. The child Kṛṣṇa is my son as well as yours. There is no difference in this matter. O father, it is not a far cry from Mathura to Gokul: so you will no doubt be able to see your son among grand festivals and on other joyous occasions." Daivakî said, "O king Nanda, why are you so much dejected with sorrow? Kṛṣṇa is your son as well as ours. He has already dwelt in your house with Balarâm for about eleven years. Why have you been afflicted with sorrow in the course of so short a time? If you cannot bear the absence of Kṛṣṇa, you had better stay at Mathura with your son for a few days more and bless yourself with the sight of his lunar face." At this time, the Lord said, "O Uddhava, go to Gokul at once: and all will be well with you. Go there with pleasure and with cheering words and metaphysical doctrines calculated to banish grief, console my mother Yas'odâ, Rohiṇî, the cow-herd boys, Râdhâ and the cow-herds who are staying there with sorrow on my account. Also tell mother Yas'odâ that at the command of mother Daivakî, king Nanda would put up with us for a while at Mathurâ." So saying, Kṛṣṇa soon entered into the seraglio of his house with his

parents, Baladeva and Akrûra. O Nârada, Ud-dhava having passed the night at Mathurâ went quickly in the morning to the lovely Vrindâvana."

CHAPTER XCII.

1-11. "O Nârada. Ud-dhava, deputed by Kriṣṇa, proceeded as a messenger. While starting, he first bowed to Ganes'a then he remembered Nârâyana, Śambhu, Durgâ, Laksmi, Sarasvatî the regents of the quarters and Śiva, observed many auspicious omens in the way and started for Vrindâvana. For instance, he witnessed the sound of the drum, bell, conches, the recitation of the name of Hari and auspicious blessings pronounced by the Brâhmins. Further on, he saw in the way a chaste woman (devoted to her husband and having sons) a lamp, a wreath, a looking-glass, a jar full of water, curd, fried rice, fruits, sprouts of bent grass, white paddy, silver, gold, honey, Brâhmins, a black antelope, a bull, ghee, fresh meat, an excellent elephant, the best of kings, white horse, a flag, a mongoose, a parrot, a white flower, sandal and other auspicious articles: and after he had proceeded a little further, he reached Vrindâvana. There, in the first place, he saw the immortal fig tree in the forest of fig trees. Its leaves were red and very smooth. Afterwards he observed the well-dressed cow-herd boys. They were decked with ornaments of gem and impatient with grief, were crying loudly saying, "Oh Kriṣṇa! Oh Kriṣṇa!" After having consoled them with cheering words he observed the city which was hailing him from a distance and saw the graceful pavilion or camp of Nanda manifesting itself before his eyes. That pavilion was constructed with excellent diamonds, decked on all sides with gems, diamonds and pearls, and interspersed, here and there with graceful jars of pure gem.

12-23. He observed its picturesque threshold and then prepared to enter into the city. He descended from his car and rested in the courtyard. Afterwards, Rohiṇî and Yas'odâ enquired into his welfare, greeted him with matting used as a seat, water, cow etc. and oblations of honey and milk and sail. "O Uddhava, where are Nanda, Balarâma and Kriṣṇa? Tell me truly." Then Uddhava communicated to them the tidings of the welfare of every one in due order. He also said, "O Yas'odâ, Nanda is putting up at ease with Kriṣṇa and Balarâma. He will return after a while. Let me at present know fully of your welfare so that I may communicate it to them on my return to Mathurâ." Yas'odâ and Rohiṇî, after having heard of their welfare, gave to the Brâhmins precious gems, gold, cloth etc. Afterwards, having entertained Uddhava with sweetmeat delicious like nectar, they offered to him excellent gems, diamonds and precious stones. At their command, musicians began to play upon different kinds of musical instruments. Thereafter they fed many Brâhmins and performed many auspicious deeds. They caused the Vedas to be chanted by the Brâhmins and with great pleasure they worshipped lord Śiva with sacrificial presents, flowers, frank-incense, light, cloth, betel, oblations of milk and honey, ghee, etc. Thereafter with 16 ingredients, many kinds of offerings (or victims), a hundred buffaloes, a thousand pure goats, ten thousand sheep and other presents they worshipped Bhavânî, the goddess of Vrindâvana.

24-34. With a view to secure the welfare of Kṛiṣṇa, they distributed a hundred pieces of gold and, by way of priestly fees, a hundred milch cows to the Brāhmīṇs. Afterwards, they worshipped Uddhava with reverence again and again. Uddhava, after having consoled the cow-herds, Yaś'odā, Rohiṇī, the cow-herd boys and the old milkmaids attended the sphere of the Rāsa. Having arrived there he saw that the sphere of the Rāsa was round like the graceful orb of the moon and decked with the columns of Śrī-Rāma (large wild) plantains overhung with enchanting and graceful rows of garlands and associated with leaves of verdant jack and sandal trees stitched together with the thread of silk. The land situated within the sphere of the Rāsa was purified by curd, fried rice, fruits, silk, flower, sprouts of bent grass, sandal, aloe, musk, and saffron. This sphere of the Rāsa contained three lakhs of beautiful and lovely temples dedicated to pleasure. It was carefully guarded on all sides by three crores of cowherds; and lakhs of cowherds, thinking that Kṛiṣṇa had arrived there, wandered at large. Afterwards Uddhava circumambulated round Yamunā. By turns, he also circumambulated round the forests of sandal, Champak, small variety of jasmine, screeping pine tree, Mādhavī (creeping plants), Vakula (minusops Elengi) Rangalā, Aśoka (Jonesia Roxb), Śiris'ā, Dhatri Kāñchan (emblic myrobalan), Duṣk and Karṇikār (holy tree having excellent flowers with no smell). Similarly, Uddhava in the gladness of his heart walked through the forest of Nākiṣwara, the clove wood, the wood of marshy date-trees and the forest of palm-trees and made a circuit round all the forests of different descriptions.

35-43. In this way, having left on the left side the bread-fruit trees, the jack, the cocoanut trees and the forest of mandār, he passed on ward and observed a lonely grove. Afterwards having crossed its limits he reached the sweet and lonely forest of honey (Madhu-vāṇa) ringing with the note of male cuckoo. There the bees were humming and that region of the harbour of Mādhavī (a creeping plant) was full of wild and enchanting trees. The wind bearing the perfume of flowers was gently blowing and filling all the sides with incense. After having seen that forest, Uddhava went to the lonely forest of Jujube situated on the margin of the royal road as mentioned above. He then observed by turns the forests of bael, Neem (a tree with bitter fruit), orange, lotus, the oleander tree and holy basil and saw red and ripe fruits blooming before him. Having left them on the left side, he entered into the forest of plantain: and there he saw the hermitage of Rādhā situated in a solitary place. That hermitage was surrounded by a rampart, a moat and forts constructed of precious stones. Hence it was inaccessible to foes and easily accessible to friends. Its danger signal was always guarded by sentinels. This hermitage was built by Viś'va-karmā and adorned with several sorts of pictures, inlaid with diamonds, gems, pearls and precious stones and ornaments with pillars of diamonds. Therein temples decked with staircases of diamond contributed to its beauty: and jars of diamond were placed in a row. Above the hermitage, flags of cloth consecrated by fire and fluttered by the wind greatly magnified its charm. Some places were adorned with diamonds, looking glasses and white chowries. Later on Uddhava perceived the lion-gate of the hermitage, constructed with gems.

Thereafter he entered into the threshold and observed the wonderful lonely forest of Kadamba at Vrindâvana. There he saw the charming sphere of the Râsa constructed by Vis'va-karmâ and containing figures which represented the theft of garments. Inside the sphere, he saw many bowers or arbours occupied by cowherds and cowherdesses.

49-57. Uddhava having seen this gate crossed the lonely second gate and the third gate and then arrived at the fourth gate. He thought that this gate was the best of all. Then arriving at the fifth gate he beheld many kinds of pictures and after-wards arrived at the lonely sixth gate. There he saw that the walls contained painted pictures representing the fight of Râma and Râvana and the tenth incarnation of Viṣṇu. Vis'va-karmâ also painted on them pictures representing the artificial sphere of the Râsa and aqueous sports of the Yamunâ in a very graceful manner. A thousand milk-maids were carefully guarding the sixth entrance. They were decked with various kinds of ornaments constructed with excellent gems. They held in their hands excellent staffs of gem; and their garments and jewels were in-laid with gems, pearls and diamonds. First of all, Mâdhavî, their chief, enquired into his welfare, and Uddhava returned to her a suitable answer. Mâdhavî having left Uddhava there, went rejoiced and informed the female associates of Râdhâ of the whole affair.

58-71. The dear lady companion of Râdhâ having heard the good news gladly sounded conches, bells, Mridanga (a small drum,) and Panava (a small tabor), duly greeted Uddhava and very gladly ushered him into the interior of Radha's mansion. Uddhava having arrived there saw that it was excellent and made of excellent gems. Before him was lying down the aggrieved Râdhâ resembling the digit of the moon in the dark night of the Amavasyâ, in a senseless condition on the leaves of lotus covered with mud or soft clay: constant weeping had flushed her face; her body was lean and her garments dishevelled. She was lying down without food in a helpless condition. Her lips were parched; she was upheaving a gentle sigh; and the clusters of her hair assumed a golden colour. At the very sight, of Râdhâ Uddhava experienced a thrill of rapture in his body. He bowed down before her feet with a reverential inclination of his head and said, "I adore the lotus feet of Râdhâ who is worshipped by Brahmâ and other gods, and the recitation of whose virtues consecrates the three worlds. I bow low before the goddess Râdhâ, the resident of the Cow world. O goddess, you are Chandrâvalî, the resident of the mountain of a hundred summits. I bow to you. You are the mistress of the Râsa, the resident of the sphere of the Râsa. I bow to you. O Goddess, you are Vrindâ, the resident of the coast of the river Virajā. So I reverentially bow to you. You are Kṛṣṇâ (the wife of Kṛṣṇa) who revels in the Vrindâvana therefore this servant bows to you. O Goddess, you are Śântâ, the wife of Kṛṣṇa; therefore I bow to you. You always dwell in the heart of Kṛṣṇa. You are his darling: So, goddess, I bow to you. O mother you are Lakṣmî dwelling in the Vaikunṭha, Saraswatî, the goddess presiding over knowledge and Kamalâ the goddess presiding over all prosperity. So I bow to you. O Goddess, you are Padmâ, the darling of the god who has a lotus-navel and the mother of Mahâ-Viṣṇu. You are the primordial energy. So I bow to you.

O mother, you are the celestial goddess of fortune, the daughter of the sea; Nārāyaṇī, the wife of Nārāyaṇa, so I bow to you. You are the illusion of Viṣṇu, the Mahāmāyā of the Vaiṣṇavas and the emblem of prosperity. So I bow to you.

71-84. You are the emblem of good, the source of prosperity and Sāvitrī, the mother of the four Vedas. This servant bows to you with folded palms. O goddess, you are the emblem of intellect and the source of wisdom. In the golden age, you presided over the valour of the gods; you are Nature herself: I bow to you. You are the goddess Durgā dwelling in a fort: I bow to you. O goddess, you are Tripurā who did away with Tripura. I bow to you. You are the fairest of the fair, pure, virtuous and endowed with attributes. So I bow to you. You are Sītī, the daughter of Dakṣa, Pārvatī, the daughter of the mountain and Umā, the female ascetic; I am bowing to you. You are the great goddess residing in the Kūlāśa, the emblem of sleep, mercy and esteem: I bow to you. You are Aparā the symbol of fasting and Gaurī, the resident of the Gaurī land. I bow to you. O goddess, you are the emblem of thirst, hunger, error, grace and creation, the source of preservation. So I bow to you. O goddess, you are the blessed Abhayā, Svadhī, the source of redemption, Svāhā, the embodiment of peace and physical grace. Therefore, I bow to you. O goddess, you are the emblem of contentment, development, mercy, sleep and esteem. I therefore bow to you. You are the symbol of hunger, thirst, shame, forbearance, patience and consciousness. I bow to you. O goddess, you are the emblem of all energy and universal motherhood. You represent the consumptive faculty of fire, the grace of the full Moon and the blooming lotus of autumn.

85-91. O goddess, as there is no difference between milk and its whiteness, earth and smell, water and its coldness, sky and sound, the Sun and his light; so according to the moral code of the world, viz, the Vedas and the Purāṇas, there is no difference between Rādhā and Mādhava. O auspicious goddess, regain your consciousness and answer my question." Thus adoring her Uddhava bowed to her again and again. Whoever reverentially studies this ode composed by Uddhava enjoys pleasure in this world and in the end goes to the land of Hari. He is never beset with grief or illness or separated from his friends. A woman whose husband has gone out is soon restored to him. A man separated from his wife gets her back: and a man without a son gets a son. A poor man gets wealth; a man without land acquires land; a man without subjects or adherents is able to secure them. An unhealthy man gets back his health; a prisoner is set at liberty; a frightened man is relieved from his fears; and a man in peril is removed from his dangers. By the perusal of this hymn, an infamous man acquires fame and an illiterate man attains learning.

CHAPTER XCIII.

1-23. Nārāyaṇa said, Rādhā, enligned by Uddhava, regained her senses and seeing that he resembled Kṛṣṇa, in every respect said to him sorrowfully thus: "O son, what is your name? Who has sent you here?"

Whence are you coming and wherefore? Tell me all this. You resemble Kṛiṣṇa. Whence I conclude you are his attendant. So tell me at once about the welfare of Kṛiṣṇa and Balarāma. Also tell me in detail why Nanda is lagging behind? Will Govinda come back to Vrindāvan? Shall I be able again to see his face which resembles the full moon? Shall I be able to play with him again in the sphere of the Rāsa? Shall I, after indulging in aqueous sports with my female associates, be able to anoint the graceful body of the son of Nanda with sandal-paste again?" Hearing the afflicted words of Rādhā, Uddhava said, "O goddess of fair countenance, I come out of the stock of the Kṣatriyas: my name is Uddhava. I am the attendant of the Supreme Being Hari, it is true. It is he who has sent me to communicate to you the good message; therefore I have come to you. At present Kṛiṣṇa, Balarāma and Nanda are residing there in peace and prosperity." Rādhā said, "O son Uddhava, the things noted below, *viz.*, the coast of the Yamunā, the fragrant wind, the base of the Kadamba tree which afforded amusement, the lovely holy Vrindāvana, the free adventures of the male cuckoo through the woods and the taste of honey by that bird, the frolics of that wicked, sinful Kāma, the burning lamp of diamond in the sphere of the Rāsa, the temple of lust constructed with precious stones, the cow-herdesses and the full moon are still in full swing. That flowery bedstead besmeared with fragrant sandal-paste, the betel incensed with camphor suited to the purpose of sexual intercourse, the same fragrant wreath of jasmine, the white chowrie, the looking glass, the lovely string of pearls associated with gems and diamonds, the musk, the saffron, the cup full of sandal paste, the lake with all its sceneries dedicated to pleasure, the fragrant gardens of flowers and lotuses still exist in the same condition. In fact, all my quondam prosperity and material glory still exist. But, alas; where is the Lord of my life? O Kṛiṣṇa, O lord of Rāmā, where are you? O favourite of my life, has your maidservant (meaning Rādhā) committed any offence? Why, she is ever guilty." So saying, she fainted again and Uddhava attempted to restore her to consciousness. Uddhava, the best of the Kṣatriyas, was very much surprised to see her in that plight. Her seven female attendants fanned her with the white chowrie. Three lakhs of milkmaids deputed to her service stood round her. A hundred crores of milk-maids surrounded her, day and night. Some of them held collyrium; others held wreath, vermilion, yellow pigment prepared out of the urine of the cow or the cup of sandal; and all stood up there. Others waited on her with looking-glasses or the saffron or the precious cup of musk or the vessel of Champak (a kind of yellow and fragrant flower).

24 34. Others with a sorrowful heart held the sweet cup of honey or fragrant oil or betel incensed with camphor or refreshing, cool water or picturesque puppets or balls or ornaments of gem or invaluable cloths consecrated by fire or articles of food. Some with a view to decorate her hair were weaving a precious wreath of jasmine. Some with combs in their hands were standing before the goddess. Others waited on her timidly with lac-dye paint, or the juice of emblic myrobalan in their hands, at a respectable distance. Others were adoring her through fear; others

afflicted with grief were weeping ; others were consoling Rādhā in her bereavement. Some milk-maid whose body possessed the hue of heated gold, to allay her grief, was laying her on a lovely bed of lotus-leaves. Uddhava, observing the lamentable condition of Rādhā, again addressed her fearlessly using gentle words delightful to the ears thus : "O goddess, I know that you are the gentle goddess of primordial energy ruling over gods, goddesses and the adept cowherdesses. By the curse of Śrīdāma, you have descended to the earth as a cowherdess. You are the goddess presiding over the soul of Kṛṣṇa and dwell constantly in his heart.

35-46. O goddess, I am going to communicate to you an item of good and interesting news likely to cheer the heart. Listen to me patiently along with your handmaids. This message of mine is like a rain of nectar on a person consumed by the wild fire of grief and like alchemy to a woman afflicted with the disease of bereavement (=separation from her husband), Vasudeva having requested Nanda to remain there till the ceremony of the investiture of Kṛṣṇa with the sacred thread was over, he has complied with his request with pleasure. After the good deed is over, Nanda accompanied by Kṛṣṇa and Balarāma will gladly come back to Gokula. After his arrival here, Kṛṣṇa will first bow before the feet of his mother and then in the course of the night he will cheerfully direct his footsteps towards the sacred Vrindāvana. O chaste one, then you will at once be able to dispel all your pangs of separation by the sight of the lotus face of lord Kṛṣṇa. Therefore, O mother, take heart of grace, put on with a smile the lovely garment consecrated by fire and the jewels constructed with excellent diamonds. O goddess, anoint your body with refreshing sandal-paste mixed with musk and saffron, polish the clusters of your hair and cover them with the wreath of jasmine, decorate yourself with fine clothes and ornaments and lue your cheek with paint of your cosmetics. O goddess, at the portion of the head which denotes the partings of the hair, sustain the mark of vermilion and, below that sustain the marks of musks and sandal-paste. Please apply lac-dye to your feet covered with ornaments. Chaste one, get up. I say, again, get up, grace that throne of gem, leave the bed of lotus mingled with soft clay, dedicate your mind to Kṛṣṇa, consume pure and sweet honey, chew fragrant betel-leaves and drink perfumed water.

46-59. O goddess of the gods, lie down on the graceful auspicious bed constructed with excellent gems, furnished with pillows and garlands of flowers, polished by gems, diamonds and pearls, adorned on all sides with jasmine wreaths and string of pearls, redolent of musk, Jāti (a kind of jasmine). Champak and sandal associated with jasmine wreaths and covered with clothes purified by fire. Afterwards let your hand-maids and other female attendants minister to you by fanning you with white chowries. O exquisite nymph, let the cowherdesses, devoted to you, engage themselves in the service of your lotus feet. You should also observe your lotus face in the looking glass constructed with pure diamonds." O muni, Uddhava so saying bowed before the pair of her lotus feet served by Brahmā ; and other gods stood up there silently before the goddess. The chaste Rādhā, as she heard his words, smiled and presented to him a ring

constructed with gems. The ring was invaluable, constructed by Vis'va-Karmā, very delightful to the sight, yellow in colour and bright like the lamp. At first in the sphere of the Rāsa, the fire-god had presented the ring to Lord Kṛṣṇa. Rādhā very gladly also gave to Ud-dhava a pair of diamond ear-rings and a precious jewel constructed with superb gems. Then she gave to Ud-dhava a cloth consecrated by fire, a car constructed with gems, a lovely wreath constructed with excellent pearls: (the same which Kuvera had presented to the supreme deity Kṛṣṇa). She also gave him a lovely lotus used as a toy constructed with superb diamonds which Varuṇa had presented to Kṛṣṇa. She also gave him the gem called Syamantaka which the Sun-god had presented to Lord Kṛṣṇa, the gem called Kaustubha presented by Lord Hari in days of yore and a throne of gem which was the gift of Indra.

60-70. She also gave him a lovely diamond parasol, adorned with picturesque, artificial lotuses, decked with excellent pearls, gems, diamonds and precious stones, and covered on all sides with looking glasses which was formerly presented by Brabmā in the sphere of the Rāsa. She also gladly gave him a sacred rosary of beads which was formerly presented by Śiva. The goddess Rādhā, after having given him the delightful, sanctifying rosary of beads calculated to do away with birth, death, decrepitude and disease, gave him also a gem (formerly presented by the moon) which was bright like the moon and polished in a nice and delightful manner. She also gave him the inexhaustible cup of nectar full to the brim which was on a former occasion gifted by Dharma. She gave him likewise a cup of water, constructed with pure gold, entertained him with milk boiled with rice and sugar, sweet-meat and delicious cakes, betel perfumed with camphor, refreshing garlands and sandal. She then blessed him, gave him the desired boon and imparted to him the knowledge which Kṛṣṇa, in the cow-world in the sphere of the Rāsa, had communicated to her. Rādhā also gave to Ud dhava the boon of lasting fortune which might continue for a hundred generations, knowledge likely to bring celebrity, spotless fame and renown, absolute perfection, the bondage of Hari, everlasting reverence for the feet of Hari and the position of the foremost attendant of Hari.

71-82. Rādhā having given him reward and all these boons gladly got up, wielded on her person invaluable ornaments of gem, the string of pearls, the garland of lovely gems, vermilion, collyrium, the wreath of flowers and moist sandal-paste and sat down on the throne of gem with a smiling appearance. Then her maids stood up round her and ministered to her with the flourish of white chowries. Apprised of this auspicious news, the other cowherdesses also presented to Ud-dhava many kinds of apparel and gems. When Rādhā sat down on the throne of gem, Ud-dhava seated on a throne of gem and greeted with several sorts of presents was surrounded by a hundred crores of smiling cowherdesses who were bright like heated gold and who had the grace of a hundred moons. They stood round him. Then Rādhā sweetly and gently thus spoke: "O Ud dhava, is Hari really coming back soon? Leave your hypocrisy and speak the truth. You have nothing to apprehend in this assembly: so speak the truth. As an oblong pond and pool is better than a hundred wells, as a sacrifice is better than a hundred oblong ponds or pools, as a son is better than a hundred sacrifices; so there is no virtue greater than truth.

There is no relation superior to mother ; and there is no preceptor superior to the Guru who gives the mantra. Similarly there is no sin greater than falsehood." Uddhava said, "O fair one, Hari will really come here and you will undoubtedly be able to banish sorrow from your mind by the sight of his lunar face. O most excellent nymph, the sight of my face alone has alienated much of the fever caused by his separation. Pray, do not be anxious any more. Now amuse yourself. As soon as I go to Mathurâ, I shall send Hari to this place. Without consoling you, he will think of doing nothing else.

82-90. O mother, now permit me to go. After reaching Hari's place, I shall duly communicate your message to him." Râdhâ said, "O son, if you are, indeed, bent upon going to Mathurâ, please see that you forget not my message. I am very much afflicted with the pangs of separation. O son, compose yourself for a while still : I am going to communicate to you a few more sorrowful tidings. After having delivered to my beloved consort Kriṣṇa the following message, please send him to Gokul at once. Please tell him that no savant can see through the heart of a woman. The Śāstras perhaps, may determine the point only to a limited extent : or how can the Śāstras determine a point unknown to the four Vedas ? O Uddhava, you are just like a son to me. I am going to tell you everything, provided that you communicate it to Kriṣṇa. Child, I was so much afflicted that throughout day and night, I could make no distinction between a house and a wood, a man and a beast, the water and the land, dream and reality. Indeed, I did not know myself. I could not perceive the rise of the Sun and the Moon ; only this moment, the message of the welfare of Hari has restored me to consciousness. I do nothing else but simply behold the face of Lord Hari every moment, hear the melody of his flute and, void of the shame and fear characteristic of my family, I always contemplate the lotus feet of Hari.

91-103. In spite of the fact that I attained the supreme Being who transcends Nature, I had no idea of anything through the influence of his Mâyâ or Illusion : only I know this, that he is my cow-herd husband. This thought is now ever uppermost in my mind that I have angrily rebuked a Being whose lotus-feet are ever adored by the Vedas and the gods including Brahmâ. O Uddhava, according to the dispensation of Providence I could reap benefits, indulge in pleasures and secure longevity during the time which I spent in ministering to his lotus-feet, in the recitation of his virtues, in reverencing him, and in worshipping and meditating him. Now the sorrow of my heart caused by his separation interferes with the privileges which I formerly possessed. I have no taste for amusement ; I no longer secure the same good fortune or love that was formerly my share. Shall I be able to renew the joy of his society in solitude ? O Uddhava, shall I be able to accompany him again to Vrindâ-vana or to apply sandal-paste to the bosom of the son of Nanda, or to offer him a wreath or to direct my steps along with Hari towards the wood of jasmine, screw-pine tree or the Champaka, or to proceed with Hari to the lovely wood of sandal or Mâdhavi (the spring creeper) or to the hidden or mysterious grove of the

Madhuvana ? Shall I be able again to play merrily with Kṛiṣṇa and my attendant maids in the solitary waters of the Yamunā or the lake dedicated to amusement ? Shall I be able to go again to the temple of gem, forest of sandal or the transparent lunar lake situated on the Malaya range ? Shall I be able to start with Hari again for Viṣyandan, Surasana, Nandaka, Puṣpa-bhadraka and Bhadraka ? Where is that large climbing plant Mādhavī (the creeper with white fragrant flowers) which blooms in spring ? Where is that sweet (Mādhavī) or vernal night ? Where is that honey ? And where is Mādhava, the consort of my life ?" While speaking thus and contemplating the lotus feet of Hari, Rādhā wept bitterly through grief and fainted again.

CHAPTER CXIV.

1-12. Nārāyaṇa said, "O muni, the sight of the fainting fit of the goddess produced in the mind of Ud-dhava fear and astonishment at one and the same time. He restored her to consciousness and accosted Rādhā who nearly lost her life. Knowing the feelings of reverence which possessed her heart and beholding that fortunate chaste damsel, he reckoned himself among believers and slighted the whole world. He said, "O mother of the world, I bow to you: regain your consciousness. Everything happens in the world spontaneously in conformity with the laws as laid down by destiny. You will soon see Kṛiṣṇa. The earth has also been consecrated by the dust of your feet. Through you alone, the milkmaids have acquired sanctity and generosity of heart. People recite your name in auspicious songs. The Vedas and the munis *viz.*, Saṇaka and others always eulogise your fame which is extensive. Your celebrities consecrate even holy places, the resorts of pilgrims which take away sins. They produce in the mind pure reverence for Hari, impart blessings to your believers and destroy all sorts of calamities. O goddess, you are Rādhā ; and you are even Kṛiṣṇa : you are Puruṣa (the supreme Being) and you are also the excellent nature. Neither the Purāṇas nor the Śrutis make any distinction between Rādhā and Mādhava." While Ud dhava said so, a cowherdess named Mādhavī seeing that Rādhā had fainted preceded Ud-dhava, stood up before Rādhā and said to her "Friend, do you recollect the grace of Kṛiṣṇa, his excellent dress, his raptures, his glory and supreme grandeur, his heroism, prosperity and irresistible valour, his accomplished virtues and qualities not yet published ? From which place did he come ? And where did he go to ? He is not a prince but a mere boy in the guise of a cowherd. O auspicious nymph, why do you remember the son of Nanda the preserver of the cows ? Carefully and constantly preserve your soul (ego) : for what can be dearer than the soul ?"

13-27. Mālatī said, "Fie upon you, Rādhā. You are very shameless. An impudent woman need not exist. You have obliterated the fame of young women in the world. Friend, restrain your tears, suppress the feelings which you entertain for your husband and cherish others in your mind and thoughts. O goddess, friends and foes are tarred with the same brush ; action alone produces friendship or enmity. A wise person attains his object, by hook or by crook ; for failure in design only demonstrates ignorance on the part of the agent. O Rādhā, in this world, no one

possesses a favourite or a friend ; only virtuous people act as friends or favourites, having due regard to time and the nature of the act. O my companion, I tell you the features of an enemy. Please listen. The enemy, having reduced people to poverty, slanders and distresses them and ultimately kills them. Just consider. That cruel man got you outcasted from your family, immersed you in the sea of sorrow, took away your consciousness and life and has now left you for good. Therefore, O fool, why do you remember him ? Leave aside this heart-rending grief and carefully preserve your own ego. Friend, nothing is dearer to a person than the soul." Padmâvatî said, "my dear, that day while going to the coast of the Yamunâ, you yourself said that women derive no pleasure from the love of a person who is void of taste. My friend, the love of a hypocrite, water-mark and the flash of lightning are all equal ; for none of them lasts for a long time. Ethics does not prescribe a rule according to which a hypocrite could be trusted. For a wonder, when on the coast of the Yamunâ you encountered the glances and the smiles belonging to the lotus face of Hari, you hid your own face. But subsequently you beheld that face again and again, lost your wits and consigned to the waters (abandoned) for ever the fear of your superiors and all your household affairs in utter disregard of the consolatory words used by your attendant-maids. Even now you are abstaining from food and remembering Hari with all your heart and soul. It is a far cry between Mathurâ, the abode of Kṛiṣṇa, and Gokul which is your home. Fair one, even if you commit suicide this moment, he will not appear. But if you preserve yourself, in course of time you may be able to see him." Chandra-Mukhî said, "Pleasure, pain, good or evil, sorrow, affluence, prosperity and calamity overtake a person according to the Karma of his previous existence. This most holy land of India is desired by all ; and here, my affectionate companion Râdhâ has been able to secure as her husband Hari who transcends Nature.

28-43. And yet her body is consumed by the darts of Cupid. Her foe is either the moon or the spring : or both the spring and Mâdhava (Kṛiṣṇa) are her foes. Kâma (Cupid) was once consumed by the fire of Hari's wrath. The Râhu swallowed the moon-god and vomited him again : the spring also afflicted on account of the death of his friend committed suicide and went to Yama's house. Alas ! the moon-god who is the ocean of nectar appears to us like a sea of poison. Attractive clothes and ornaments have assumed the aspect of burning fire. Perfumed sandal-paste, moreover, appears to us like oblations of ghee into the fire. We seem to be almost consumed by the breath of the fragrant wind. Our dear companion Râdhâ abstains from food and slumber and seems to sustain her existence by the mere breath of her nostril. Therefore, praise Kṛiṣṇa constantly ; and slander him by no means. Our dear Râdhâ may revive, if she hears his name, listens to the recitation of his virtues and receives his blessed message." Śis'kalâ said, "O Madhavî, what do you know ? Kṛiṣṇa is the God, the supreme Being. Brahmâ and other gods, the four Vedas constantly meditate him. Virtuous men (saints) also constantly contemplate his lotus feet. How can you know him who can not be comprehended by Padmâ, Saraswatî, Durgâ, Ananta, Śiva and the best of the adepts and devotees ? He is the supreme Spirit void of attributes ; so how is it possible for him to

possess a form and attributes? What you had said at first is true. Only with a view to relieve the earth of her burden, that delightful Being who is always bent upon showing compassion to his believers has wielded a beautiful indescribable form, attractive to all persons. That image is the receptacle of the sportive charms of ten millions of Cupids. S'iva, the lord of all, has reverentially wielded on his head the water of the Ganges which resembles the honey of his lotus-feet. That S'iva, indifferent to the world, recites his eulogies with his five mouths and constantly dances, nay, he has even given up his food, clothing, jewels etc., and constantly contemplates the light of that white effulgent Brahmā. How can you know him? Brahmā devoted to his service has been released from the peril of his birth; and in his service, the god Ananta, Sanat-Kumāra and the adepts have attained the knowledge of Yoga (union with god through abstract meditation)" Sus'ilā said, O my companion, even hundreds of Kāmas are not able to serve that Kṛṣṇa. Chandra the moon-god or As'wini-Kumāra cannot be compared to him in beauty. In the endless worlds Brahmā, Viṣṇu, S'iva, Munis, Manus, the adepts, believers and saints constantly contemplate that supreme Being void of qualities. The Vedas are incapable of adoring that Supreme Being. The god with a thousand faces trembles in his vain attempt to praise him; the goddess Saraswatī looks frightened and helpless in her attempts at his adoration. Brahmā the author of the Vedas, is unable to eulogise him. Mādhavī slanders even the same truthful, constant and Eternal Being. To-day our assembly has been disgraced by her conduct, Nay, the lives of us cowherdresses have been rendered useless by her remarks. Among us Rādhā alone is blessed: for day and night she meditates him. Friend, the mere recollection of his name certainly destroys sins, fear, grief etc., accumulated in millions of births." Ratna-mālā, said " Hari held the mountain of Govardhan with his left hand. What can redound more greatly to the heroism and credit of that lord of the universe? The king of demons can reduce it is true, thousands of mountains to dust, but Hari can easily kill millions of such demons. Viṣṇu who was but an off-spring of his digits once manifested himself in the form of a bear and with the front of his tusk easily extracted the earth. At that time, hundreds of mountains and numberless powerful demons used to dwell on earth; but, friend, will that deed also fail to establish the heroism, manliness, fame or celebrity of the Supreme Being?"

44-64. Pārijātā said, "My dear, numberless mountains, seas, golden lands etc., exist on earth with her seven islands. The earth is the refuge of all and has an enchanting form. The world contains seven heavens beginning from the Brahma-loka, seven Pātals (nether worlds) and several sorts of wonderful and beautiful objects. This huge universe was created by Brahmā. Each universe rests on the pore of the skin of Mūhā-Viṣṇu in a very subtle condition like an atom. And yet the same Mahā-Viṣṇu is the 16th part of the Supreme Being Kṛṣṇa. So how is it possible for the greedy Mādhvī, the daughter of a cow-herd, to comprehend the fame, heroism and incomparable glory of Kṛṣṇa?" Mādhavī said, "These foolish milk-maids are discussing in various ways the point which I have raised without grasping it. O Ud-dhava, just listen to me. Viṣṇu voluntarily vests himself with attributes and divests himself of attributes. Only to relieve the earth of her

burden, he has descended to the earth in the shape of a cowherd boy. The Vedas, Purāṇas, adepts, mendicants, Brahmā, S'iva, Ananta and other believers are unable to realise the true nature of the Supreme Being. How can, then, a silly, greedy, ordinary daughter of a cowherd do so? But, O son Ud-dhava, listen for a while to the doctrine of truth which I am going to speak out. What subject infinitely concerns the lord? What is the designation of that Supreme, formless Being Viṣṇu who transcends the properties of nature? These foolish cowherdesses are slandering me without understanding a word that I have spoken. Can deluded girls comprehend that excellent real Kṛiṣṇa?

65-77 He is the emblem of eternal light, God, the Supreme Being. He is indescribable and ever prone to show mercy to his believers. How can the four Vedas adore the Supreme Being whose lotus feet are served by Padmā, the mother of the three worlds quivering with fear before him like His maid-servant: whom even Saraswatī is unable to worship as if paralysed with fear and at whose right hand the goddess Primordial Nature, the image of external Brahmā, occupies her position?" Ud-dhava, at their words, was filled with love and emotion: there was a thrill of raptures in his body. At one time he wept and at another time, he rolled on the ground. In this way, he meditated the supreme Being and swooned. Afterwards he recovered; and realising the faith of the cowherdesses he regarded himself comparatively as very insignificant. Afterwards Ud-dhava said to them, "The Island of Jambū is the most delightful praise-worthy of all islands; for it contains the auspicious and sanctifying land of India. It is the land of trade coveted by holy merchants. People accumulate virtue in this land and reap fruits in the next world. India of all places in the world is the most sacred, blessed and auspicious; it has been rendered sacred and spotless by the holy dust of the feet of the milk-maids. Of all the women in India, the cowherdesses are the most blessed and esteemed; for they constantly behold the sanctifying lotus feet of Râdhâ. Brahmā meditated this goddess for sixty thousand years in order to obtain even a particle of the dust of the lotus-feet of Râdhâ. The goddess Râdhâ is the excellent Nature dearer to Kṛiṣṇa than his life and resides in the Cow-world: By the curse of S'ridâma, she has now descended to the earth as the daughter of Vrik-bhānu. Brahmā and other gods, the believers of Kṛiṣṇa, are not equal to a sixteenth part of Râdhâ and the cowherdesses.

78-88. Truly speaking, S'iva, the prince of devotees, Râdhâ, the cowherdesses and the cowherds, the residents of Vrindâ-vana alone know how to reverence Kṛiṣṇa. Besides these, Sanat-Kumâra, Brahmā absorbed in worldly matters, the adepts and devout people know that to a certain extent. Truly am I blessed: and I have attained this object of my desire; for having arrived at Gokul, I learnt from the cowherdesses who are my superiors the propriety of constant reverence for Hari. Now I shall not go to Mathurâ. In every birth I shall render my services to these cowherdesses and always listen to the sacred eulogies of Kṛiṣṇa. There is no believer of the supreme Being Kṛiṣṇa greater than these cowherdesses. No one is so much devoted to Hari as these girls. Kalâvatī said, "Dhanyâ, Menâkâ and I are the intellectual

daughters of the manes. We, three sisters, are roaming at large throughout the world. Blessed is the wife of Janaka, the mother of Sitâ. Dhanyâ like Sitâ did not come out of the womb of a woman. Menâkâ, the wife of Himâlâya, is the mother of Durgâ. She is devoted to religious vows. Menâkâ, like Durgâ has not come out of the womb of a woman. O Ud-dhava, I am the wife of Vrik-bhânû and the mother of Râdhâ. Like Râdhâ I have not come out of the womb of a woman. Râdhâ, through the curse of S'ri-dâma has descended to the earth as the daughter of Vrik-bhânû. Through the curse of Sanat Kumâra, we have also descended to the earth.

89-104. There is a beautiful white Island amidst the sea of milk, which is always inhabited by Viṣṇu. We, three sisters, went there to see him. Later on, while we were seated there, lord Sanat-Kumâra, the leader of the spiritual guides of the devotees suddenly turned up. We did not get up at his sight. For this offence, he was incensed against us and cursed us saying, "O deluded women, you have been very much puffed up with pride. Go to the earth in the form of human beings. You shall never be able to return to heaven". Later on, we flattered him a good deal, whereupon the great saint was appeased and gave a boon to each of us saying: "O Menâka, you are the eldest of the three; so descend to the earth and be the wife of Himâlâya, an offspring of the digit of Viṣṇu. Pârvatî will be your eldest daughter. Dhanyâ, you will be the wife of the great ascetic, king Janaka; the great goddess of Lakṣmî, Sitâ will be born as your daughter. Kalâvatî is the youngest of the lot. So, O Kalâvatî you will be the chaste and affectionate wife of Vrik-bhânû the great Vaiṣya, the favourite disciple of Durvâṣâ, the best of Yogis. In the end of the Dwâpara age, the goddess Râdhâ the resident of the Cow-world will descend to Gokul on earth through the curse of S'ri-dâma where she will be celebrated as your daughter. The Lord Kṛṣṇa, also, who is the god of S'iva and Ananta will likewise descend to the sacred land of India to relieve the earth of her burden. At that time, O Kalâvatî, both you and Vrik-bhânû will be redeemed in your life-time along with your daughter and then will return to the Cow-world. Dhanyâ, also, with her daughter Sitâ will go to heaven; and Menâka, the accomplished female ascetic, by my boon, will go physically to the Vaikuṇṭha along with Pârvatî. When the Kalpa ends, Lakṣmî lives in the land of Viṣṇu. No one unless and until he is beset with danger is able to establish his greatness. When the sufferings of those who toil hard are over, then they always attain happiness which could with difficulty be secured. We are the intellectual daughters of the manes. In days of yore, we were absorbed in the voluptuous pleasures of heaven: afterwards when we went to see Viṣṇu, we were at first cursed by the Muni and then blessed by him: and by virtue of that blessing we dwell on earth like so many goddesses of fortune. The sight of Viṣṇu alone did away with our Karma, (liability to reap fruits of our actions) and as a result of that keen merit, we enjoyed to-day the sight of our son. Sanat-Kumâra was pleased to tell us everything and imparted to us a knowledge which could hardly be secured by Brahmâ, Viṣṇu, Śiva, the

adepts and even by the world. Śrī-Kṛṣṇa is the God, Supreme Being, separate from Nature, void of attributes, without desire, self-determining and excellent ”.

105-115. Tulasī said, “ My dear companions, Viṣṇu is the symbol of our life ; Viṣṇu, absorbed in worldly affairs, is the symbol of our mind ; Brahmā represents our consciousness ; and Nature is the symbol of our intellect. Śambhu is the emblem of our knowledge : and Dharma represents the different members of our body. Kṛṣṇa, void of attributes, the supreme Being, superior to Nature, is the emblem of Brahmā. He testifies to the deeds of people : he is the author or dispenser of suffering or enjoyment. The sentient soul is but his reflection. Similarly, the sun and the moon exist in his eyes : Sarasvatī in his tongue : the Earth in his skin, and the kings, in his arms. They are all, as it were, the servants of the supreme Being. As the gods attend Śiva in his council, so every person sheltered by the supreme Being always attends him in all his movements. Excellent mendicants contemplate him with great reverence. He is the witness of all actions ; therefore no action can be concealed from him. That Kṛṣṇa who knows the heart of all announces or proclaims the actions performed by people ”. “ Kālikā said, “ Old men, boys and youths, the gods and the adepts, all know the supreme Being Kṛṣṇa. O sage Ud-dhava, it now behoves you to restore Rādhā to consciousness. This is the best counsel that could be given by us in the circumstances. Therefore, O Ud dhava, bring her back to her senses.” Ud-dhava said, “ O auspicious nymph, recover. O mother, of the world, I am Ud-dhava, devoted to Kṛṣṇa and the slave of his slave. I wish to go to Mathurā. Be propitiated, and permit me to go. A dependent man is always subject to his lord like an image of wood ; he can never be free. As a bullock is always subject to his driver, so is the whole world subject to the Lord of the universe ”.

CHAPTER XCV.

1-11. Nārāyaṇa said, “ Rādhā having heard the words of Uddhava revived, got up and occupied a throne of gem. Whereupon the seven cow-herdresses respectfully fanned her with white chowries and ministered to her. With a heavy heart she gently said thus : “ O son, now go to Mathurā. People, like you immersed in the sea of the world commit no sins, even if they do not remember me. O Ud dhava, please communicate all these words of mine to Kṛṣṇa and soon bring that Lord who is the emblem of supreme happiness to me. Born as a woman I secured such a husband and now have been separated from him. Who is more sorrowful in the world than myself? O Ud-dhava, what consolation can you offer to me ? There is nothing likely to give me consolation. The whole body of a person is useless to him or her without the soul. O Ud dhava no other idea prevails in my mind. The thought of that ever fresh joy, the good luck which attended me, the dignity which I attained, the love hardly to be secured, and the sexual intercourse just commenced and committed in private are alone ever awake in my mind. In the night the current of my sorrow flows with a double force with the result that I am wide awake and cogitate in my

mind all that I stated above. Child, I have been immersed in the sea of sorrow. Please extricate me from the same. To guarantee safety to people in danger brings a reward equivalent to that secured by ablution in holy streams. My mind which cannot be governed is disconsolate. It is exclusively absorbed in the contemplation of the lotus-feet of Hari. The recollection of his virtue, greatness, affection and prosperity makes it all the more restless, which cannot be composed by any means.

12'37. Among young women, who is so unlucky as I in the world? Who has felt so much as I the pangs of separation from her husband? Sitâ, to a certain extent, felt these; but she and myself are identical. Therefore in these three worlds there is no woman as sorrowful as I. And who will believe me if I tell people of my agonies? O son Uddhava, who is so unfortunate among young women as I? No woman has been born in the world or will be born in future who is so much sorrowful, so much afflicted with the pangs of separation and so unfortunate as Râdhâ. I am a great sinner. For after having attained the Lord of the world as my husband who grants wishes like the Kalpa tree, I was deprived of his society by the craft of the author of the dispensation of fate. O child, what on earth can make me forget that being, the sight of whose lotus-feet, face, form and dress refreshes one's mind and blesses one's life and birth, the recollection of whose name sustains even the five vital airs and rejuvenates the soul, and the passionate touch of whose body animates the whole world? What prosperity, O child, can make me forget my husband who is the Supreme Being, the consort of the goddess of fortune, who constitutes the germ of creation, who is the Lord of all and possesses a tranquil mien, who is superior to the Kalpa-tree, who is the source of all happiness, who is the ruler of Brahmâ, who has created Brahmâ and has not been created by him, and who wields a form and virtue calculated to subdue the three worlds? O son, what fortune can make me forget the Lord whose lotus-feet are constantly adored by Brahmâ, Śiva and Ananta, who is matchless in the world in virtue and to whom the Moon-god, the love-god, Aśvinī-Kumâra and others also are unfit to render homage? O son, what affluence, can make me forget my affectionate husband out of deference to whom the sun and the ocean became motionless, who is adored day and night by people observant of his lovely, incomparable grace even in dream and indifferent to all world's pleasures: nay, by whose virtues, the mountain turns into water, the dry wood melts, the decaying tree blooms, the wind is hushed or lulled into silence? O son, what material prosperity can make me forget the Eternal Lord who is independent and separate from all things, through whose fear the wind blows everywhere, the Sun sheds his rays, Indra rains, the fire consumes everything, death passes through animals; through whose fear trees are loaded in time with fruits and flowers, the ocean, planets, the ascetics and the gods perform the functions respectively allotted to them? O most experienced being, nothing can afford me consolation for the grief caused by his separation. In a grief of this nature, neither the Vedas nor the auxiliaries of the Vedas nor the virtuous men nor the gods, nor even Sâvitṛī nor Sarasvatī can console me. Ananta with his hundred faces,

Brahmā, the author of the Vedas, Śiva, the leader of the spiritual guides of the excellent ascetics and even Gaṇeś'a cannot console me. The movement of an object is conceivable ; but object is inconceivable without space. Pleasure and pain, good and evil are all subservient to time ; but that time is most irresistible. The world is also controlled by time. O child, now go with pleasure to that delightful land of Mathurā. I see that you are also about to leave Vraja and start. Separation from Kṛṣṇa for a long time brings about both happiness and pain. Therefore derive pleasure from the sight of the lunar face of Kṛṣṇa calculated to do away with birth, death and decrepitude." So saying, Rādhā became agitated at heart, seeing that his friend was about to part and began to weep. Impressed by this sight as well as by her gentle words, Ud-dhava also shed tears.

CHAPTER XCVI:

1-11. Nārāyaṇa said, "O Nārada, Ud-dhava bowed before the lotus-feet of Rādhā, recollected Lord Kṛṣṇa and was about to leave for Mathurā. Whereupon the cowherdess, Mādhavī, moved with affection began to weep and thus addressed the devout Ud-dhava who was weeping loudly because of his separation from Rādhā : "O Ud-dhava, wait a bit. Listen to my doctrines on the mysterious and sublime philosophy. What I am going to communicate to you can hardly be secured by people ; it is mysterious even in the Vedas and the Purāṇas. O most blessed being, refer the matter, if you please, to Rādhā, the mother of the three worlds." Mādhavī, so saying, stood up before the assembly. Then Ud-dhava said to Rādhā who possessed a tranquil mien, "People repeatedly come to the world alone and also go away alone. Therefore it has been held that persons reap the fruits of their own actions. As a result of their Karma people appear or disappear ; they attain pleasure or pain or are subjected to fear and sorrow. People having reaped to a certain extent the consequences of their acts in this world, again come and go to reap the remaining consequences of their former acts. O chaste nymph, of what use to me are those gems etc., which you have given me? They will never go along with me to the next world. O goddess, you are the best of women and, as it were, the only boat to enable a person to cross the sea of the world. Therein Kṛṣṇa himself is the pilot. In order to cross that sea of life, impart to me that kind of knowledge which alone is the radical means of attaining Lord Kṛṣṇa. After having gained that knowledge through your grace, I shall go to Mathurā.

12-22. O mother, describe to me the science relating to the revolution of time affecting gods, men, manes and people residing above Brahmā's land, so that by means of this knowledge I may be able to get over that hideous unsurpassed revolution of time and attain the lotus-feet of Hari. O goddess who residest in lotuses, please give me counsel with regard to such a method. Brahmā, Śiva, Ananta etc., adore Hari, day and night : and you again dwell in his heart." Rādhā (who dwells in the midst of lotuses) smiled at his words, wiped her tears with the hem of her cloth and thus said, "O Ud-dhava, you are putting me this question at the instance of

Mādhavî ; but, child, I am but a feeble woman of a fickle disposition. What knowledge can I impart to you ? O child, Lord Hari is thoroughly conversant with the science relating to the movements of time. Virtuous men know it to a certain extent according to the Vedas. But I am going to describe the revolution of time just as I heard in the Cow-world in the sphere of the Râsa from the mouth of Kṛiṣṇa and as I witness in these days in the Cow-world, Vaikuṇṭha and the land of Brahmā. I am going to tell you the method by which men may get over the irresistible wheel of time which is more than a match for men, gods and manes, for residents of the land of Brahmā, for the whole creation from the universe of the Brahmā down to Pātāl (the nether region) and even for people living outside the jurisdiction of Brahmā. O Ud-dhava, only those people who adore Kṛiṣṇa, the Supreme Being, the Lord of the universe, who is the time (death) of time, the spiritual guide of the world, who is free from all desire are rescued from the dreadful effect of the revolution of time ; for their transient bodies which are otherwise apt to perish immediately are sustained by the holy spirit of Lord Kṛiṣṇa.

23 33. The Sun affects the longevity of all persons except the pure and holy believers of Lord Kṛiṣṇa. O son, remember the intellectual sons of Brahmā, *viz*, Sanaka, Sananda etc., who have a fixed age (*i. e.* who never grew old and always maintain the same age). Also remember Rudra and other gods. They are the head of the spiritual guides of sages, have fixed or unalterable ages and always look like boys only five years old, not yet invested with the sacred thread. But their mind is very sublime ; they are cheerful and have smiling faces. They are constantly consecrated by the meditation of Kṛiṣṇa. They are the followers of Viṣṇu : and their bodies are consecrated by ablutions in holy streams. They never think of the Vedas or their auxiliary branches ; only with a cheerful and devout heart they are engaged in Hari's meditation. They do not worship anything externally. They are ever absorbed in mental worship. Those most fortunate people conquer death and subdue the beasts of prey which are, as it were, the living embodiment of time or death. Now those who always remember Sanaka, Sananda, Sanātana, Sanat Kumāra and the intellectual sons of Brahmā reap the fruits of ablutions in holy rivers, are redeemed from their sins and attain reverence for Hari and his bondage. O son Ud-dhava, just discuss in your mind the case of the son of Mrikandhu. At first the longevity which he acquired could not exceed ten years ; yet he became effulgent with the lustre of Brahmā. Afterwards in the service of Hari, he was privileged to live till the end of a Kalpa (age). Discuss also in your mind the cases of Boḍhu, Pancha-Śikhâ, Lomas'a and Asuri. They laid aside all other acts and entirely gave themselves up to the service of Hari by the meditation of whose lotus feet they could live up to the end of a hundred Kalpas.

34-47. O child, discuss in your mind the cases of Paras'ū-rāma (the son of Jamadagni), Hanūmāna, Bali, Vyāsa, As'wathāmā, Bibhîṣana, Kṛipāchārya, Jāmbuvāna and other longevous people. Only by the contemplation of Hari, they were able to enjoy a long life, in fact, the longest

life among adepts and ascetics. And look, Prahlaḍa, the son of the vile Hiranyakasipu who was the enemy of Hari was regarded as pre-eminently magnanimous among the demons in view of his devotion to Hari. In this way, there are other great people who were born in India and by a long course of devotion attained longevity and subdued the insurmountable time. They who do not serve the Supreme Being, Hari, are fools addicted to vice. Those fools who desist from the service of Hari and apply themselves to worldly affairs voluntarily quit nectar and drink poison. In this transient world, who is the wife of a person? Who is his son? Who is his friend? Who befriends him in peril? The merciful Kṛṣṇa is all-in-all. Therefore virtuous men always, day and night, adore that excellent Lord Kṛṣṇa who removes birth, death, disease and decrepitude. Therefore, O son, that perfect, supreme, absolute Being Lord Kṛṣṇa, the son of the graceful Nanda, is the sole means of crossing the insurmountable time. Now I am going to describe to you the revolution of time (in the light of my intellect) which affects men, manes, gods, snakes and demons. Attentively listen to me. O child, that Mahā-Virāta (huge being), the receptacle of all, who sustains countless worlds on the pores of his skin is denser than the densest object and more subtle than an atom and all other subtle objects. Those atoms are primordial and thoughtless (i. e. dull or inert). Savants hold that two such atoms make a Dwyanuka. Three such Dwyanukas make a Tras Renu. Three Tras atoms make a Truṭi.

48-75. A hundred Truṭis make a Vedha; three Vedhas make a lava; three lavas make a Nimeṣa; three nimeṣas make a Kṣana; five Kṣanas make a Kāṣṭhā; ten Kāṣṭhas make a lambu; 15 lambus make a Daṇḍa, and the measure of a Daṇḍa I am going to tell you. Listen. The time necessary for filling a cup of water measuring six palas (a pala=585 grains) with the water trickling out of very minute holes caused in four golden Māsas measuring four fingers (a Māsa-weight of 15 grains) makes a Daṇḍa. Two such Dandas make a Muhūrta. A Tithi or a lunar day contains six Dandas. Eight Daṇḍas make a Prahara whose measure has already been described. Four Prabars make a night, and four Prabars make a day. Fifteen Tithis make a Pakṣa. Pakṣas are of two kinds, bright and half. Two Pakṣas make a month; two months make a season; and six seasons make a year. Seasons are of 6 kinds viz., summer, rainy, autumn, cold, winter and spring. Savants conversant with time have determined five kinds of years, viz., Sambatsara, Pari-year, Idā-year, Anu-year and Udā-year. O Uddhava, 12 months make an Abda. I am going to tell you duly the names of the months: Listen. Vaiṣākha, Jaiṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Pauṣa, Māgha, Phālguna, Chaitra: which last marks the end of the year. Out of these, Chaitra and Vaiṣākha constitute the spring; Jaiṣṭha and Āṣāḍha, the summer; Śrāvaṇa and Bhādra, the rainy; Āśvina and Kārtika the autumn; Agrabhāyana and Pauṣa, the cold; Māgha and Phālguna, the winter; all these seasons appear by turns. The passage of the sun towards the North or South of the equator constitutes an Ayan, and two Ayans make an Abda (a year.) The period of 6 months from Māgha to Āṣāḍha constitutes the North Ayan; and the period of 6 months from Śrāvaṇa to Pauṣa constitutes the South Ayan. In the period lasting from Māgha to

Āśāḍha, the day increases by degrees; and in the period lasting from Śrāvaṇa to Pauṣa, the night increases by degrees. The bright Pakṣa lasts from the first day of the Moon till Pūrṇimā (the night of the full Moon) and after Pūrṇimā the period from the 1st day of the lunar month till Amāvasyā (totally dark night) is the dark Pakṣa as determined by those who know the Vedas. After the end of Pūrṇimā, you should calculate lunar days in the way as follows after Pratipada, viz., the 2nd, the 3rd, the 4th, the 6th, the seventh, the eighth, the ninth, the 10th, the 11th, the 12th, the 13th day, the 14th and the Amāvasyā. O Ud-dhava, the bright half of the night should also be calculated in the same way. As'winī, Bharanī, Krittikā, Rohinī, Mriga Śirā, Āḍrā, Punarvasu, Puṣyā, As'leṣā, Maghā, Uttar-Phalgunī, Purva-Phalgunī, Hastā, Chitrā, Swātī, Viśākhā Anūrādhā, Jyēsthā, Mūlā, Pūrvaśāḍhā, Uttarāśāḍhā, Śravanā, Abhijit, Dhaniṣṭhā, Satabhiṣā, Pūrva-bhādra-pada, Uttar-bhādra-pada, and Revatī : these 28 stars are the wives of the moon-god, Chandra, by turns, dwell, with each of them. It is stated in the Ś'rutis, that 27 stars are the wives of the moon god ; but Abhijit is the mere shadow of Śravanā and including that, there are 28 stars. Once upon a time, in the season of spring, the lunar god was immersed day and night in sexual intercourse with Śravanā. This incensed Chitrā very much ; so that Śravanā from fear transferred her own shadow to the moon and went to her father's place. Later on, she fetched her father and effected a partition of love between herself, her shadow and her co-wives. This is how Abhijit-Star came into existence. This story I heard from Kṛiṣṇa on the mountain of a hundred summits. Child, I already described to you the lunar months and the stars. Now hear about the Yoga (union with the supreme Being through mental abstraction) and Karaṇas (or the organs of sense or action).

76-86. The Yogas which I described to you are as follows:—

Viṣkambha, Pṛitī, Āyusmān, Śubhāgya, Sobhaṇa, Ati-gaṇḍa, Sukarṇā, Dhṛitī, Śūla, Gaṇḍa, Vriddhi, Dhruva, Vyaghāta, Haṣaṇa Vajra, Asrik, Vyatīpāta, Varīyān, Parighā, Śiva, Sādhyā, Siddha, Śubha, Sukra, Brāhma, Indra, Vaidhṛitī. The Karans are as follows : Vava, Bālava, Kaulava, Taitila, Gara, Vanīja, Viṣṭi, Śakuni, Chatuṣpāt and Kintughna. O Ud-dhava, one month of mankind constitutes one day and night of the manes. The night consists of the bright half. Similarly one year of mankind consists of one day and night of the gods. Out of these, the North Ayan constitutes the day ; and the South Ayan the night. A celestial 71 Yogas constitute a Manwantara (i.e., the life allotted to Manu). Indra's longevity is co-extensive with that of Manu. According to human calculation, one Manwantara is equal to 25 506 Yogas. This period brings about the fall of one Indra and obstructs the movements of the sun in Indra's land. The period occupied by fourteen Indras constitutes one day of Brahmā. According to this standard of calculation, indeed, the day and night of Brahmā have been regulated by Ś'avanats. The period covered by the lives of 14 Indras constitutes the day of Brahmā ; and a similar period constitutes his night. The fall of Indras determines the movement of the sun in the Brahma-loka and enables the residents of that land to realise day and night.

87-106. Thirty days, according to this calculation, make the month of Brahmā ; 12 months, his year ; and a hundred years, the span of his life.

The period covered by the fall of Brahmâ is equal to a Nimeṣa (wink of the eye) of Lord Hari. The fall of Brahmâ regulates the day and night in the Vaikunṭha obstructing the movement of the sun in the Vaikunṭha as well as the cow-world. The fall of Brahmâ gives to the residents of these two worlds an idea of day and night. At that time the motion of the sun and the moon is suspended and at the desire of Hari the Zodia also ceases to move. During the day, the light of the Supreme Being Lord Kṛṣṇa is immanent; during the night the Lord enters into his seraglio and thus conceals his light. This is how night is caused in the supreme land. O Uddhava, the progress of time is similar in the land of Viṣṇu. That formless Lord, the Supreme Being, is the emblem of time. The sun and the moon do not move in the seven Pâtâls (nether regions) where signs only enable the inhabitants to make out day and night. When the gem shines on the head of the snakes, they feel that it is day; and when the gem loses its lustre and darkness sets in, they feel that it is night. The inhabitants of the Pâtâl regulate time according to the measure of Tantra (religious code teaching of magical or mystic formula). The measure of time in the Pâtâl is the same as that on earth. There are four Yugas; viz., Satya, Tretâ, Dwâpara and Kali. A celestial 12,000 years constitute all the four Yugas. Out of these, savants conversant with time have allotted 4,800 celestial years to the Satya Yuga. According to human calculation, 17 lakhs and 28 years belong to that age. According to the Divine standard of calculation, 3,600 years are assigned by savants (who calculate time) to the Tretâ-age. And the very savants have determined 12 lakhs and 96,000 years as the period covered by that age according to the human standard of calculation. Similarly, the above savants have determined 2400 years according to the Divine standard of calculation which is equivalent to 8 lakhs and 64,000 years according to the human standard of calculation as the period covered by the Dwâpara age. Similarly they have determined 1200 years according to the Divine standard which is equal to 432000 years according to the human standard as the period covered by the Kali-Yuga. According to the last standard of calculation the 4 Yugas consist of 20034 lakhs of years, as determined by sages. O child, at your command, I have described to you the calculations of time as I heard. Now go to Hari."

CHAPTER XCVII.

1-11. Nârâyaṇa said, "O Nârada, later on Râdhâ, the wife of Hari, seeing that Uddhava was about to go, soon got up from her seat with a heavy heart. The chaste Râdhâ overwhelmed with grief along with the cowherdesses blessed him. They put on his head green bent grass, barley or sunned rice and white paddy and provided his rear with fruits, fried rice, curd etc. Râdhâ, the great goddess of fortune, having shown him the following, viz., a looking glass, foliage, fruits, perfume, vermilion, musk, jar (full of water anointed with sandal) flower-wreath, a lamp, a gem, an excellent Brâhmin, a chaste woman blessed with husband and sons, silver, gold etc., addressed him thus, using beneficial and auspicious words: at which time she suppressed the tears that were falling on her afflicted bosom:

O, Uddhava, may luck attend your path and may you be blessed: may you be the favourite of Hari and acquire knowledge through him. Of all boons belief in Kṛṣṇa and his bondage are the best; and among the five kinds of redemptions, the sublime reverence for Hari is the foremost. The position of Brahmā, a god or an immortal, the attainment of nectar or the achievement of perfection can more easily be secured than the bondage of Hari. O best of the twice-born, if any one born in India learns to reverence Hari by a long course of devotion, he is not liable to be born again or to suffer the pain of conception in the womb of his mother. Blessed, indeed, is his life. The Karma which binds him as well as his parents comes to an end.

12-25. A hundred ancestors in his own line, his maternal grandfather, hundreds of his brothers, friends, wives of his friends, hundreds of the wives of his spiritual guide, pupils, and servants are relieved from Karma. O child, an act dedicated to Kṛṣṇa as well as an act done for his satisfaction is excellent and pure. An act done according to the rules prescribed by the Śāstras is most blessed, useful and delightful in the end. The performance of the rites sacred to Lord Kṛṣṇa, his meditation, worship and veneration, and fastings with a view to propitiate him contribute to his bondage. Circumambulation round the whole world, ablution in holy streams, all kinds of vows, meditation, sacrifices, acts of charity, the study or the instruction of all the Vedas and their auxiliary branches, the preservation of people in danger, the gift of knowledge which can hardly be secured, hospitality to guests, protection of a fugitive, the worship and adoration of the gods, the recitation of the mantra, the feasting of the Brāhmins after Puṇyācharaṇ (the preparatory or initiatory rites), the service of the spiritual guide, the reverence and hospitality due to the parents, obsequies and other sacred deeds are not equal to a sixteenth part of the bondage of Hari in point of religious efficacy. Therefore, O Uddhava, carefully adore the supreme and excellent Lord S'ri Kṛṣṇa who is void of desire and qualities. He is the eternal, truthful, supreme, excellent, perfect, and pure Brahmā; he is always inclined to show mercy to his worshippers; he bears testimony to all acts; he is dissociated from everything; he is the emblem of the great light; he is the cause of cause, the image and lord of everything, the source of all prosperity. He gives to his believers his lotus feet, the source of all prosperity calculated to engender faith in their mind and reveal his image before their eyes. Therefore you should banish from your mind that Hari is your relation: an idea that is likely to cause jealousy and adore the son of Nanda who is all happiness.

26-42. The Kauthuma branch of the Sāma Veda recites his thousand names: but of all his name, this name *viz.*, "the son of Nanda" dispels all impediments and calamities. Uddhava was very much astonished to hear all this and having attained perfect knowledge he himself became perfect. Uddhava tied the hem of his cloth round his neck, threw himself prostrate before the goddess and fastened her lotus feet with clusters of his hair. There was a thrill of raptures in his body: through religious fervour agitating his mind, tears began to flow from his eyes: and out of love and through grief of separation he wept loudly. Rādhā and the milk-maids also held his neck and moistened him with tears. Rādhā

seeing that Uddhava had fainted, raised him quickly, poured water on his lotus-face, restored him to his senses and blessed him in an auspicious manner. Uddhava having recovered said thus to the sorrowing Râdhâ, that goddess who could easily give one the supreme object of one's life, "This Island of Jambu is the best of all Islands. It contains the holy land of India. In India again, Vrindâ-vana is a very lovely place and ever consecrated by the dust of the lotus feet of Râdhâ. In the three worlds, the earth of all planets is the most blessed, honoured and adored, as she has been conserved by acts of pilgrimage and made sacred by the dust of the lotus-feet of Râdhâ. In days of yore, Brahmâ with a view to see Râdhâ and Kriṣṇa reverentially meditated them for 60,000 years at the coast of the Puṣkara. But far from seeing them in the Cow-world, he could not observe them even in his dream. Then he heard an incorporeal eternal voice from the sky to this effect: "O lord, in the age of Varâha (boar), you will no doubt see the conjugal pair in the sphere of the Râsa encircled by the gods at the time of the grand festival of the Râsa. Therefore compose yourself." Hearing this, Brahmâ desisted from his meditation and went home. Afterwards in course of time Brahmâ was gratified by the sight of Kriṣṇa. Indeed, there was no limit to his happiness, when he saw him. Ah! Blessed are the lives of the cow-herds and cow-herdresses who ever behold his lotus-feet which could hardly be secured by Brahmâ and others.

43-53. The excellent Yogis, Munis, adepts, virtuous men and the Vaiṣṇavas always adore the chaste, virtuous and honourable Râdhâ consecrated by acts of pilgrimage. Great sinners who slander, envy and ridicule Râdhâ (dearer to Kriṣṇa than his life) whose lotus-feet can hardly be secured even by Brahmâ and others, the nails of whose lotus-feet are coloured with lac-dye by Lord Kriṣṇa himself, the supreme Being and Lord of all (adoring her and reciting her invaluable odes), to whose lotus-feet Kriṣṇa had offered handfuls of Pârijât flowers, incense and perfumed bent grass and sunned rice or barley at the mountain of a hundred summits in the sphere of the Râsa in the Cow-world, who is the head of three hundred millions of cow-herdresses, who is the mistress of 36 waiting-maids, practically commit sins occasioned by the slaughter of a hundred Brâhmins. They also suffer the torments of hells called the Kumbhîpâka and the Raurava and are consigned to boiling oil. There they dwell in dark pits full of worms with seven of their ancestors for a period covered by the consecutive jurisdictions of fourteen Indras. Then they are born as boars, afterwards for a thousand celestial years as worms of ordure, afterwards as worms of the female organs of prostitutes (where they suck blood and eat dirt) and ultimately as worms of night-soil wherein they subsist upon rubbish for a like number of years. Brahmâ who sprang from lotus has alluded to the above fact in the Kâṇva branch of the Vedas."

54-65. Thereupon Râdhâ began to weep and said, "O son Uddhava, go with pleasure to Madhupuri and relate everything to Kriṣṇa and devise a scheme whereby we might be able to see him again. Child, go there at once. False hopes upon which we subsisted rendered our lives quite useless. Hope is the mine of great sorrow; despair alone is

the source of happiness. The prostitute Pingalâ at first almost despaired of her life : but afterwards through the meditation of Kṛiṣṇa, she was redeemed in her life-time." Uddhava at her words fell down at her feet and went to the house of Yas'odâ. O Nârada, when Uddhava left, Râdhâ fainted and was absorbed in meditation in an unconscious state. The cow-herdesses placed her on a bed of lotuses sprinkled with water and mingled with soft clay. Tears incessantly flowed from her eyes. The mere touch of Râdhâ reduced the bed moistened with water, as it were, to ashes. They again placed Râdhâ suffering from the fever of separation on a sheet of cloth painted with sandal-paste and spread on the moist ground. But suddenly the fragrant water of the sandal also evaporated. Without Uddhava, moment seemed to her like a hundred Yugas. She suddenly exclaimed, " O Uddhava, O Uddhava, depart quickly. Inform Hari, my lord, of my agonies and send him soon to this place." So saying, she fainted : and the cowherdesses held her to their breasts and wept loudly. After a while, they restored her to consciousness and cheered her up with suitable words of consolation.

CHAPTER XCVIII.

1-10. Nârâyana said, " O Nârada, later on, Uddhava bowed low to Yas'oda, left the forest of the dates on the left side and went to the coast of the Yamunâ. Thereafter having bathed and taken his food he went back to Mathurâ and saw that Kṛiṣṇa was loitering at the solitary base of the holy fig tree. Kṛiṣṇa, when he saw the afflicted, sorrowing Uddhava with streaming eyes, said, " Come, Uddhava, come. Is everything well with you ? Is my Râdhâ alive ? Are the cow-herdesses afflicted with my separation alive ? Is it well with the cow-herd boys and the calves ? How is my mother Yas'odâ who was afflicted with my separation ? Friend, tell me how she is passing her days. What did she say when she saw you ? What was your reply ? What did she reply, then ? O friend, did you see the coast of the Yamunâ, the sacred Vrindâvana, the solitary groves, the more lovely sphere of the Râsa, the enchanting green-houses, the pleasant lakes dedicated to pleasure, the becoming gardens of flowers full of bees, the verdant banian tree, the children playing in the forest of figs, the enclosure or pasture or drove of cows, Gokul and the vow performed at Gokul ? If Râdhâ is alive, what did she say as she saw you ? O friend, I am very curious to know all this.

11-22. What did the cowherdesses and the cowherd boys tell you ? What did the old cowherds, the friends of Nanda, Rohinî, the mother of Baladeva tell you ? My dear friend, what did my other friends, the cowherds say ? What did you eat there ? What extraordinary articles did my mother and Râdhâ present to you ? How did they greet you with sweet words ? How did the cowherds, cowherdesses, the children, my mother and Râdhâ show their love to me ? Do my mother, Yas'odâ Rohinî, Râdhâ (moved with love) the cowherds, the cowherdesses, the cowherd boys recollect me ? Do the cowherd boys still play at the root of the banian tree in the forest of fig trees ? Have you seen the desired place where I with young handsome women and boys took the food, sweet

like nectar, offered by the Brāhmin women ? Did you see Govardhana, the sacrificial place of Indra and the place where Brahmā had stolen the cow ?" Uddhava at these words addressed the Lord, sorrowfully using the following gentle words: "O Lord, I have seen all the places to which you refer. The sight has blessed my life and birth. I have seen the holy land of Vrindāvana constituting the essence of India. I have seen the sphere of the Rāsa in the enclosure of the cowherds, constituting the essence of Vrindāvana. I have seen the cowherd girls, residents of Gokul constituting the essence of the said sphere of the Rāsa. Nay I have seen Rādhā, the mistress of the Rāsa constituting the essence of the said girls. They appeared before me.

23-37. The emaciated goddess Rādhā putting off the ornaments of gems was lying down in a condition in the solitary forest of the Champak on a bed composed of soft clay moistened with water and annointed with sandal. The waiting maids, very much agitated with sorrow, were fanning her with white chowries and ministering to her in several ways. Her belly had shrunk without food. Some times she was breathing hard : at other times, not. For a while she recovered from a fainting fit, and at other times she was much afflicted with the pangs of separation. O Hari, she had no idea of water or land, day or night and could make no particular distinction between a man and a beast. She could not distinguish between herself and others. Dead to all sense of the external world, she was wholly absorbed in the contemplation of your lotus foot. If she dies, then your infamy will be broadly proclaimed in the world. Nay, O Lord, it is not proper even for senseless robbers to kill women. O Lord of the universe, soon go to the interesting plantain-wood. Indeed, the whole world is under your surveillance. Rādhā who is most submissive and devoted to you is not outside the world. Therefore you should leave her on no account. The supremacy which you have acquired over others in the world is a means of their preservation. There is no one in the world in the present or the future, more devoted to you than Rādhā. Cupid is afraid of Śiva. He worships you but torments Rādhā who secured you as her husband. Hence I gather that Karma is the most powerful of all agencies. No one can resist him. Look both the spring and the moon god (the latter by the lattice of his rays) are always consuming Rādhā's body ; and even the fragrant cool wind is an everlasting source of oppression to that goddess forsaken by her husband and possessing no other refuge. She is as bright in colour as the heated gold : but she is now swarthy in appearance. At first she had the hair of gold ; her hair was beautiful ; but now she has lost her charms. Brahmā himself, the cause of the gods, is your believer ; so is Śiva, the leader of the spiritual guide of the ascetics. Sanat Kumāra, Gaṇeś'a, (the preceptor of the wise) and various Munis of the earth are your believers. But none can equal Rādhā in point of belief. Nay, even Lakṣmī cannot meditate you like Rādhā.

38-44. I said to Rādhā that Hari would be coming soon. Therefore, O blessed being, hasten there and make good my promise." Thereupon Hari began to laugh and thus addressed Uddhava, using words of good import and words sanctioned by the Vedas, "O Uddhava, untruth spoken to women or on the sporting ground, or in an emergency which

endangers life or for the good of the cows or the Brâhmins is not contemptible. Therefore you need not be afraid of hell, even if I fail to make good your words. My believers always go to the cow-world. They never perceive hell. Yet I must make good your words." The celebrated Udahava, having heard the words of Hari, went home. Hari also went to Gokul in his dream, consoled Râdhâ in her dream and imparted to her celestial knowledge which can be attained even by a sage with difficulty. Afterwards in his dream he cohabited with her and duly enjoyed the society of other milk-maids also. Lastly having roused the sleeping Yas'odâ, he sucked her, consoled the cowherds and children and went back to Mathurâ.

CHAPTER XCIX.

1-14. "At this time, O Nârada" said Nârâyana, "The lord Garga, a great devotee who thoroughly restrained his passions and decorates his body with a white sacred thread, arrived at the hermitage of Vasudeva. He held a staff and a parasol in his hands. Clusters of knotted hair were suspended from his head. He was radiant with the lustre of Brahmâ. The row of his teeth was white. He put on a white piece of cloth. He was the family priest of the descendants of Yadu. As Daivakî saw him, she got up suddenly and bowed low before his feet. Vasudeva also reverentially provided him with a throne of gem and respectfully worshipped him with oblations of honey and milk, milch-cows of plenty, clothes consecrated by fire, perfume, and wreaths of flowers. Afterwards he entertained him with esteem with sweet-meat, rice boiled with milk and sugar, sweet cakes and honey and lastly offered him perfumed betel leaves. Garga, having seen Kriṣṇa who harbours the afflicted, bowed to him in his heart and said to Daivakî (devoted to her husband,) and Vasudeva thus: 'O Vasudeva, look, the present occasion is suited to the investiture of Kriṣṇa and Balarâma with sacred thread. Kriṣṇa has attained an age suited to the purpose.'" Vasudeva said, "O spiritual guide, you are the adorable god of the descendants of Yadu., Therefore determine the auspicious period suited to the ceremony eulogised by virtuous men." Garga said, "O Vasudeva, you are as wealthy as Kuvera; so carefully send invitation letters to your friends and kinsmen and make necessary arrangements for the ceremony. On the approaching thursday the moon and the planets are pure. The very day is most suited to the investiture, as recommended by sages. That day is very sacred." Vasudeva who resembled Vasu, when he heard the words of Garga, sent auspicious invitation letters to his friends in all directions regarding the approaching ceremony. Afterwards he collected heaps of gems, diamonds, gold, pearls, precious stones, various articles, jewels and clothes and constructed artificial rivers of ghee, milk, curd and honey, molasses &c. He recollected with esteem Lord Kriṣṇa, (kind to his adherents) the gods, the ascetics, the best of adepts and the believers.

15-30. Later on, when the auspicious day arrived, the Munis, his relations, the gods and kings arrived at the house of Vasudeva. There, likewise appeared goddesses, princesses, snake-nymphs, Vidyâdharas, Gandharvas and countless concerts or musical bands. Brâhmins, beggars, bards or panygerists, Yatis, Brahma-Châris, recluses, hermits who

disregard ceremonies and Yogis poured in from all sides. The relations of the wife of Vasudeva, his own kinsmen, the relations of his maternal grand-father, the kinsmen of his friends with Bhīṣma, Droṇa, Karna, As'wa-thāmā, Kripācharyā, the best of Brāhmins, the sons and wife of Dhṛita-rāṣṭra likewise graced the house of Vasudeva in connection with the ceremony. Agitated with both joy and grief (Kunti who had lost her husband) with all her sons as well as mighty kings and princes from different parts of the world graced the occasion. Atri, Vasiṣṭha, Chyavana, Bharadvāja, the great ascetic Yājñi-Valkya, Bhīma, Pulastya, Pippalāda, Saubhari, Sanaka, Sananda, Sanātana, Sanat Kumāra, the Lord Boḍhu Pancha-S'khā, Durvāsa, Angira, Vyāsa, S'uka, the son of Vyāsa, Kuśika, Kaśika, Rāma, Rīṣya-Śringa, Vibhāndaka, Śringi, Vāmadeva, Gautama the harbour of virtues, Kratu, Yati, Aruni, S'uklā-Chāryya, Vrihaspati, Aṣṭabakra, Vāmana, Paribhadra, Vālmiki, Paila, Vais'ampayana, Pracheta, Purajita, Bhṛigu Marichi, Madhujita, Prajāpati, Kaś'apa, Aditi, the mother of the gods, Diti, the mother of the demons, Sumanta, Subhanue Kaṇwa, Kātyayana, Pāṇini, Pārijāt, Paripatra, the best of saints, Mārkaṇḍeya, Lomasa, Kapila, Parāśara, Samvarta, Utathya, Viśvāmitra, Satanaṇḍa, Jajali, Taittiri, Sandipan, the product of the digits of Brahmā who is a contemplative ascetic and the leader of the sages poured to Vasudeva's house. Nara and I likewise went there.

31-44. By degrees, Upa-manyā, Gaura-mukha, Maitreya, Suta-Sravā, Kacha, Karaṭa, (the son of Kacha), the pious Bharadvāja and other Munis with their disciples came to the hermitage of Vasudeva. At this time Brahmā riding on a Swan, Śankara with Pārvati on a chariot of gem, Nandi, Mahākāla, Birbhadra, Subhadra, Mani bhadra, Kārtika Ganes'a, Indra riding on a royal elephant, Dharmā, the Moon, the Sun, Kuvera, Varuṇa, the Wind, the Fire, Yama, the consort of Sanjamī, Jayanta, Nala-Kuvara, the planets, the Vasus, the Rudras with their followers, Ananta and all gods gradually arrived at Vasudeva's place. Vasudeva respectfully greeted them with his head rolling on the ground, and with a thrill of raptures in his body and reverential inclination of his head, he adored the best of gods and divinities. He said, "Viṣṇu, the preserver of the world, the excellent, Supreme Being, effulgent, the emblem of the great Brahmā has today himself arrived at my house. Brahmā, the creator of the world, the cause of creation, existing at all times and the author of the Vedas and Śiva who is the great spiritual leader of the gods, of the Munis and of the excellent adepts have personally come to my house. Śiva, the great spiritual guide of the excellent Yogis and Pārvati whose lotus feet are not observed by an ordinary man like myself even in dream have arrived at my house. Nay, the very recollection of the name of Śiva dispels all evils and rescuing men from all perils, secures to them piles of happiness." Gaṇeśa himself whose worship has been ordained as the first in order, whose invocation by the respectful utterance of the Mantras secures all blessings, the foremost of the gods and destroyer of calamities and Kārtika, adored by all the gods, have personally graced my threshold. The great goddess of fortune, the sublime deity, adorable in the three worlds, has manifested herself in my temple.

45-58. Pârvatî, the excellent, supreme goddess, the emblem of the great Brahmâ, the primordial Nature representing all energy and sustaining the world has today arrived at my house. Men, in the season of autumn, secure all desired objects through her worship; the same goddess has personally manifested herself at my house. The merciful goddess Durgâ, kind to her adherents, has graciously been pleased to arrive in India with the goddesses and the spectres (the retinue of Śiva.) Today I am blessed, indeed. Today I am supposed to have discharged my duties thoroughly in as much as, O Durgâ, pre-eminently the chief of all goddesses, you have graced my threshold." Vasudeva in this way, with the hem of his cloth tied round his neck and with folded palms separately and by turns adored his guests comprehending the gods, munis and men. He seated all of them on precious thrones of gem and separately and duly worshipped them by turns. He respectfully greeted the gods including Brahmâ, the Munis, the Brâhmins and the family priest Garga with presents of gems, corals, diamonds, pearls, precious stones, jewels, cloths, wreaths, perfumed sandal etc. On a lovely throne of gem in the centre of the assembly, he placed Gaṇeś'a and prepared to adore him. He worshipped him with flowers and sandals, with the perfumed and cool waters of the seven holy rivers deposited in golden jars, the holy water of the Puṣkara, the water of the celestial Ganges, the five pure nectreous substances *viṣ.* milk, curd, ghee, honey and sugar, five kinds of articles prepared from the cow, and sea-water and with reverential utterances of the mantras. O Nârada, he greeted Gaṇeś'a with wreaths of Pârijâta, precious ornaments of gem, conveyances, white clothes, perfumed sandal, flowers, strings of gem, rings etc. Afterwards, he eulogised the son of Pârvatî, the eternal lord, the chief of all the gods, auspicious and tranquil, who removes all calamities.

CHAPTER C.

1-10 Nâradyana said, "Later on, Aditi, Diti, Devakî, Rohiṇi, Rati, Saraswatî, Sâvitri, the chaste Yas'odâ, Lopâ-Mudrâ, Arundhati, Ahalyâ, Târâ etc. hastily left their houses and ran to see Pârvatî and on their arrival there, there were mutual greetings, bowings, embraces and the observances of other rites suited to the occasion. They sat down in the temple of gem, seated the goddess (Durgâ) on a lovely throne of gem and greeted her with wreath, clothes and ornaments of gem. Daivakî with reverence dedicated the very lovely Pârijâta flower brought by Indra to the lotus feet of Pârvatî. Devakî applied to the line dividing her hair on the head marks of vermilion. She also applied sandal marks to her forehead. Between these two marks, she imprinted marks resembling the figure of the moon with musk and saffron. She entertained her with various kinds of sweet-meat and cool and incensed water and for the purification of her mouth, she offered her graceful betel leaves perfumed with camphor. She also applied lac-dye to the nails of the members of her feet and then presenting to her saffron powder, she fanned her with white chowries. Daivakî, devoted to her husband and blessed with husband and sons, having thus adored Pârvatî by turns worshipped each of the wives of the Munis. Daivakî dedicated to excellent vow also adored the beautiful princesses, goddesses,

the daughters of the Munis, the serpent-nymphs and the daughters of her friends and relations.

11-21. She cheerfully directed the performance of music, the celebration of auspicious rites and the entertainment of the Brāhmins. She also worshipped with 16 celestial ingredients, the village goddess Bhairavī, Śaṣṭhī, Mangal-chandī and other goddesses who preside over children. The wife of Vasudeva caused the performance of the auspicious, holy and pure Swastāyana or rites to secure welfare and caused the recital of the Vedas through the Brāhmins conversant with the Vedas. Daivakī affectionate to her sons, bathed Kṛiṣṇa and Balarāma with the water of the celestial Ganges contained in golden jars. Afterwards she made the toilet of Rāma and Kṛiṣṇa with cloth, sandal, wreath, precious gems and lovely jewels. O Nārada, Balarāma and Kṛiṣṇa being thus furnished with various kinds of jewels arrived at the assembly graced by the gods and accomplished saints. Observing the arrival of Kṛiṣṇa, the lord of the world, Brahmā, S'iva, Ananta, Dharma, the sun and other members of the assembly got up from their seats at once. The Munis, Kārtika, Gaṇeśa and other gods adored the Supreme Being Kṛiṣṇa by turns. At first Brahmā said "O Lord, it is difficult to trace you out. To show compassion to your believers you take an indescribable form. Even the Vedas are unable to recite your virtues. Therefore such a person is rare who can please you with eulogies." Lord S'iva said, "O Supreme Being, you are invisible : unlike ordinary persons, you have no inclination or desire. You dwell in the bodies of men and animals, without being associated with them ; and you are the great god, the universal witness bearing testimony (pure and simple) to all acts performed by workers. O Being void of attributes, you are without form and qualities. How then can I adore you ?"

22-34. Ananta said, "O Lord of all, remover of sorrow, O absolute eternal Being, how can I comprehend you who are the cause of numberless worlds ? Erdless, wonderful, unreal worlds exist in the pores of the skin of Mahā-Viṣṇu who sleeps in the waters. In each of these worlds exist the saints who are your digits, viz. Brahmā, Viṣṇu, S'iva and other gods, holy places and the excellent land of India. I, a lean serpent who rest only on one of the countless universes have been stationed by you at that place like a gnat on the back of a royal elephant. In the whole creation there is nothing more subtle than an atom and nothing denser than Mahā-Viṣṇu. But you are denser than Mahā-Viṣṇu and subtler than the atom. In the form of water, you are the harbour of the Mahā-Viṣṇu ; in the form of the immovable Go-loka, you are the container of that water. The great wind which represents the breath and respiration of the eternal Being who wields an image out of compassion for his believers is the container of all. O Lord, you have graciously been pleased to give me various mouths ; therefore I am inclined to adore you. But you have not given me wisdom in the same proportion." The gods said, "O image of the eternal, the god Ananta himself, Brahmā and S'iva (the soul of wisdom) are unable to recite your eulogies. Nay, even the goddess Sarasvatī is paralysed in her attempt to adore you. How can we please you, then, with eulogies ?" The Munis said, "O Supreme Being unknowable even by the Vedas, the Vedas are unable to eulogise you. How can we, who

have read only a portion of the Vedas, adore you then?" That great-minded person who with a pure heart, reverentially reads this holy hymn composed by the gods and excellent saints enjoys great happiness in this world and having acquired superb wisdom from the Supreme Being, Lord Kṛiṣṇa, ultimately mounts a chariot of gem and goes to the Cow-world.

CHAPTER CI.

1-10. Nârâyaṇa said, "O Nârada, the gods and the Munis, assembled there, could not behold Lord Kṛiṣṇa in their mind but they saw, in the court-yard of Nanda, the Lord, clad in yellow. O saint, as a new cloud is graced by lightning and row of herons, so was Kṛiṣṇa decked with his yellow garment and garlands of jasmine. The circular mark of sandal on his forehead combined with the mark of the musk looked like the blotted moon partially obscured by a cloud. The face of the consort of Râdhâ of a tranquil mien and two hands, lovely and dark-blue in appearance, was lighted up with a gentle smile. He sustains a form only out of compassion to his believers. Decked with most precious armlets, bracelets and anklets of gem, he was seated in the lap of his father with Baladeva. Later on, at an auspicious, lovely moment marked by peaceful planets, presided over by the lord of the Lagnas (auspicious moments), imperceptible to the evil stars, and adorned with the sphere of beautiful planets, Vasudeva at the command of the Brâhmins pronounced Swasti (the particle of benediction) and set himself to the task of performing the auspicious ceremony. He deferentially distributed to the Brâhmins a hundred pieces of gold and bowed to the royal gods, munis, the family priest etc. He then worshipped Ganeśa, the Sun, the Fire, his son Viṣṇu, Śiva and Pârvatî (altogether six deities) in the presence of the Divine assembly and reverentially offered to each of them sixteen ingredients. With the incantations of the mystic hymns prescribed by the Vedas, he performed the Adhivâsa (the ceremony previous to a great festival) in the interests of both of his sons.

11-20. He then worshipped reverentially with five ingredients other gods, the regents of the quarters, the nine planets and 16 mothers and offered ghee to the earth, a hundred times. Then having worshipped Vasu, the king of Chedi, and bowed to him, he performed the preliminary ceremony of Nândî-mukha (oblation to the manes) and funeral rites as prescribed by the Vedas. After having performed the sacrifice as ordained by the Vedas, he graced the neck of Lord Kṛiṣṇa with sacred thread. The Muni Sândîpani gave counsel on Gâyatrî (ode to the sun) out of deference to the Supreme Being. At the outset, the goddess Pârvatî most affectionately presented to Śrî-Kṛiṣṇa a cup of gem filled with gems, also pearls and a very precious wreath of pearls given to her by her father by way of charity and blessed him with offerings of white flowers and bent grass. Afterwardts Aditi, Diti, the Muni's wives, Daivakî, Yas'odâ, Rohini, Kṛiṣṇâ Sâvitri, Sarasvatî etc., also gave him alms in the shape of gold, gems etc. The wives of Indra, Varuṇa and the Wind, Rohini, Swâhâ, Swadhâ, Rati (the wife of Kâma),

the wife of Kuvera, the earth and the sun's wife also gave him alms in the shape of ornaments of gem etc. The tender-eyed, chaste and smiling goldsesses, princesses, snake girls and the wives of Vasudeva's kinsmen, too, gave alms to Lord Kṛiṣṇa.

21-30. The Lord with Balarâma, accepted the charity offered by the revered women and out of the things received by them, he handed over a portion to the Muni Garga and a portion to his own spiritual guide Sândipani. Vasudeva after having performed the rites prescribed by the Vedas presented priest's fee to Garga. He also lovingly fed the gods and the Brâhmins assembled there. These who had come to the house of Vasudeva with a view to witness the ceremony blessed Râmâ and Kṛiṣṇa and gladly went home. Nanda and Yas'odâ, after having performed the auspicious ceremony of their sons, held them in their laps and being satisfied with kisses which they imprinted on their lunar faces were about to depart. Nanda and the chaste Yas'odâ, owing to the agony of separation from Lord Kṛiṣṇa, wept loudly. Lord Kṛiṣṇa consoled them saying, "O mother Yas'odâ, O father, go home with pleasure. You are my mother who maintained me. Nanda is really my father. O father, even to-day, I shall go with Balarâma to the house of saint Sândipani in the city of Avantî, to prosecute the study of the desired Vedas. After a few days I shall come back from that place, and observe the feet of you both. Time alone causes mutual union and separation. O mother, separation, union, pain, pleasure, joy, grief, immense felicity and other conditions to which a person is liable are occasioned by time. I have also described to you the nature of women, a subject which is so very abstruse. My father Nanda will gladly recite to you every subject which I have described to him.

31-41. Lord Kṛiṣṇa, the master of the world having thus accosted Nanda and Yas'oda, went to Vasudeva at whose command, at an auspicious moment he set out for the house of the saint Sândipani. Nanda after having accorded Vasudeva departed with a heavy heart with Daivakî. Daivakî delivered gems, pearls, gold, diamonds, precious stones, clothes consecrated by fire and various kinds of articles to Nanda. Vasudeva and Kṛiṣṇa presented white horses, excellent elephants, good cars constructed with gold to Nanda with esteem. The Brâhmins, Daivakî and other women Vasudeva and his kinsmen including Akrûra and Uddhava went to Vrindâvana with Nanda and Yas'odâ. Having approached the vicinity of Kâlindî they began to weep on account of their separation from their kinsmen. Later on, after having accosted one another, they returned home. O Nârada, the widowed Kuntî having received various kinds of diamonds etc as presents went back to her house with pleasure accompanied by her children. Vasudeva and Daivakî desiring the welfare of their children distributed several kinds of diamonds, gems, clothes, gold, silver, pearls, precious stones and articles delicious like nectar and sweet-meat to the bards and Brâhmins with pleasure and esteem. They also caused grand festivals to be performed here and there. They directed the recitations of the Vedas and the name of Hari which is the sole cause of welfare and with great regard feasted the Brâhmins. They also satisfied their relations and friends with suitable gift of gems, diamonds, pearls, lovely clothings etc.

CHAPTER CII.

1-16 Nârâyana said, "Kriṣṇa with Balarâma went to the house of the saint Sândîpanî and gladly bowed before the feet of his spiritual guide and his chaste and devoted wife. Kriṣṇa having received his blessings presented to him and his wife the gems, diamonds etc., which he had brought from his house and said to him, "I wish that you should give me the desired Vidyâ (knowledge). O saint, determine the auspicious moment and depute me to my study in a suitable manner." The great muni agreed and gladly worshipped him. He served him to a treat of oblation of honey and milk and entertained him with sweetmeat and also perfumed betel for the purification of his mouth. He adored the Supreme Being Lord Kriṣṇa with gentle words thus, "O Supreme Being, O excellent Deity, you are foremost of those who have gone before or are to come afterwards. You are the great Brahma, the embodiment of the Supreme and eternal light. Relent to me, therefore. You are a Being most lovely to the saints, most venerable, superb and ancient, Lord, relent to me; for you are that Being whose mercy does away with the liability of rebirth. O incorruptible, self-determining Being, void of attributes, you have no will. You transcend Nature. O Being full of light, you are not associated with anything and you have none to rule you. O Lord of the believers, O sole Lord of the faithful, you sustain a form only out of compassion for your adherents. O favourite of the souls of your believers, you are just like a Kalpa tree and fulfil all the desires of your believers." The wife of Sândîpanî said, "O Being adored by the whole universe, through Mâyâ or the spirit of illusion, you appear like a child; and through the same Mâyâ you appear like a King to relieve the earth of her burden. O radical cause of the four Vedas, the Yogis call you the eternal light of Brahma. On the other hand, your believers with raptures constantly meditate you thus:—you are an effulgent Being (vested with two hands, with a flute in your hands,) dark-blue in appearance, with a body annointed with Sandal-paste, with a gentle smile on your face, compassionate to the devotees, in yellow dress, decked with celestial wild wreaths, of black hue, likely to enchant cupid himself by a mere twinkle of your eye, possessing an enchanting celestial grace, with a cheerful aspect, with your lotus-feet painted with lac-dye, with your breast, graced with the gem called the Kaustubha, with an attractive garment adored by all gods. You are the god of gods, the Lord of the Universe, the best of those who enchant the three worlds, bright like ten millions of Kâmas, adorable, the Lord of all, ornamented with precious gems, courted by venerable saints and the source of all boons. Though a Being of the above description, you have come through Mâyâ to my husband to receive instruction from him.

17-33. O most perfect and self-contented Lord, your education is a mere plea to impart instruction to the people. Your excursion to the woods is a mere fun on your part. Today my birth, life, chastity, the vow of asceticism, ablution in sacred streams, fastings etc., have really borne fruits. Today my hand expert in cooking is blessed: for with this hand, I shall give you delicious articles of food. My hermitage marked today by your lotus-feet which constitute, as it were, a god of pilgrims is superior

to any other place frequented by pilgrims, The court-yard of my house consecrated by the dust of your feet is excellent. The sight of your lotus-feet has today dispensed with my liability to be born again. So long as people blinded by ignorance do not see you and minister to your lotus-feet, they have to endure sorrow, grief, agony caused by diseases, the trouble of repeated births through the influence of Karma (or fate which dispenses fruits according to one's previous acts) and the strong propensities of hunger and thirst to which the body is naturally subject." The wife of the religious preceptor with streaming eyes continued thus, "O destroyer of the creator, O destroyer of illusion and vain attachments, O time of time, O Lord, show compassion to us." Speaking thus, she held him into her breast and like his mother Daivakî, suckled him out of affection." Lord Kṛiṣṇa said, "O mother, I am an infant fit only to be nourished by milk. Why are you adoring me? Proceed at once to the desired Cow-world with your husband. Quit this mortal, unreal, illusory frame (i. e. your body) and acquire a stainless constitution free from birth and death." So saying, he reverentially studied the four Vedas for one month under the tutelage of his spiritual guide. After his education was over, he brought back to life the son of his spiritual preceptor who had pre-deceased him and presented to him three lakhs of gems, 5 lakhs of diamonds, 4 lakhs of precious stones, 5 lakhs of pearls, 2 lakhs of rubies, precious clothings, the wreath which he had received from Durgâ, the diamond ring of his fingers and a hundred millions of gold coins. The saint in his turn gave all these articles to his son and having mounted a car constructed with wonderful and valuable gems went with his wife to the Cow-world. Kṛiṣṇa having performed this wonderful act also went home back with pleasure. O Nârada, you have thus listened to the history of Lord Kṛiṣṇa, the supreme Brahma. Whoever most respectfully reads this sacred hymn surely attains a fixed belief in Hari. A person whose fame has not as yet spread far and wide, acquires celebrity by reading it. An ignorant man, by reading it, turns into a savant and passing his days happily in this world approaches the feet of Hari in the end and there certainly lives in the bondage of Hari day and night.

CHAPTER CIII.

1-15. Nârâyaṇa said, "Later on, Kṛiṣṇa with Baladeva came to Madhupura, greeted the feet of his parents and having arrived at the root of the fig tree, he remembered Garuda and also recollected with esteem, the sea of salt, Vis'wa-Karmâ, the desired wheel of Sudars'ana, the club called Kaumodaki, the variety of conches called Pân̄cha-janya, and the desired land of Vaikun̄tha. He laid aside his cow-hord dress and put on the garb of a king. In the meantime, the excellent irresistible Sudars'ana, the King of weapons calculated to vanquish the foe radiant like Hari and bright like millions of suns appeared before Lord Kṛiṣṇa. Garuda following in the track of the chariot of diamond also appeared before him. Vis'wakarmâ with his pupils, trembling also appeared there with a respectful inclination of his head and bowed before the feet of Kṛiṣṇa. Lord Kṛiṣṇa smiled and spoke to them by turns affectionately thus: "O great minded ocean, give me some space measuring a hundred

Yojans, on which I wish to construct a city and afterwards I shall return it to you. O Viś'wakarmā, the best of architects, construct a temple, attractive to all people, enchanting and hardly to be secured in the three worlds on the land which Neptune (Ocean) will offer to me. That city must be like the Vaikuṇṭha always courted by believers, better than the seven heavens and very delightful. O magnanimous royal bird, until the construction of Dwārka, always remain with Viś'wa-Karmā. O Sudars'ana, the best of wheels, you, too, should always remain by my side". O Nārada, Neptune and others, having bowed to the command of Kṛiṣṇa, went away. But the wheel remained by the side of Kṛiṣṇa. Lord Kṛiṣṇa installed the powerful and magnanimous Ugrasen, the father of Kamsa on the throne and the Kṣatriyas of noble rank recognised him (Ugrasena) as king and honoured him as such. The most blessed Kṛiṣṇa, rewarded the royal Yādavas, conquered Jarā-Sandha and by stratagem killed the dreadful Kālayavanas despatched by Jarā-Sandha. The tranquil Viś'wa-Karmā, with a thrill of raptures in his body through reverence, with streaming eyes and folded hands said to Kṛiṣṇa, the great Lord of the world, "O Lord of the world, how shall I construct Dwārka as directed by you? O most blessed Lord, please point out to me the method of its construction.

16-32. Lord Kṛiṣṇa said: "With rubies, emeralds, excellent gems called Indra-Nila, (sapphire) Ruchaka, (alkali) Paribhadra (the Devadara) Kalanka (rust of iron) Syamantaka, (the gem which yields eight loads of gold everyday) Sulphur, blue stones, the Moon stone marked with crystal, the Sun stone, green stones, dark-blue stones, stones of various hues, yellow stones of the colour of the pigment of cows, blue stones of the colour of the seeds of lotus and pomegranate, black stones, stones of the colour of lotus, white champak or heated gold, stones a hundred times more valuable than gold, reddish stone, (good-looking, bright, heavy, excellent and adored) and polished stones, in a proper manner and after due consideration, construct a lovely city extending over an area of a hundred Yojans. So long as the construction is not finished, the Yakṣas must bring from the Himālaya mountains heaps of precious stones. Seven lakhs of Yakṣas deputed by Kuvera, one lakh of Vetāls (corpses animated by evil spirits) and Kuṣmāṇḍas (false conceptions) deputed by Śiva, demons and Brahma-demons deputed by Pārvatī, the daughter of the mountain will assist you in the construction of the celestial palace fit for the habitation of 68,000 married damsels. Also construct pavilions consisting of excellent trees, void of bad trees, containing picturesque gates of architectural design, having lion-gates encircled by moats and ramparts, and containing twelve additional gates fit for the habitation of a hundred principal queens. Attach to every house an auspicious court-yard consisting of lunar altars. After constructing the habitation of the Yadus, build quarters for servants. After having constructed a most excellent mansion for Ugrasena, the King of kings, construct a house for my revered father, Vasudeva which should be delightful by all means." Viś'wa-Karmā said, "O Lord of the universe, which tree is forbidden, which tree is celebrated and which tree is useful? I shall construct the house according to your mandate. Tell me, please, the planting of which tree in the pavilion is auspicious

and the absence of water on which side is injurious. On which side is the planting of the tree auspicious? What should be the measure of the houses and the court-yards? On which side will the planting of the garden be auspicious? O great god, what will be the measure of the ramparts constructed with timbers? O Lord, the timber of which tree is best adapted to the construction of pavilion? And the timber of which tree is unfit for the purpose? Please let me know the above points in detail."

33-44. Lord Kṛiṣṇa said, "O divine architect, cocoanut tree on the north-east side of a house brings wealth to the house-holder, and planted on the east side of the pavilion, brings a son. A lovely tree, on whichever side of the house it is situate, is auspicious in every way. O Vis'wa-Karmā, mango-tree growing on the east side is a source of wealth to the householder; and growing on other sides also it is auspicious. Nim, jack, lemon and jujube growing on the east side of the house secures the birth of a son. Growing on the south side, they bring wealth; and growing on other sides, they are also sources of prosperity. The rose-apple, pomegranate, plaintain and emblic myrabalan growing on the east side of the house multiply friends; on the south side they increase wealth; and on other sides, they bring vast wealth and sons. Catechu on the south and west side increases joy; and on the north-east side, and other sides also, it produces same result. A pure Champak tree growing on any side of the house is auspicious. Bottle gourds, pumpkin gourds, and suka (a kind of grass), date, the sugarcane and bael growing in the pavilion bring pleasure. Vāstuka, Karavilwa and brinjal growing in the house are auspicious: and creepers, and fruits, growing on any side of the house, bring happiness. O architect, I recited to you the virtues of excellent trees. Now hear of the forbidden fruits. In a town of pavilions, the planting of wild trees is forbidden. The preservation of the fig tree in the pavilion is prohibited as in that case, there is an apprehension of thieves. But a fig tree in the city is auspicious; and the sight of such a tree is sanctifying. The silk-cotton tree is everywhere improper in the pavilion; for the tree, growing in such places, afflicts even great-minded kings. In a village or a town, such a tree is neither particularly ominous nor auspicious. But such a tree near a pavilion is particularly prohibited; for it is a source of constant sorrow.

45-55. O architect, the tamarind tree is very much prohibited; you should carefully avoid it. The S'āl tree (a timber tree, very useful) causes loss of wealth and subjects. If this tree grows in the town it may not be particularly injurious; but it is particularly injurious, if it grows by the side of a pavilion. Barley, wheat, gram and paddy are auspicious either in the city or in pavilions. Cotton, lentil and mustard are neither auspicious nor ominous in the city or the pavilion. Sugarcane growing in the village, city or a place where pavilions are erected is a source of benefit and happiness in every way. As'oka S'irīṣa, Kadam (Nauclea), Kaṭaṭi (a medicinal plant) turmeric and ginger growing in the above mentioned places bring happiness and prosperity. But Amalaka and myrabalan growing in houses are injurious. A person planting the bone of an ex-

cellent horse or an elephant in the site of his house reaps benefits from generation to generation. But any other person living therein comes to grief and is radically destroyed. The bones of a monkey, man, ass, cow, dog, jackal, cat, sheep, boar and other animals are injurious. Water on the north-east side, east, west and north sides is auspicious ; but on other sides, it is injurious. O architect, the house should be equal in length and breadth. A circular house destroys the wealth of the householder.

56-63. The length and the breadth of the house should be regulated properly. The absence of empty space or vacuum is auspicious ; for a house constructed according to the measure of a zero or a vacuum brings no fruits. The gate of the house of a householder should be a little above two cubits in breadth and five cubits in height and then it becomes auspicious. No gate should be constructed in the middle of a house. More or less near the centre of a house, the gate should be constructed. A round pavilion constructed on the occasion of perforation of the moon (moon eclipse) is auspicious ; but a court yard constructed on the occasion of the perforation of the sun (sun-eclipse) is ominous. Planting of the holy basil within the house is auspicious and secures the blessings of a son, sanctity, nay, even reverence for Hari. The sight of the holy basil in the morning secures gold. The different kinds of jasmine (*viz.*, Mâlâti, Yuthikâ Kunda, a kind of jasmine white, small and delicate, Mallikâ), the creeping plant of spring called Mâdhavî, the screw-pine plant, Nageswar, (an ornamental tree), the thorn apple, Vakula and Aparâjitâ (a creeper with pretty blue and white flowers) are auspicious. A lovely garden consisting of these trees on the east or south side of the house is surely beneficial. The height of the rampart of a house should not exceed 16 cubits ; if it exceeds 16 cubits, the householder will come to grief. A wise man should not accomodate in the vicinity of his house or in the village a carpenter, an oilman, a goldsmith or those who deal in diamonds. A Brahmin, a Kṣatriya, a Vais'ya, a good Śûdra, a fortunate astrologer (one who foretells the future), a bard, a physician or a gardener may be accomodated beside the pavilion. A moat, a hundred cubits deep and a hundred cubits broad, encircling a pavilion is excellent. The threshold of the moat should be constructed according to one's discretion in such a manner that friends may easily enter and the enemies may not enter at all. The silk cotton tree, the tamarind, the marshy date, the Neem, the Sindhu vâra, the banian, the thorn apple and castor etc., are prohibited and injurious. Savants should carefully avoid a tree struck by lightning. Brahmâ, the offspring of the lotus, says, the said tree destroys son, wife and wealth.

69-5. For the edification of the people regarding things injurious or useful I alluded to timber ; but Dwârkâ will have no concern whatsoever with timber. Apply yourself to the construction of that city exclusively with gems etc. The auspicious time has arrived now." Vis'wa Karmâ having bowed low to Lord Kṛiṣṇa went with Garuḍa to the lovely root of the fig tree situated near the ocean. The royal bird and Vis'wa Karmâ slept there in the night. Garuḍa in his dream saw the lovely Dwârkâ. O Nârada, the divine bird observed in the town all the characteristic features as desired by Lord Kṛiṣṇa while giving instructions to

Vis'wa Karmâ, the godly engineer. The architects who constructed the city ridiculed Vis'wa Karmâ in his dream. Other Garuḍas and other powerful birds likewise mocked Garuḍa. When Garuḍa in his dream awoke, he beheld the most wonderful city of Dwârkâ extending over a hundred Yojans. The sight of the city abashed Vis'wa-Karmâ also. That city obscured with the accumulation of its rays even the land of Brahmâ and concealing even the sun and heaps of diamonds with the halo of its effulgence manifested itself in a splendid style.

CHAPTER CIV.

1-14. Nārâyaṇa said, "In the meantime, Brahmâ, Śiva, Pârvatî, Ananta, Dharma, the sun, the Fire, Kuvera, Varuṇa, the god of wind, Yama, Indra, the moon-god, the eleven Rudras, the Vasus, the twelve Âdityas, the demons, Gandharvas, Kinnaras and all others arrived at the root of the holy fig tree with a view to see the city of Dwârkâ. Seeing that Lord Kriṣṇa had arrived there with Baladeva, they soon adored that excellent Being. The inhabitants of the sky, mounted on the car, continued to observe the delightful and enchanting city of Dwârkâ from the sky. They saw that Dwârkâ, decked with pearls, gems, diamonds and other precious stones was circular in appearance and covered a square area of a hundred Yojans. Seven bottomless moats encircled the city. A hundred thousand lakes dedicated to pleasure came into existence. Three lakhs of beautiful groves containing lotuses kissed by bees contributed greatly to the charms of the town. Dwârkâ all round redolent of blooming, delightful flowers was refreshed by the wind associated with the cooling, fragrant sandal. The city teemed with a hundred crores of cocoanut trees and four hundred crores of catecheus and likewise with mangoes and jacks delicious to the taste. Palm trees, as delicious as mangoes, the holy fig-trees, the jejuke, the hog-plum and the banyan tree graced the town in all directions. The silk-cotton tree, the rose-apple, the Kadamb, the bamboo, the tamarind, the Champak, the sandal, the Nâgeswar (an ornamental tree) the orange, the lime, the pomegranate, the emble myrabalan and the Amulaka all the more graced that beautiful city.

15-29. The Śâla (a timber tree), the Piyâla, the Hintâl (marshy date tree) the Śiriṣa (the tree producing very delicate flowers), the sensitive plant and several other beneficial trees made that polished city still more auspicious. That city ornamented with most precious gems, pearls and diamonds, full of jars constructed with diamonds, pearls and precious stones, marked by excellent stair cases constructed with enchanting gems, protected by strong bars or bolts and chains, decorated with columns constructed with emerald, embellished with wonderful, polished pictures, decked with gems, graced with white chowries, delicate clothes and looking glasses and adorned with countless elevated temples was inlaid with sapphire and beautifully furnished with court-yards constructed with rubies. It was charmingly intersected by royal roads and other avenues. The gods who had arrived there were astonished at the sight of the celestial Dwârkâ which contained stables, a hundred thousand windows effulgent with the lustre of gems and radiant like the noon-tide sun of summer.

Lord Kriṣṇa and Baladeva, with a cheerful mien remembered Ugra-Sena, Devakî, the descendants of Yadu, the Pāṇḍavas with Kuntî, Nanda, Yas'odâ, the preservers of the cows, the cowherds, the royal saints, the best of the Munis, the Kinnaras or demi-gods having figures of men, and heads of horses, the Gandharvas, (demi-gods who are choristers of heaven) the celestial whores, the Vidyâdharas, the Kinnarîs the musicians who play on concerts), the singers, dancers, and the bards engaged in mimicjesty. At that very time there arrived Vasudeva, Devakî, the king Ugra-Sena, the Yadus, Nanda, Yasodâ, the cowherds, the Pāṇḍavas with Kuntî, Gandharvas, the Kinnaras, the Vidyâdharas, the Kinnarîs, the female dancers, those who play bands of the music mendicants, the kings of several places, the Vais'yas, other men, recluses Yatis, (ascetics, beggars or devotees) abadhûtas (ascetics who observe no rites) and Brahmachârîs (young Brâhmins practising religious austerities.)

39-48. The naked lord Sanaka, aged five years, the spiritual leader of sages, Sananda, Sanat-Kumâra with three hundred millions of disciples, the unborn Lord Durvāsâ with three lakhs of disciples, Kas'yapa with a lakh of disciples, Vâlmiki with three lakhs of disciples, Gautama with a lakh of disciples, Vrihaspati with a crore of disciples, Śukra with 3 crores of disciples, Bharadvâja with 3 lakhs, the unborn Lord Angira with 3 crores, the Lord Prachetâ with one crore, Pulastya with 3 lakhs, Agastya with one crore, Pulaha with one lakh, Kṛatû with one lakh, Atri with 3 crores, Bhṛigu with five crores, Marîchi with 3 crores, Satânanda with one thousand, Rîṣya Śringa and Vibhândaka with 3 crores, Pāṇini with one crore, Kâtyâyana with one lakh, Yâjña-Valkya with one thousand, Vyâsa with three crores, Śuka with 3 crores, Parâs'ara with four crores, Kanâda with 3 crores, Chyavana with 3 crores, Garga, the family priest with one lakh, Gâlava with one thousand, Saubhari with one thousand, Lomasa with 3 crores, Mârkaṇḍeya with 3 crores, Vâmadeva with 1 crore, Jaigisavya with 3 crores, Sândîpani and Devala with 3 crores, Bodhu with one crore, Pañcha-Śikhâ with one lakh, I (Nârâyan saint) and my brother Nara with 3 crores, Vis'wâ-mitra with one crore, Jarat-Kâru with 3 crores, Âstika with 3 crores, Paras'urâma with 3 crores, Vatsya with one lakh, Dakṣa with 3 lakhs, Kapila with 5 crores, Samvarta with 3 lakhs, Utathya with 3 lakhs, Jaimini with one thousand, Paila with 1 lakh, Sumantu with one thousand, Vais'ampâya (the best of the pupils of Vyâsa) with one lakh, Śringi with one lakh, Upamanyu with one lakh, Gaura-Mukha with one thousand, Kacha the son of Vrihaspati with one lakh pupils, As'wa-thâmâ, Droṇa, and Kripâ-châryya with their respective pupils arrived there to see the prosperous city of Dwârkâ. Bhîṣma, Karṇa, Śakuni, King Duryodhana with his brothers and other kings also arrived there. The best of the saints and kings adored the supreme Being Lord Kriṣṇa and blessed him.

49-59. The Lord Kriṣṇa, the spiritual Lord of the world possessing a serene appearance, said respectfully to Ugrasena, the fore-most of kings with a smile. (Śiva, Brahmâ and other gods, and saints went away after the ceremony was over.) He said, "Lord, the most auspicious moment has now arrived. So now enter Dwârkâ with father and mother. The other Yadus will go to Madhupur." King Ugrasena was frigh-

tened at these words and with a dejected heart thus spoke, "O son of Vasudeva, I shall not leave my ancestral land Madhupuri that has been rendered sacred by the performance of divine and ancestral rites. A land-owner who (leaving his native land) offers water to the manes, in other places, however sacred in other respects is killed by the manes while performing the funeral ceremony. The performance of a funeral ceremony out of deference to the manes in any other place than one's native land may not be fruitful at all or may only be fruitful in a slight degree; but the above ceremony performed on one's ancestral land is absolutely fruitful. The ancestral land is superior to one's parents and causes greater delight than the son, grandson, wife, nay, even life. For the purpose of performing an act out of deference to the gods or the manes, there is no place more sacred than one's native land. An act of charity in other places is as insignificant as the child's play; a gift also pollutes the donor in such places. Death on one's native land is just like death in a holy place. O Hari, even the water of a tank or ditch constructed by one's ancestors is as holy as the Ganges water; and ablution therein brings the fruits of bathing in the Ganges. Offering of water to the manes and the worship of the gods with that water is sanctifying; and if the place be the birth-place of one's father, the benefit reaped by the worshipper is doubled. The place where holy men make gifts is as sacred as the father-land."

60-71. The Lord said, "As soon as the terms fixed by fate for the residence of a man in a particular place expire he shall have to quit the place. Who can surmount or transcend the Karma as established by Providence? Particularly, Dwârkâ is similar to one's native land. The holy land of Dwârkâ is better than any other holy land. O Lord of the universe, gift, a funeral ceremony, the worship of the gods and other holy acts in Dwârkâ yield benefits four times as much as ablution in the Ganges and other sacred streams. Let Brahmâ and other gods, the Yâdavas and the Munis go to that place. In that place there are excellent mansions fit for the accomodation of emperors. You had better occupy them with pleasure. The most delightful city of Dwârkâ always mocks the celestial city of Indra by virtue of its prosperity. O gem among kings, at the most auspicious moment that has now arrived, you had better enter into that pious assembly of gods. As the gods subservient to Indra offer him tribute, so kings of different places in the Island of Jambu will pay you tribute. May Kuvera be subdued by the wealth of the king Ugra-sen. May the sun be conquered by his radiance; may Indra be subdued by his prosperity; and may the gods be vanquished by him in military skill, may saints be subdued by the valour of his piety; may devotees be beaten by his devotions and worshippers by his rites. There is no king like Ugra-sena at present and there will be no king like him in future. The most powerful Baladeva will be his support. King, how can I describe the prowess of Baladeva? The world rests on one of his heads, like a grain of mustard in the winnowing basket. What god may hold candle to him in respect of honour or prowess? There is no end to his virtues; hence savants call him Ananta. The eight great-minded Vasus, the

eleven Rudras except Śiva, the twelve powerful Ādityas, Indra with the gods are certainly unable to conquer King Ugra-Sen."

72-82. At the words of Kṛiṣṇa, King Ugra-Sen, with a cheerful disposition attended by the Yadus went to his excellent palace situated in the heart of Dwârkâ which was superior even to the mansion of Indra and effulgent with the lustre of valuable gems. Thousands of sentinels armed with spears and clubs were guarding the threshold of the house. He then beheld his own pavilion which was graced with hundreds of temples constructed with gems and which was protected on all sides by six gates of a similar type. The king saw a crore of excellent elephants (in the enclosure of elephants) infatuated with wine and four crores of ordinary elephants in the elephant-shed. Horses (six times the number of the powerful elephants) that shamed in lustre even the horse mounted by the sun-god were accommodated in the stable. O Nârada, king Ugra-Sen saw among the royal elephants, a peerless elephant, in fact, the lord of all conveyances. That elephant by his personal accomplishments even put to shame Airâvata, the elephant of Indra. The king also beheld one crore of big horses of the type of Uchhai-S'ravâ 10,000 ordinary horses and 60,000 soldiers constituting the infantry. The King also beheld 5 lakhs of charioteers, chariot-horses outnumbering the chariots six times and cavalry suited to the horses. This army encompassed the mansion occupied by the Sudharma council constructed with precious gems. In the centre was convened the Sudharma council (council of the pious) guarded by a hundred crores of over-awed myrmidons, effulgent with the lustre of avenues constructed with valuable gems, adorned with countless lovely thrones of gem, furnished with red blankets and exquisite clothes and encompassed by gods and saints. He then listened to the auspicious sound of the conches, the drums and the recitation of the Vedas by the Munis and entered the council.

83-93. Having witnessed his arrival Kṛiṣṇa, Baladeva, Brahmâ, Śiva, Ananta (the best of gods), other gods, the Munis who practise austerities, the best of adepts and the kings including Vasudeva got up. The most powerful Ugra-Sena, at the bidding of the Munis and Lord Kṛiṣṇa, sat down on a lovely throne of gem. Garga and other Munis and the gods likewise directed him to sit down. O Nârada, the installation of the great king was performed with mantras of the Vedas enchanted with the holy waters of seven sacred streams and deposited in golden jars. The Supreme Being Kṛiṣṇa gave to the great King Ugra-Sena a pair of lovely clothes formerly presented to him by Varuṇa. The most powerful Baladeva gave to Ugra-Sena a wreath of Pârījât, an ornament of gem and a parasol of gem. Brahmâ offered to king Ugra-Sena an earthen pot; Śiva gave him the spear: Pârvatî, a string of gems; and Lakṣmî, a garland. The other gods, Munis, the best of adepts and kings gave dowries to Ugra-Sen by turns. Vasudeva presented to the monarch a white chowrie which in days of yore was presented to Kṛiṣṇa by the wind-god. O saint, Nanda, king of cow-herds, presented to the king a revered cow of plenty called Surabhi; and Devaki likewise offered to him excellent gems. Akrûra who was himself tended by seven servants with white chowries held on the head of

the king a parasol at the command of Lord Kṛiṣṇa and by way of practical demonstration of the esteem in which he held his master.

94-98. King Ugra-Sena being helped to the lovely throne of gem by Lord Kṛiṣṇa, the benefactor of the world, consulted his face in the first place in the looking-glass and then beheld his most meritorious kingdom. The bards and mendicant Brâhmins glorified the king with pleasing panegyrics. The gods and the Brâhmins blessed him in an auspicious manner. The great king also respectfully distributed to the Brâhmins crores of gold coins. He likewise gave hundreds of gems to the bards and mendicants. The Yâdavas having installed the monarch Ugra-Sena on the throne and worshipped the gods, the Munis, the Brâhmins, the bards, the mendicants, the twice-born castes and the spiritual guides gladly went home. The remaining myrmidons of Hari also went home : and next day in the morning they came back to the beneficial assembly of Hari called Sudharma, bowed low before his feet and sat down."

CHAPTER CV.

1-10. Nârâyaṇa said, "The most powerful, truthful and pious Bhîṣṃaka, the source of all prosperity, the foremost among virtuous kings, and the ruler of other kings was the sole monarch of Vidarbha. He had a daughter named Rukmiṇî, very lovely and beautiful, the best of damsels and very much esteemed by them, nay, the very personification of the great goddess of fortune. Her person had the hue of heated gold; she was in the prime of her youth. She was graced with ornaments of gem, whose lustre added to the brilliance of her charms. The pure, virtuous, truthful, chaste, tranquil girl possessed of a strong determination surpassed all other women in virtue. The wives of Indra and Varuṇa, Rohiṇi, the wife of the moon-god, the wives of Kuvera and the sun-god, Swâhâ, Śānti, Rati, Kalâ and other excellent fair damsels could not attain even a sixteenth part of her beauty. The monarch Bhîṣṃaka observed his beautiful daughter engaged in child-like sports and increasing in splendour day by day like a digit of the moon in the midst of clouds. Considering it advisable to marry his youthful and lovely daughter whose face was hanging down through bashfulness, whose superb eyes surpassed even a pair of autumnal lotuses in charms, who was graceful like the autumnal full moon, the pious, virtuous and faultless king grew rather anxious to secure a suitable match for her and referred the matter to his son, his daughter, the family priest and the Brâhmins in the following terms:—

11-19. "Whom shall I accept as a match for my daughter and who is suited to be the bridegroom, either the son of a god or a Muni or the accomplished son of a king? My lovely daughter is growing day by day; therefore it is proper to celebrate her wedding. Try to secure a youthful bridegroom for her. That bridegroom should be pious, firm in his resolution, devoted to Nârâyaṇa, conversant with the Vedas and their auxiliary branches, learned, handsome, fortunate, longevous, of high rank possessing the attributes of patience, self-control and forbearance and accomplished in every respect. If such a talented bridegroom be a prince, he should also be versed in the science of war, heroic and powerful

and must preserve his presence of mind as the head or the chief of the army in the battle-field. If he fulfils these conditions, I shall greet him as my son-in-law. And if he is the son of a god, then he should also possess the above qualifications. And if he be the son of a religious saint, he ought to be an orator, decide abstruse questions of religion and be versed in the four Vedas. Him shall I accept as my bridegroom." Hearing the words of the king, Śatānanda, the family priest, the son of the experienced, pious, meditative and friendly saint Gautama who was versed in the Vedas and their auxiliary branches, conversant with the secrets of all sciences in the world and clever in all acts said, "O monarch, you are pious and versed in all sciences"; and yet must I describe to you previous chronicles as stated by the Vedas.

20-32. Lord Nārāyaṇa himself, perfect, wielding an image only out of compassion for his graceful adherents, bearing testimony to all acts, free from all desire, dissociated from everything, separate from Nature, the supreme soul of all living beings, full of light, adored by Brahmā, Śiva, Ananta and the ruler even of Providence who dispenses all kinds of good things and boons has accepted the position of the son of Vasudeva merely to relieve the Earth of her burden. O monarch, give to that perfect and Supreme Being, the Lord of the Cow-world, your daughter in marriage and you are sure to attain the said world with your hundred ancestors. By giving your daughter attain the redemption of emancipation as well as Sārūpya after your death; and in this world, be adored by all as the spiritual guide of the spiritual guides of the Universe. O monarch, deliver Rukmiṇī, the emblem of the great goddess of fortune, to the Lord of Lakṣmī and then, by way of priest's fee, surrender everything to him and thus conquer the germs of re-birth. O King, it must be admitted on all hands that Brahmā had already by inscription on the forehead singled out the proper match for every girl. Send Brāhmins to Dwārakā and fetch Lord Kṛiṣṇa herē. Consult all people, determine the proper time and bring the Lord here who wields a form only out of compassion for his worshippers. O monarch, by the mere sight of that eternal, excellent form which is visible only out of deference to the meditation of the adherents of Kṛiṣṇa, get rid of the elements of your birth and Karma. O sovereign, how can I, being an illiterate boy, describe the virtues of that Being who can hardly be secured even by the Yogis through ascetism; who cannot be sufficiently adored by all the scriptures, or the Vedas or by Ananta with his 1,000 mouths or by Śiva with his five mouths or by the creator of the world with his four mouths, or by Sanat-Kumāra, or Kārtika or by ascetics or even by believers who are foremost among the Vaiṣṇavas; whose adoration even paralyses the goddess of knowledge in her attempt to recite his eulogies; who cannot be comprehended even by the Yogis through their meditations or even by the Vedas, virtuous saints, the gods and the best and most accomplished Munis?"

33-46. As soon as the king heard his words, he cheerfully got up from his seat and hastily embraced him. The king who was rejoiced offered to him various kinds of gems, gold, picturesque clothes, excellent

elephants, horses, chariots constructed with precious stones, immense quantity of wealth, adorable, fruitful and auspicious plots of ground (which spontaneously bring forth crops) and famous villages. Prince Rukmî was angry, when he witnessed this affair. He quivered with anger and perspired copiously. Later on, with eyes red and face flushed with rage, he stood up before the assembly and in an agitated manner addressed his father and the Brâhmin, thus : " O king, listen to my words that are praiseworthy, beneficial and truthful. For a wonder ! How avaricious are the mendicant Brâhmins ! You should never believe them. A dancer, prostitute, a bard, a beggar, a Kâyastha and a mendicant always speak the falsehood and defraud other persons. A poor man, a mediator in marriage (*i.e.*, a match-maker), a Naṭa (a mimic or a dancer), an actor, a voluptuous man, a lustful man and an illiterate man always use flattering words based on falsehood. O great king, that Kriṣṇa in the exercise of his detestable intellectual powers brought about the assassination of king Kâla-Yavan through the agency of others and wrested his wealth by foul means. Kriṣṇa is only wealthy in Dwârkâ through the borrowed riches of that Yavana. Well, if he is so brave, why then being afraid of Jarâ-Sandha did he construct a house in the midst of the sea ? I alone am able to kill a hundred Jarâ-Sandhas this moment. No king on earth can hold his own against me. A pupil of Durvâsâ, I am versed in military science. I am certainly able to destroy the whole world with the weapon called Pâś'upâta. The only persons who are brave like myself are Paras'urâma and Śis'upâla. The mighty hero Śis'upâla who is my friend can conquer Heaven ; I can also subdue Indra with all his adherents in a moment.

47-67. O king, do you not know all this yourself ? If the foolish Kriṣṇa infatuated with conceit and boastful of the heroism which he displayed by slaying the feeble Jarâ-Sandha, in the decline of his life has the audacity to turn up here to secure the hands of my sister in marriage, I declare most emphatically that I shall send him to the house of Yama this very moment. Alas ! Simply at the words of a mendicant Brâhmin, you are inclined to give Rukmîṇî, desired even by the gods, to that fool who was a keeper of the cows of Nanda, who was the pronounced gallant of the cowherdesses and used to eat the remnants of the food of the cowherds. O king, a Brâhmin is naturally avaricious and is at great pains to acquire wealth. Your intellect has been perverted by the words of this deluded Brâhmin. What virtue of Kriṣṇa induced you to select him as the bridegroom of Rukmîṇî ? Is he a prince or a hero ? Is he rich or poor ? Is he noble and generous ? Or has he subdued his passions like Rukmîṇî ? I say, he has no merits. O king, give your daughter to Śis'upâla who is suited to be her bridegroom ; for he is a prince and as powerful as Rudra. O king, soon invite by letters kings of different places, your kinsmen and the excellent Munis. Send Brâhmins to Anga, Vanga, Kalinga, Magadha, Saurâṣṭra, Valkala, Gura, Râḍha, Vârendra, Gujarat, Pepar, Mahâ-râṣṭra, Virâṭa, Mudgala, Subanga, Bhalluka, Bhallaka, Kharva, Durga, etc. Get ready a thousand pools of ghee, a thousand pools of honey, a thousand pools of curd, a thousand pools of milk, 500 pools of water, two lakhs of pools of molasses, countless heaps of sugar, sweetmeat four times as much, heaps of barley and wheat flour,

a hundred piles of cakes, a hundred thousand piles of rice parched and flattened and boiled rice and victuals four times as much. Get also slaughtered a lakh of cows, two lakhs of deer, 4 lakhs of rabbits and tortoise. Reverentially sacrifice to the village goddess on the night of the full-moon ten lakhs of goats and sheep four times the number of the last-named and get the flesh properly cooked for food. O lord of the world, get also vegetables cooked for the purpose." The monarch Bhīṣmaka having heard the words of his son took his family priest aside and also consulted his minister in private. After consultation, he sent a suitable Brâhmin to Dwârkâ. He fixed a date which was regarded auspicious unanimously and procured articles adapted to the occasion. By the advise of his son he held out invitation to different places. The Brâhmin sent by Bhīṣmaka reached the council assembly of Sudharma attended by kings and gods, and gave the auspicious invitation letter to king Ugra-Sena. The kings, hearing the contents of the good letter, distributed with a cheerful mien and glad heart hundreds of gold to the Brâhmins.

68-78. He ordered the beat of drum everywhere at Dwârkâ. The gods, several princes, the relations and friends of the king, and mendicants were feasted by him with esteem. The king decorated Lord Kṛiṣṇa with a very lovely garment hardly to be secured in the three worlds; and having dressed the Lord of the universe as a bridegroom, at a lovely and auspicious moment he recited the mantras of the Vedas and sent Kṛiṣṇa to the place where marriage was to take place. In the first place, Brahmâ, the creator of the world, mounted the chariot with Sâvitṛî and accompanied Lord Kṛiṣṇa to that place. Śiva and his wife likewise mounted a chariot and started. Ananta, the sun-god, Gaṇeśa, Kârtika, Indra, the moon-god, Varuṇa, the wind-god, Kuvera, Yama, the fire-god, and Īśâna eagerly followed suit. The remaining three hundred millions of gods, six hundred millions of Munis and three lakhs of kings with white parasols surrounded Ugra-Sena and invested him with the grace of moon surrounded by stars. The powerful king proceeded in the direction of the city of Kuṇḍilâ. The most powerful Baladeva, Vasudeva, Uddhava, Nanda, Akrûra, Sâtyakî, the cowherds and the best of Yadus mounted chariots of gem and marched in a body. Duryyodhana and his brothers (the sons of Dhṛita-râṣṭra) and the five Pâṇḍavas, *viz.*, Yudhiṣṭhira, Bhîma, Arjuna, Nakula and Sahadeva mounted chariots, and joined the procession. The most powerful Bhîṣma, Droṇa, Karṇa, As'wa-thâmâ, Kripâ-châryya, Śakuni Sahya and others Kurus also rode on chariots and proceeded with alacrity.

79-83. Three crores of bards, 7 crores of Brâhmins, one thousand Sannyâses (recluses) one thousand Yatis and Brahma-châris, two thousand Avadhutas (ascetics not subject to any rites) who had subdued anger and other passions likewise proceeded. Thousands of gardeners holding lotus flowers and splendidly dressed, various kinds of architects, musicians with a lakh of concerts or musical bands and lakhs of dancers took up the rear. The Gandharvâs singing in a melodious tone also started with Lord Kṛiṣṇa. O Nârada, you were at that age a Gandharva named Upavarhaṇa and courted by fifty damsels. You also started with Kṛiṣṇa. One lakh Vidyâ-dharis, one lakh celestial whores, three lakhs of Kinnara women and one lakh of Gandharvas, paraded proficiency in their arts or respective branches of knowledge and joined the retinue of Lord Kṛiṣṇa."

CHAPTER CVI.

1-10. The great saint Nārāyaṇa said, "At this time, the very powerful king Kakudvān in quest of a suitable match for his daughter arrived at that place from the land of Brahmā. He gladly bestowed in marriage his daughter Revatī who had a never-fading youth, who was decked with ornaments and invaluable gems and who was the most lovely damsel in the three worlds on Baladeva who was in every respect her suitable match with various kinds of dowry. His age had exceeded twenty-seven Satya-Yugas (golden ages) : and yet after having given him his daughter who was in the prime of her youth before the council of the kings and the gods, he also presented to his son-in-law with great esteem three lakhs of royal elephants, ten lakhs of horses, one lakh of chariots, one lakh of maidservants ornamented with gems, a lakh of gems, a lakh of diamonds, ten millions of gold coins, lovely clothes consecrated by fire and various kinds of pearls, diamonds and precious stones. The king Kakudmi having given his daughter to the powerful Baladeva mounted with his retinue a valuable chariot of gem and went to Kuṇḍinpur. By the dispensation of providence, when the auspicious act was over, the lovely Devakī, Rohiṇī, Yas'odā, the wife of Nanda, Aditi, Diti, Śānti and other women performed all kinds of acts indicative of success, ushered Revatī who was, as it were, the digit of the goddess Kamalā into the zenana or Seraglio and introduced her to the ladies. The wife of Vasudeva, feasted the Brāhmins in various ways, gladly distributed to them wealth and caused them to perform many auspicious acts.

11-26. All of them beheld the most beautiful city surrounded by seven deep moats and seven ramparts, graced by a hundred gates and constructed by Viś'va-Karmā with several kinds of gems. The party of the bridegroom attended by guards and led by four warriors who fight on chariots saw the exterior of the town. Rukmī, the son of the king, mounted on a car, Śiśupāl, the most powerful Danta-vakra and Śāmba, the best of those who practise illusion and expert in the science of war, as they observed the army of Lord Kṛṣṇa, were highly inclined and armed with different kinds of weapons prepared to fight. Rukmī held up to ridicule the best of the Munis, the chief of the gods and kings and used to them hard, cruel and unpleasant words. He said "For a wonder, how great is time! Or perhaps who can arrest the progress of time? Ah! The preserver of the cows of Nanda with a view to marry Rukminī, the lovely girl hardly to be secured even by gods has arrived here accompanied by the gods, and Munis. What can I say within the hearing of the gods? The fool who is the personal gallant of the milk-maids, who eats the remnants of the food of the graziers of the cows, whose caste has not been determined and who indiscriminately commits sexual intercourse with every woman, poses as a prince or one of the chief Munis. Nay, the son of Vasudeva, though a Kṣatriya by birth freely ate the food offered by a Vais'ya. Alas! what an evil temper he has! The villain in his childhood killed a woman: and slaughter of such a woman implicates the murderer in five kinds of great sins. How cruel! He committed sexual intercourse with Kubjā and then killed her. He beheaded the washerman for the sake of his

clothes. The authors of the scriptures hold that a wicked man who kills a king practically commits the sin of the murder of a Brâhmin. He killed the most pious king Kamsa at Mathurâ." Śâlwa said, "O gods, what part of the statement of Rukmî is untrue? Being the keeper of the beasts of Nanda, he desires to oppress the hands of Rukmî (i. e., through marriage)." Śis'upâla said, "For a wonder! Brahmâ, the principal gods, and saints (the sons of Brahmâ) have descended to the earth at the bidding of a man!" Danta-vakra said, "The Brâhmins actuated by avarice may do anything; and the gods favour their own adherents. Let them come, here, if they please. But why should the sons of Brahmâ who are free from avarice come here at the request of the son of Nanda?" At these remarks the gods, the Munis, the king, and the Yâdavas with Baladeva were highly incensed.

CHAPTER CVII.

1-10. "O Nârada, the best of saints, the most powerful Baladeva, later on, was excited with anger and broke the chariot of Rukmî with his plough. Baladeva, the lord of the world, after having killed his horse and charioteer rushed to kill the wicked Rukmî deprived of his chariot. Rukmî spread a lattice or net-work of arrows, easily resisted Baladeva and with a view to bind the great god, the wielder of the plough, discharged the weapon of snakes which Baladeva destroyed with the weapon of Garuḍa. Rukmî, too, angrily held in his hand the supreme and irresistible weapon called Pâs'upata effulgent like a hundred suns and calculated to kill his enemies. Baladeva, before discharging his own weapon, bewildered Rukmî with the weapon of gaping (Jṛimbhaṇa) and discharged the weapon of sleep. Thereby Rukmî dropped down asleep on the earth like a dry tree. Śâlwa seeing that Rukmî was asleep, began to rain incessantly mountains, hail, water, flaming sparks of fire and arrows. The wielder of the plough, by the strength of his arms and weapons, resisted the arrows discharged by Śâlwa and reduced to dust his chariot with his weapon, i. e., the plough. He easily killed his horse and chariot. Then there was a voice from the sky addressed to the incensed Baladeva who was about to kill Śâlwa to the following effect: "Leave Śâlwa who deserves to die at the hands of Kṛiṣṇa. What military glory will accrue to you by this unequal fight with a man inferior to you? The whole universe rests on your head as a mustard on a winnowmy basket: Upon this Baladeva struck the head of his foe with his plough. Śâlwa was pained and dropped on the battle-field.

11-22. As the clouds rain water on the earth, so the most powerful Śis'upâla witnessing the fall of Śâlwa, began to rain weapons. With his plough, the wielder of the plough reduced to dust the chariot of Śis'upâla and resisted the shower of his weapons with his own weapon called the Half-moon. The primeval and great god Śiva having seen that Baladeva was about to kill Śis'upâla prevented him from the act saying, "Leave Śis'upâla, the best of my myrmidons, who is destined to die at the hands of Kṛiṣṇa." Baladeva, thereupon, broke the rows of the teeth of Danta-vakra with his plough. The party of Kṛiṣṇa, seeing that Danta-vakra with broken teeth was going to fight, indulged

in a hearty laugh. The other keepers of the gate observing the valour of Baladeva ran away. The party of the bridegroom fearlessly entered Kuṇḍinapura. At this time, the great Muni Śatānanda with a crore of Munis arrived at that place and appeared before Hari. They caused Lord Kṛṣṇa (dressed as a bridegroom) to enter the hundred gates inaccessible to the enemies and delightful to the friends. The goddesses, princesses, snake-nymphs and the daughters of the Munis arrived there with a gentle smile to see the bridegroom. Women, with eyes wide-open beheld Lord Kṛṣṇa. The moon-crested great god (Śiva) gently smiled and caused Kṛṣṇa to relent towards the damsels. They (the girls) saw that the great god, mounted on a chariot constructed with valuable gems, in spite of the fact that he was the Supreme Being, was wielding an image only out of compassion for his worshippers. His body, blue-black like a new cloud, was beautifully graced with yellow garments. A wild wreath was hanging on his person besmeared with sandal. His shoulders associated with arms that were decorated with armlets and bracelets were rendered bright by a wreath of gems. His face was graced with ear-rings of gem.

23-32. Valuable anklets constructed with gems were merrily ringing round his feet. The wielder of the flute was gently smiling and consulting the looking-glass of gem. Seven of the attendant cowherds were dispelling his fatigue with the breeze raised by the flourish of white chowries. Having attained the prime of his youth, he had a pair of eyes as enchanting as autumnal lotuses. His lotus-face beautiful as a hundred Cupids was slandering the autumnal full moon. The celebrated deeds performed by Lord Kṛṣṇa, truthful, constant and eternal, who is adored by Brahmā, Viṣṇu and Mahes'a, have consecrated the holy places of the earth. His achievements are famous and held sacred : and his grace is bright like millions of moons and very delightful. He is beyond the range of meditation and can be adored with difficulty. He is the Supreme Being, separate from Nature : and yet he holds in his hands silken thread with bent grass, a looking-glass constructed with valuable gems, leaves of plantain not in full bloom and a small sword. He likewise sustains flowers offered by women on his crest crooked in three places and adorned with jasmine wreaths and a bright diadem. At the sight of the adorable great god, the women fainted for a while and giving expression to their feelings said, "Blessed and praiseworthy is the life of Rukmiṇī alone!" The great queens, the wives of king Bhīṣmaka observed their son-in-law with eyes wide-open, assumed a cheerful mien and obtained a great gratification at the sight. King Bhīṣmaka arrived there with pleasure with his ministers and family priests, bowed before the feet of the gods, Munis and kings and provided them with dwelling houses full of articles of food delicious like honey. Day and night, this voice was heard, "Freely distribute articles that are desired."

33-45. Kṛṣṇa passed the night there with the gods and Brāhmins with pleasure : and the next day he performed morning rites. After the hours of the morning, he performed the Sandhyā (ode to the Sun) and other necessary rites, put on a pair of washed clothes and was initiated in the ceremony of the auspicious Adhi-vāsa (the ceremony previous to a

great festival). King Bhīṣmaka having worshipped the sixteen mothers who are just like personal goddesses offered currents of water to the earth and pure, in body and spirit, performed the Adhi-vāsa of Hari. He then performed the ceremony of oblation to the Manes and the Vridhhi-S'rāddha (an offering made to deceased ancestors for prosperity on the occasion of a sacred ceremony), feasted the Brāhmins, gods and kinsmen with delicacies, ordered the drummers to beat the drum and, with a view to do good to the Lord, the fountain of all good, he directed the performance of auspicious rites. Bhīṣmaka splendidly appalled the adorable Lord and dressed him as a bridegroom. The king Bhīṣmaka, having thus performed all sorts of auspicious rites suited to the occasion and pronounced the Mantras of the Vedas, applied himself diligently to the celebration of other acts. He gladly gave alms to the bards, Brāhmins and mendicants in the shape of precious stones, gems, diamonds, pearls, articles for food and other presents. All the four quarters of the globe were filled with the sound of musical instruments at his instance. Auspicious acts demonstrated themselves in several places. The queen of Bhīṣmaka got ready a beautiful apparel for Rukmiṇī in a suitable manner. At last the auspicious moment associated with Lagna, *i. e.*, the period suited to the marriage during the Mahendra-Yoga (conjunction of all propitiatory stars) arrived. At a time calculated to do good to the married couple and secure their happiness, at the period associated with favourable stars void of the defects of Vedha and Śalākā combined with the pure moon and the planets, unobserved by evil stars, sanctified by the glances of auspicious planets and presided over by the Lord of the Lagna, Lord Kṛṣṇa attended by the gods, Munis, Brāhmins and family priests arrived in the courtyard of king Bhīṣma.

46-61. Lord Kṛṣṇa was attended by his relations, kinsmen, friends, his parents, kings, attendants, graceful cowherds, bards, prophets, astrologers, musicians, dancers, singers, architects, gardeners, and lotuses. Vidyādhari, celestial whores and Kinnars and nymphs likewise waited on him. The gods, Munis, kings and other persons who arrived to witness the marriage saw the place well-decorated. The place was decked with a thousand columns of plantain polished with the thread of silk, and decked with leaves of Champak, sandal and jack. That place, teeming with wreaths of flowers of various colours, *viz.*, yellow, red and black, associated with fruits and foliage, combined with musk, sandal and saffron and graced with leaves, fried rice, fruits, flowers, bent grass and other auspicious articles, afforded a beautiful scenery. That place decorated with altars, lovely and made of precious gems, was occupied by Munis, Brāhmins and kings. The gentle, cool and refreshing wind was redolent of the sandal, musk and saffron. At that place, a thousand bright and burning lamps constructed with gems were perfumed with the vapour of frankincense. That council was adorned with statues of various kinds fixed in all directions and set up by engineers and gardeners. There lovely Gandharvas were singing sweetly in various ways. People were sitting there with rapt attention to witness the clever performances of the Vidyā-dharis, dancers and architects. Youthful women were observing the grace of the assembly through secret doors and windows. Aus-

precious jars, the most learned family priest, articles of gift and the king Bhīṣmaka with holy grass in his hand greatly contributed to the brightness or grandeur of the assembly with their presence. The gods including Brahmā and the kings, seeing the place, descended from the car and sat down in the courtyard. The kings, the Yādavas, Sanaka and the other Munis and Kṛiṣṇa with his attendants also took their respective seats.

62-74. King Bhīṣmaka, as soon as he saw them, quickly stood up, adored the gods, the Munis and kings, bowed low and after having worshipped them in a suitable manner deferentially seated them each on a lovely throne of gem. King Bhīṣmaka reverentially eulogised them and with streaming eyes and folded palms respectfully said to Kṛiṣṇa, the son of Vasudeva, "To-day my life has been rendered worthy and my birth has been glorified. My Karma accumulated in a crore of births has been radically destroyed, i.e., I have got rid of my Karma. That supreme Being who is the creator of the world and the source of all prosperity, whose lotus feet could not have been observed by a man like me even in dreams, who rewards the devotions of people, is present to-day in my courtyard in person. That perfect Being, who is self-contented, is not fit to be questioned like ordinary people thus: "Welcome! or are you well?" The best of adepts, gods, devotees, and ascetics do not observe even in meditation that Being, the auspicious Lord, the harbour of Śiva: and yet he has graced my courtyard to-day. That Being who is the time, (end) of time the death of death, the universal Lord of all who has conquered death is perceptible to-day before my eyes like an ordinary mortal. The god Ananta who on one of his thousand heads sustains the whole world with the animate and inanimate objects and who has no end has to-day arrived at my courtyard with the gods. The sons, grandsons, great-grandsons and descendants of Brahmā, radiant with the lustre of Brahma have to-day come to my house. Gaṇeś'a who gives all success, whose worship has been prescribed as the foremost, who is the best of the gods is in my courtyard. The Vaiṣṇava Sanat-kumāra, the chief of the Munis, the spiritual guide of the wise has to-day manifested himself before my eyes in my courtyard.

75-86. Ah! my house will be rendered sacred like a place frequented by pilgrims till the day of final dissolution. The pure water of the feet which consecrates such a place is to-day available in my house. All the holy places designed for pilgrims in the world subsist in the ocean alone: and all the holy places which (as described above) subsist in the ocean exist in the water of the feet of a Brāhmin. So long as a man who drinks the water of the feet of a Brāhmin dwells on earth, his ancestors drink water from the sacred lake of Puṣkara. A person, who after drinking the water which washes the feet of a Brāhmin, gives him his priestly fee, assuredly reaps the fruits secured by ablutions in all holy streams. Brahmā, the offspring of the lotus, hath said, that a man respectfully drinking the blessed and excellent water of a Brāhmin's feet is released from danger and disease and secures great happiness. There is no holy place like the Ganges, no god superior to Kṛiṣṇa, no believer better than Sanat-Kumāra, no tree superior to the Kalpa, no flower better than Pārjātā, no vow more sacred than Ekadasi, no leaf more holy than the

basil, no goddess superior to Nature, nothing more expansive than the container Wind, nothing more dense than Mahâ-Viṣṇu and nothing more subtle than the atom. There is no hermitage or holy land more sacred than a Brâhmin; there is no god more adorable than Kes'ava. The primeval god, the origin of other gods, i. e., Lord Kriṣṇa who is superior to Brahmâ, Viṣṇu, S'iva and even Nature, who certainly cannot be attained even by devotees through meditation, who can be adored with difficulty, who, though void of attributes and form, wields a form out of compassion for his believers has to-day been perceptible before the eyes of ordinary men in my house."

87-99. So saying, king Bhīṣmaka eyed Lord Kriṣṇa standing before him and eulogised him according to the hymn as stated in the Sâma Veda thus: "O soul of all persons, you are not associated with anything; and yet you are the witness of every act. You are the Lord controlling the actions of all people and you are the original cause or the cause of causes. Some say that you are full of light Eternal and only one. Other theorists maintain that you are the supreme soul reflected in the bodies of living beings. Some deluded persons maintain that you are vested with attributes, born of nature and a created being. Alas! What a popular fallacy! For, from the body of the permanent Eternal Being alone can eternal light emanate. It cannot emanate from the body of anyone else." O Nârada, Bhīṣmaka, the best of kings, having thus adored the Lord, offered oblations of water to the lotus feet of Kriṣṇa (adored by the goddess Kamalâ) and subsequently offered to the said feet oblations of water mixed with flowers, bent grass, barley, etc. He then delivered to him the perfumed oblation of honey and milk, and anointed all his body with sandal paste. King Bhīṣmaka, on this auspicious occasion, adorned the neck of his son-in-law with a wreath of Pârijât which he received from Indra by way of dowry; and on the occasion of the ceremony of the very auspicious marriage, the king gave him as dowry invaluable ornaments of gem which he had formerly received from Kuvera. The king also gave the perfect Lord Kriṣṇa a pair of clothes consecrated by fire which the fire-god had given to him (the king) before. The king likewise gave him a diamond radiant with light which he had first obtained from Vis'va-Karmâ. He then greeted the lord with frankincense, lamps of gem, graceful sacrificial offerings, various kinds of flowers, thrones of diamond, water brought from seven holy streams to rinse the mouth, delightful bedsteads and perfumed water for drinking. Lastly, he humbly besought his forgiveness or condonement for his faults and with folded palms offered to him a handful of flowers.

CHAPTER CVIII.

1-14. Nârâyaṇa said, "At the time, Rukmiṇî, the great goddess of fortune, attended by the gods and the Munis arrived at the council. The goddess Rukmiṇî seated on a throne of gem put on a piece of cloth consecrated by fire and was decked with jewels constructed with gems of great value. Her head was adorned with the load of chignon. The body of the goddess Rukmiṇî was anointed with refreshing sandal combined with drops of musk. Her forehead was decked with bright

marks of vermillion : and the chaste goddess with a smile was consulting her face in a precious glass. Her bright body, graceful like a hundred moons or the heated gold, was covered with sandal paste and wreaths of jasmine. Seven princes ushered her into the council. The best of adepts, Munis, gods and kings beheld Rukmīṇī who was the emblem of the great goddess of fortune. The chaste Rukmīṇī circumambulated round her husband seven times, bowed before his feet and sprinkled cool water on him with refreshing sandal-leaves. The consort of Lakṣmī, the Lord of the world likewise moistened his sweet and smiling spouse with water. Rukmīṇī, the emblem of Lakṣmī, beheld her consort at an auspicious moment, who did the same in return. The beautiful Rukmīṇī shining with the radiance of her own beauty then hung down her head with shame and sat down on the lap of her father. O Nārada, king Bhīṣmaka, after having pronounced the Mantras of the Vedas, bestowed the hands of his daughter, the great goddess, on the perfect and Supreme Lord Kṛṣṇa along with dowry. At the command of Vasudeva, Kṛṣṇa uttered the particle of benediction and gladly sat down. He accepted Rukmīṇī in the same manner as Śiva had accepted Pārvatī. King Bhīṣmaka presented 5 lakhs of gold coins as priest's fee for the gift of his daughter to the Supreme Being and eternal spirit, Lord Kṛṣṇa. When the auspicious rite was over, king Bhīṣmaka held his daughter in his lap before the assembly of the gods and saints and cried like one who lost his senses. Later on, with modest words expressive of apologies for his faults, he delivered his daughter to Lord Kṛṣṇa and moistened the girl (blessed in the world) with his tears.

CHAPTER CIX.

1-12. Nārāyaṇa said, "At that time, the blessed queen, the mother of Rukmīṇī attended by chaste women who were blessed with husbands and sons gladly arrived there, performed the ceremony of greetings or reception and other sacred rites and seated the nuptial pair in the house which was rendered bright with pearls, gems, looking glasses, etc., and graced with the strings of pearls of various sorts and of a wonderful description. Lord Kṛṣṇa also observed at that place Durgā, the remover of calamities, seated on a throne of gem decked with ornaments of gem. and attended Sarasvatī, Sāvitrī, Rati and the chaste Rohiṇī. They, too, seeing the lord of the world gladly seated him on a throne of gem. The wives of the gods and the Munis, with folded palms, adored each of them by turns. The queen feasted the bridegroom and the bride and gave them betels and fragrant water. Durgā handed over to Kṛṣṇa an auspicious letter and at the command of all directed Kṛṣṇa to read it. Lord Kṛṣṇa, according to the desire of the goddesses, read the epistle thus, "May Lakṣmī, Sarasvatī, Durgā, Sāvitrī, the chaste Rādhā, Tulsī, the Earth, the Ganges, Arundhati Yamunā, Diti, S'atarupā, Deva-putī, Sītā, Menakā and other goddesses bless the married couple." When Kṛṣṇa read the letter, the audience began to laugh.

13-22. Pārvatī said, "O Lord of Rukmīṇī, Rukmīṇī is observing you with a sweet smile. You should also look at your beautiful spouse who has attained her beauty and is in the prime of her youth." S'achī said, "Rukmīṇī, who is your match in every respect, who is decked with

jewels of gem and vested with youth in its prime prefers you to others and has been soliciting your society for a long time." Sâvitri said, " Providence has united an accomplished bride with an equally accomplished bridegroom. The union of a clever pair is always fraught with good results." Rati said, " O Lord of the universe, who can cut jokes with the Supreme Being particularly when he is not perceptible to the eyes of a person even by meditation, when he can hardly be adored and is superior to other gods ? O Lord of the universe, I put to you one question. Return a correct answer before the assembly of the ladies. How lovely is Râdhâ and how enchanting is Rukmiṇî ?" Saraswatî said, " you do not love Rukmiṇî so well as you love Râdhâ ; for Râdhâ, clever in amusements, is your former associate and represents your five vital airs. Râdhâ who is dearer to you than your life presides over your life ; whereas Rukmiṇî who represents the energy of Kriṣṇa is the presiding goddess of all prosperity, nay, Kamalâ, the goddess of fortune herself. The great goddess Durgâ (Nârâyaṇî) presides over intellect ; and Sâvitri, the mother of the Vedas, presides over the Vedas. I am also a digit of Nature presiding over knowledge. There are other digits besides myself. The Supreme Being is not so much attached to Śiva, Ananta, Gaṇeś'a, the Sun-god, Lakṣmî, Pârvatî or myself or any of his believers as to Râdhâ.

23-34. The earth is truly blessed in the three worlds: for it contains the holy land of India. Vrindâvana is the most blessed land on earth, for it is constantly trodden by the footsteps of Râdhâ. Râdhâ is the most honoured and sacred of all goddesses ; for her lotus feet were painted with the liquid of lac-dye by Lord Kriṣṇa, the god of gods himself. The goddesses laughed, as Saraswatî continued thus: "Râdhâ dwells in the heart of Kriṣṇa who is worshipped by other women from a respectable distance. Hence Rukmiṇî, only by bowing low to Râdhâ, can attain her likeness to a certain extent." Sâvitri, Pârvatî, Rati and other women congratulated Saraswatî on the artful words which she used. Lopâ-Mudrâ, Anusûyâ, Ahalyâ, Arundhatî and other celebrated women of the Munis amused themselves at the expense of Lord Kriṣṇa. Later on, king Bhîṣmaka adorned with due esteem the best of gods, Munis and kings and feasted them all with various kinds of ingredients. Bhîṣmaka's party continually cried thus : Freely distribute things to the guests according to their desire: eat to your fill, etc., etc. This demonstration of hospitality combined with the melody of the drums and the sound of music caused a great commotion throughout the city. Afterwards, on the next day, in the morning, Brahmâ, Śiva, Ananta and other gods, and the kings, hurriedly rode on their respective chariots. King Ugrasen and Vasudeva promptly issued orders for the necessary preparation to be made for the auspicious departure of Kriṣṇa and the chaste Rukmiṇî. Subhadrâ, the mother of Rukmiṇî, held her daughter to her breast. With her attendant maids she wept a good deal saying, " O child, or, O goddess, where are you going ? Why are you leaving your mother ? How shall we live without you ? And how will you live without us ? The chaste and beloved spouse of Kriṣṇa, the great goddess of fortune who was born through Viṣṇu's illusion as my daughter, is now going from my house to the house

of Vasudeva." So saying she moistened all her body with tears which flowed copiously from her eyes through grief.

35-47. King Bhîsmaka with streaming eyes, having delivered to Kriṣṇa his daughter, humbly besought his forgiveness for his faults and wept loudly. The goddess Rukmiṇî also wept. Kriṣṇa who has assumed the image of a man through his illusions slightly wept. Vasudeva placed the nuptial pair in the chariot. In this interval, the king gave to his son-in-law 1,000 elephants, 60,000 horses, one thousand maid-servants, hundreds of maid servants, a thousand gems, invaluable jewels of gem, 5 lakhs of gold coins consecrated by fire, refreshing water-glasses or cups of gold constructed by Vis'wa-Karmâ with great care. He also gladly gave him as dowry the cow called Surabhî, and a thousand milch-cows with calves. Vasudeva and Ugrasen, with the gods and Munis, cheerfully proceeded to Mathurâ soon. After entering into the beautiful city, they caused auspicious deeds to be performed and delightful musical instruments to be played upon. Devakî, Rohiṇî, Yâs'odâ, (the wife of Nanda, and an excellent damsel), Aditi, Diti and the wives of Uddhava repeatedly looked at Lord Kriṣṇa and his consort Rukmiṇî, conducted the pair to the house and supervised the performance of all sorts of auspicious deeds. Vasudeva, having feasted the gods, Munis, kings and the Brâhmins with four kinds of delicacies which could be chewed, sucked, licked or drunk, modestly apologised to them for any fault committed by him and having distributed gems, etc., to the celebrated bards and Brâhmins and thus gratified them, he treated them to a feast. Everyone having thus enjoyed a hearty meal and received wealth according to his desire went home. The wife of Vasudeva also caused auspicious deeds to be performed.

CHAPTER CX.

1-14. The gods, etc., who had arrived there, after the auspicious rites were over, went back to their places. Nanda and Yas'odâ approached both of their sons. Yas'odâ said, "O Kriṣṇa, I am told that you kindly gave counsel to your father Nanda with regard to pure metaphysical knowledge. Child, I am your mother: therefore, O gracious Being, relent to me as well. You are the sublime Being, who once assumed the form of a boar and thereby released the world. Release me also for I am not proficient in swimming. Look! I am sinking beneath the dreadful ocean of the world. That primordial goddess Nature, the emblem of illusion serves as a boat to enable a person to cross the sea of the world. O gracious Being, in order to enable your believers to cross the sea of the world, you are the pilot of the said boat." The excellent Being, Lord Kriṣṇa, laughed at her words. The great spiritual leader of sages respectfully said to his mother thus: "O mother, there are five kinds of knowledge relating to the concentration of mind—viz., mental abstraction, worldly enjoyments, attainment of perfection, my bondage (i.e., the bondage of Hari), and belief in Hari. These are sanctioned by the Vedas. but the knowledge relating to the belief in Hari is decided by superior to the rest. I describe to you the features of each kind of knowledge. Listen. A person should subdue hunger, thirst and other propensities of the body, chasten his mind, purify

the arteries or veins including Idâ, etc., and having penetrated the six Chakras or esoteric divisions of the human body, he should meditate with a pure heart the Supreme Being vested with the faculty of nature (Kundalini). He should subdue his passions and carefully control the avarice and other desires. Mulâdhâr, Swâdhîsthân, Manipur, Anâhata, Vi'sudhha and Âjñâ are celebrated as the six Chakras or wheels. O chaste one, the knowledge relating to Yoga (concentration of mind) hardly to be secured by women and particularly by ignorant people is attainable and desirable only by adepts. The knowledge with regard to self or ego which men acquire at my instance relates to worldly enjoyments. Thirty-four kinds of knowledge which enable the adepts to perform every act and impel them to perfection constitute the knowledge relating to attainment of perfection. The knowledge relating to redemption, the cause of Kaivalaya (absolute identity with divine essence), is very pure. A believer does not desire the knowledge which points out the path leading to the final emancipation of the soul.

15-26. Râdhâ will give you knowledge relating to religious belief, which can be acquired only by believers. You should cease to regard her as a human being and must consider her as a goddess. Râdhâ will give you the same knowledge that I have imparted to my father Nanda." Kṛṣṇa having modestly consoled his mother with these words went to the seraglio. Nanda and Ya'sodâ went to the forest of plantains. As they reached that place, they saw Râdhâ. They saw that she was emaciated for want of nourishment. Clad in a white garment she was lying down on a bed composed of lotuses and soft clay. She was anointed with sandalpaste and drenched in water. Tears were flowing from her eyes. She was fainting every moment. Dead to all sense of external world, she was meditating attentively the lotus feet of the Supreme Being, Kṛṣṇa. Râdhâ having seen her smiling consort Kṛṣṇa in dream was observing his lotus face with eyes wide open. At times she was smiling and at times she was weeping. Her female companions were fanning her on all sides with fly-fans. A hundred crores of cow-herd girls armed with sticks were carefully watching her. Mounting guards over the seven gates and the courtyard, they were ministering to Râdhâ. Nanda and his wife were astonished to see Râdhâ in this condition. With great reverence, Nanda bowed low and threw himself prostrate at her feet. Râdhâ, as Providence would have it, was suddenly roused from slumber. In a moment she attained consciousness; but still she had no idea of the world. The chaste Râdhâ when she saw Nanda and Ya'sodâ, accosted them thus with esteem, using gentle words in the presence of her female associates: "Who are you? Soon tell me the object of your visit. Listen likewise to my case. I cannot distinguish between a man and a beast, water and land, night and day, a man, a woman and a eunuch." Nanda was astonished at the words of Râdhâ, and Ya'sodâ was frightened. Being gently greeted by the cowherdresses, she approached Râdhâ.

27-40. Ya'sodâ seated by the side of Râdhâ tried to console her with sweet words. King Nanda also occupied the seat furnished to him by the cowherdresses. Ya'sodâ said, "O Râdhâ, recover and carefully preserve your life. As soon as the auspicious moment sets in, you will

see the Lord of your life. O supreme goddess, this world, the asylum of good, has been consecrated by your presence; and the cowherdesses have been rendered sacred by ministering to your lotus feet. People recite your ancient ballads which are beneficial and consecrate even places frequented by pilgrims. Virtuous sages, the four Vedas and the four Purāṇas recite your celebrities. O emblem of intellect, why has your intellect been perverted? I am Yas'odā and he is Nanda, the great king. O performer of good vows, you are the daughter of Vriṣa-bhānu; do not forget yourself. O good and chaste damsel, deputed by Hari, I have come to you from Dwārakā. O goddesses, please listen to the good message which I have brought for you. You will see Kṛiṣṇa soon. Therefore gather your wits. At the command of your husband, I have come to you. Please lecture us on the knowledge relating to belief. O fair one, afterwards Kṛiṣṇa will come to you for a while and you will soon be released from the curse of Śrīdāmā. Ya'soda communicated to Rādhā the good news relating to Kṛiṣṇa and the mere recollection of his name dispelled all thoughts of evil from her mind. Rādhā was thus restored to consciousness. She then gently proceeded to deal with the subject relating to supernatural belief.

CHAPTER CXI.

1-11. Rādhā said, "The great and wise Lord adored by Brahmā, Śiva, Ananta and other gods has not imparted to you knowledge, though you went to him. The import of that knowledge and its significance how shall I be able to explain to you? The four Vedas and the sages of dignified rank cannot realise its significance. I am but a feeble and silly woman obscured by ignorance. I have now particularly been rendered senseless by the absence of Kṛiṣṇa. The fever of his separation oppresses me. I have no patience. What shall I say more? You are the mother of Kṛiṣṇa devoted to your husband. What can you learn from me? Just, then, listen to the knowledge, excellent and supreme, which Hari, full of Brahma, had imparted to Nanda. Among the five kinds of knowledge which shall I describe to you? Then listen to the excellent knowledge which relates to faith. O virtuous Being, do not be fearless even after having obtained a boon from Kṛiṣṇa. A bad ascetic, even after attaining the Cow-world with great difficulty, is liable to fall again from that place. Therefore sacrifice everything and worship the Supreme Being. Cease to regard Kṛiṣṇa as your son and regard him as Brahmā. O Yas'odā, lay aside your religious rites which are transient in their nature and go to the sacred Vrindāvana in the heart of the holy land of India. There bathe in the pure water of the Yamunā, in the morning, noon and evening and anoint a lotus of eight leaves with moist sandal-paste. With that lotus, mutter the pure and great mantra given by Garga, worship that Being full of Eternal happiness and proceed to his land. O chaste one, if you are able to root out your Karma, you will be able to conduct to that place your ancestors connected with hundreds of your births. Always converse with the Vaiṣṇavas.

12-37. The adherents of the supreme Lord do not hesitate even to encounter the torture of fire or to dwell in a place beset with

skeleton or thorns, Nay, they may even choose to take poison, rather than associate with men void of belief in Hari ; for such wicked men bring about destruction to others and are able to pervert even the mind of the pious. The tree of life grows in the society of saints and, irrigated with the nectar of Hari's name, acquires excellence. Communication in the slightest degree with the impious consumes the tree like a fire-brand. But sprinkled again with the said nectar it is rejuvenated. As a man runs away at the sight of a deadly snake, so you should also carefully avoid the company of unbelievers. O Yas'odâ, worship with concentration of mind, reverence your son and regard him as the Supreme Being, the great god and the Lord of the universe. Whoever takes these names or the synonymms of the following eleven names: Râma, Nârâyana, Ananta, Mukunda, Madhusûdan, Kriṣṇa, Kes'ava, Kamsâri, Hari, Vaikunṭha, Vâmana out of deference to Hari or causes others to take them is released from the sins committed in the course of ten thousand millions of births. The word " Râ " indicates the universe ; and " Ma " indicates god. Therefore the beautiful word Râma is used with reference to the Lord of the world. He who cohabits with Ramâ, the goddess of fortune, is also called Râma by savants. He is also styled Râma by them, as he is the fit subject for sexual intercourse with Ramâ who is the emblem of the entire year. Some pandits hold that " Râ " means the goddess of fortune ; and " Ma " means the Lord ; therefore Râma is so called, as he is the consort of the said goddess. The utterance of the name of Râma for one time, certainly secures the same fruits as the recollection of the names of a thousand gods. The Pandits hold that Nâra means the attainment of the form of the Lord as well as redemption. He who therefore points out the path leading to redemption and attainment of his form is celebrated as Nârâyana. Nâra also means sinners ; and Ayan means going. Therefore Nârâyana is he by the mere utterance of whose names sinners go to the supreme land. Men, by the mere utterance of the word Nârâyana for one time, assuredly secure the benefits of ablutions in all holy streams including the Ganges for three hundred Kalpas. Or, Nâra means redemption and Ayân conveys the idea of desired sanctity. He is, therefore, called Lord Nârâyana through whom we gain the idea or knowledge of both, *i. e.*, redemption and sanctity. He whose limits cannot be traced by the four Vedas, Purâṇas and other esoteric or mystic sciences is called Ananta by the Saints. Mukum, the word beginning with M, means a thing inexhaustible and also final emancipation and redemption. The giver of all these is called Mukunda. Mukum, in the Vedas, implies also love and faith; so he who gives to his believers love and faith is Mukunda. He who killed the demon Madhu is alone Madhu-Sûdana. Pious men put also a meaning upon the word different from that given in the Vedas. The word Madhu after neuter gender means the juice of flowers and also good and bad deeds. He who destroys the Karma of his believers, good or bad, is called Madhu-Sûdana. The word Madhu means, sweet to the deluded persons for the time being, but ultimately bringing about remorse." He who destroys such an act is called Madhu-Sûdana. Kriṣi means excellent; Na means holy belief and A means donor. So he who gives excellent belief is called Kriṣṇa. Kriṣi also implies great happiness and na implies bondage; and A means donor. He who gives

supreme happiness and bondage to his believers is also called Kṛiṣṇa. The word Kṛiṣi also implies the sins accumulated by a person in his previous births and also pain : Na means annihilation; therefore he who annihilates the above sins is called Kṛiṣṇa. The mere utterance by men of the name of Kṛiṣṇa for one time brings the same fruits as the mention of three thousand names of gods.

38-49. Learned men conversant with the Vedas hold that there is no name, or there can be no name superior to the name of Kṛiṣṇa. This name alone is more glorious than any other name. O cowherdess, whoever having pronounced the name of Kṛiṣṇa, Kṛiṣṇa, remembers the supreme Being or any name synonymous with that name is released by me from hell, as a lotus appears on the surface after having surmounted heaps of water in which it was merged. Whoever pronounces the auspicious name of Kṛiṣṇa, the source of all good, immediately succeeds in consuming millions and millions of great sins subsisting in his body. The recitation of the name of Kṛiṣṇa brings forth fruits which could be secured by a thousand ceremonies of horse-sacrifice. Rather, a man is liable to be born again, in spite of his thousand sacrifices; but a believer after pronouncing Kṛiṣṇa's name is at once relieved from the agonies of re-birth. A hundred thousand sacrifices, vows, ablutions in all holy streams, fastings, austere meditations, the perusal of the Vedas a thousand times, circumambulation round the world hundreds of times and other holy acts are not equal in point of religious efficacy to a sixteenth part of the act of reciting the name of Kṛiṣṇa. A man, by virtue of those pious deeds, may attain a place in heaven for a very long time : and yet he must fall from heaven one day. But he who utters the name of Hari knows no fall and ultimately attains the feet of Hari. That supreme Being who sleeps in Ke, *i.e.*, water-and in the bodies of animals has been named Keśava by sages conversant with the Vedas. The word Kamsa means fallen or calamity, or disease, grief and a demon. The enemy and the slayer of these is Kamsâri. He is called Hari, because he destroys the world in the form of Rudra and daily removes the sins of his believers. Kuṇṭha means the material world. The being who qualifies the world or endows it with property is called Vikuṇṭha Prakṛiti by the four Vedas. The Lord, though void of virtues, endows himself with virtues for the genesis of creation and is himself produced by the above Prakṛiti or Nature. Hence savants call the supreme Being Vaikuṇṭha.

50 54. The Vedas personally hold that Vâma means danger; and na means cutting. That originator of all the gods, therefore, who cuts off (or removes) the dangers of other gods is celebrated by the name of Vâmana. I have thus recited to you the etymology of the names, as I heard from the Vedas and according to the Âgama or the esoteric scriptures. Kṛiṣṇa knows all this." Yas'odâ said, "O Râdhâ, I heard most wonderful accounts from your mouth. You are the eternal mother of the four Vedas. "She is not Râdhâ but my equal": with this idea predominant in his mind, Hari has lectured you on metaphysics. By virtue of this good luck on your part, you have acquired excellence and are adored by all the gods. You alone are blessed in the world. Now tell me by turns the etymology of the following four names, *viz.*, Vâsudeva,

Govinda, Murâri and Mâdhava. I do not now want to know the etymology of other names."

55-64. Râdhâ said, "That Being, the refuge of the world in the pores of whose skin the whole world exists is called Vâsu; Deva is the name of the supreme Being. Hence he is called Vâsudeva. He easily sustains the burden of Go=the earth and all other worlds, and is the sea of endless knowledge. Hence he is called Govinda. He has been recited as Murâri, as he is the enemy of Mura which means pain, affliction, the consequences of one's evil acts and a certain demon. Mâ means Nârâyaṇi, (the spouse of Hari); and Śrī-Kṛṣṇa is called Mâdhava because he is the husband of the radical Nature (the emblem of Brahma, the eternal Mâyâ of Viṣṇu), also of the great goddess of fortune, of Saraswatī, the mother of the Vedas of Râdhâ, the earth and the Ganges. Carefully adore that thief of butter who is revered by Brahmâ, Viṣṇu, Śiva and the god Ananta: whose limit could not be determined by Sanaka and other saints in spite of their meditations: whose real essence could not be discovered even by the Vedas and the Purâṇas. Where is that milk, curd, ghee or the desired fresh whey and where is the thief of all those articles? And where are you and where is that confinement of Hari at the root of the tree? How will you be able to bind at the root of a tree a Being whom ascetics, adepts, the best of of Munis, the believers, Mahes'a, Brahmâ and god Ananta could neither preserve in the temple of their heart nor attain by means of meditation? Chaste one, always adore carefully the most holy Being seated in the lotus of your heart with love, faith, eulogies, devotion and meditation. O good matron? may you be blessed. Demand from me the same boon that you fervently desire. I shall give you things which can hardly be secured by sages."

65-75. Yas'odâ said, "I desire, O mother, to have firm (unshaken) faith in Hari and his bondage. But I ask, what is the etymology of your name? Reveal to me who you are." Râdhâ said, "By my boon, you will have unshaken faith in Hari and secure his bondage. Now I am going to reveal to you my nature or essence. Once upon a time, I was seated at the root of the fig tree when I observed Nanda, the wise king of the Vraja. I told him that I was but the wife of Râyâṇa and hence the mere shadow of the real Râdhâ. Râyâṇa is the digit of Lord Hari and is the best of his adherents. Mahâ-Viṣṇu is he who sustains the whole universe on each of the pores of his skin. That Mahâ-Viṣṇu including the universe and all its inhabitants is implied by the term RÂ. And Dhâ implies sustainer and the mother. I am the sustainer and the mother of Mahâ-Viṣṇu including countless worlds and the inhabitants of the worlds. I am the supreme goddess and the primordial Nature. This is why, in days of yore, savants and Lord Kṛṣṇa have assigned to me the name of Râdhâ. At present through Śrîdâma's curse I have been born as the daughter of Vṛṣa-bhânû. I shall be separated from Hari for a hundred years. And Vṛṣa-bhânû is also the foremost of the chief attendants of Lord Kṛṣṇa. My mother Kalâvatî is the intellectual daughter of the manes. Both I and my mother, have been born in India without the medium of wombs and will merge again in the feet of Hari along with yourself. O mistress of the Vraja, I have thus related every-

thing to you. Now go back to the Vraja with your husband, the wise king of the Vraja. You have at this time disturbed me in my meditation. Fair one, it is also most sinful to disturb people in their meditation."

CHAPTER CXII.

1-10. Nârâyâṇa said, "O Muni, Kṛiṣṇa, at the command of Vâsudeva arrived at Dvârkâ and went to the excellent palace of Rukmiṇî constructed with gems. That mansion was constructed with invaluable gems and could vie in colour with pure crystal. The front of the house was decorated with various pictures. It was graced, here and there, with invaluable jars of gem. The house was decorated on all sides with white chowries, looking-glasses and fine clothes consecrated by fire. Lord Kṛiṣṇa beheld the smiling Rukmiṇî in the prime of her youth lying down with great pleasure on a bed adorned with gems. She was not yet fully developed and had just attained puberty. She had just ceased to be a newly married bride. So she was abashed at the idea of the sexual intercourse just begun or about to be commenced. Her body was decked with ornaments constructed with invaluable gems. Her hand held a looking-glass of gem. Her forehead was adorned with marks of vermillion : and the lovely chignon of her head, with wreaths of jasmine. Rukmiṇî, the daughter of Bhiṣmaka, as soon as she saw Kṛiṣṇa bowed before his feet. Later on, Lord Kṛiṣṇa committed sexual intercourse with her at an auspicious moment. The goddess Rukmiṇî was filled with raptures at the act and fainted. The god Kâma reduced to ashes by Śiva again manifested himself on the occasion. This god Kâma after having slain Śambara had got back Rati devoted to her husband. At the instigation of the gods Rati had taken the name of Mâyâvatî and became the wife of Śambara. She lived in his house and used to give him only her shadow at the time of sexual intercourse. Nârada said, "how did Kâma slay the demon Śambara? O most blessed being, recite to me in detail that sacred story."

11-18. Nârâyâṇa said, "The love-god, whose standard is fish, having been born only seven days ago, the demon Śambara took the newborn child from Rukmiṇî's confinement-room and returned home. The king of demons had no issue. So pleased with his achievement he delivered the child to his wife and reared him as his son. The chaste Mâyâvatî nourished the child with care and affection. Once upon a time the goddess Saraswatî said thus to her in private : "Your husband, in days of yore, was burnt to ashes by the flame of Śiva's wrath. This child is the same ; he is now the son of Rukmiṇî stolen by your husband. The artful Śambara craftily fetched the child from the confinement-room of Rukmiṇî and delivered him to you. He is your husband, and not your son." After having spoken to her, the chaste Saraswatî, the mother of the world, thus addressed Kâma, "O Kâma, she is Rati, your wife. Flirt with her. O Cupid, you are the son of Rukmiṇî and not the son of this demon. This chaste woman (Rati) daily used to lament your loss, as an ewe laments the loss of her young one." After having said so, the wife of Brahmâ (Saraswatî) went to the land of Brahmâ : and, later on, the beautiful Kâmadeva everyday in solitude enjoyed the society of his wife Mâyâvatî.

19-33. Once upon a time, the king of demons was surprised to see Kâma mounted on the breast of his wife and engaged in solitude in the act of sexual intercourse with the smiling Mâyâvatî. He also saw his wife fainting through lust. Thereupon he was excited and held up a scimitar. Armed with the weapon he approached Rati devoted to her husband, the god Kâma. Addressing the latter, he said, "O fool, mean-minded and most licentious, fie upon thee! Dost thou aspire to the position of a learned man? There is no sinner more abominable than thyself in the world. Thou art so mad as to ravish thy own mother." Then addressing Rati he said, "O prostitute, fie upon thee too. Thou hast been so much infatuated with lust that thou art committing sexual intercourse with thy son in private." So saying, the king of demons at once hurled his keen-edged sword at Madana; but it was broken immediately by the mere touch of his body. Śambara, with his eyes flushed with rage, caught hold of the hair of Rati and attempted to kill her. O saint, the wielder of the weapon of flowers (Cupid) struck the demon who was desirous to kill Rati with so much violence that Śambara lost his senses and, smarting under the injury, he fell at a distance. When he revived, the king of demons burnt with rage and angrily held the spear given him by Śiva. O Muni, how can I describe that spear? Seeing that spear which was bright like the fire of the time of the entire dissolution of the world and had the effulgence of a hundred suns, Brahmâ, Viṣṇu, Mahes'a, the god Ananta and other gods arrived at that place. The god of wind carefully whispered in the ears of Kâma thus: "O Kâma, recollect Durgâ, the great principle of illusion, who destroys all calamities." Kâma, hearing this, remembered Durgâ. The mere recollection of her converted the spear of Śiva into a lovely and charming wreath. The husband of Rati, in the gladness of his heart, killed the demon Śambara, took Rati, ascended a chariot and went to the city of Dwârkâ. The gods also having adored Śiva and Pârvatî went to their respective places. On the other hand Rukmiṇî, with due performance of rites, received back her son with her daughter-in-law Rati. Lord Kṛiṣṇa directed the performance of desirable rites to secure welfare or avert calamities, feasted the Brâhmins and also worshipped Pârvatî.

34-46. O Nârada, later on, Lord Kṛiṣṇa in due order by turns committed sexual intercourse on the auspicious day prescribed by the Vedas with seven women, *viz.*, Kâlindî, Satya-bhâmâ, Satyâ, Nâgna-Jitî, Satî, Jâmbavatî and Lakṣmaṇâ. In course of time, each of these seven women bore ten sons and one daughter. On a subsequent occasion, the husband of Rukmiṇî with his son killed the demon king Naraka and likewise slew the powerful demon Mura in the battle-field. There he beheld sixteen thousand girls and a hundred more of their attendant-maids. Their beauty was everlasting. Lord Kṛiṣṇa, having observed that all the girls were well-decked with ornaments and cheerful in appearance, married them all on an auspicious occasion. And having in due order committed sexual intercourse with them on auspicious occasions, he begat on each of these youthful women in due order one daughter and ten sons. Each of these children of Hari was separately born. Once upon a time Durvâsâ, the greatest saint, with 3 crores of his disciples, arrived with great facility at Dwârkâ. King Ugra-Sen with his minis-

ters and family priests, Vāsudeva, Akrūra and Ud-dhava holding sixteen ingredients in their hands, bowed before Durvāsā, the best of Munis. O saint, he also blessed them one by one in an auspicious manner. At a favourable moment, Kṛiṣṇa bestowed in marriage on Durvāsā the girl called Ekānam'sā. Durvāsā enjoyed the society of the girl in a temple of gem which resembled the palace of Indra. Lord Kṛiṣṇa gave him a blessed hermitage constructed with excellent gems.

47-62. Once upon a time Durvāsā, the best of Munis, deliberately went to each of the houses of the Lord Kṛiṣṇa. He saw that the perfect Lord Kṛiṣṇa was present everywhere. Lord Hari was playing in a certain house. He was lying down on a lovely bedstead of gem in another house. He was respectfully listening to the Purāṇas in a different house. In some house he was taking part in a grand festival in the auspicious courtyard. In some house he was eating the betel respectfully presented to him by his wife named Satyā. In some house, Rukmiṇī, with the fly-fan in her hand, was ministering to the feet of Kṛiṣṇa lying down on the bed. In some house, Kālindī was gladly ministering to his feet. Lord Hari was speaking to her. At this most wonderful phenomenon, Durvāsā was astonished and eulogised the most enchanting Kṛiṣṇa, the Lord of the universe, who was seated in the palace of Rukmiṇī as well as in the council of the saints called Sīdharmā thus: "O Lord of the world, O Janārdana, success in every undertaking is due to you alone and it is exclusively your share: for you have conquered the world. O Lord of all, you alone are indispensable to all people and the cause of the universe. O most ancient king, you are void of attributes, wishes and form: you are not in touch with anything. You are incorruptible, and you wield a form only out of compassion for your believers. You are the image of truth. O Eternal Being, you are constant and always new. Brahmā, Śiva and the god Ananta adore your lotus feet. You are the light of the Brahma (indescribable) and transcend the Vedas. O supreme Being, I bow to you." Muni Durvāsā, the best of the Brāhmins, having adored and saluted him, stood there before him at his command. Then Hari, the Lord of the world, addressed Durvāsā the best of saints, using words that were beneficial, truthful, time-honoured, sagacious, sanctioned by the Vedas and approved of by the virtuous. He said, "O learned sage, you need not fear anything in the world. You are a digit of Śiva. Can you not yourself judge that I am the author of the whole creation? Everything has been originated or started by me. I am the soul of the universe. Without me, all animate beings are corpses. When the soul leaves the body of a person, all energy vanishes. So far as the whole is concerned or taking into consideration the whole class or species (for instance, the Brāhmin or the cow), I am only one in the form of the soul (*i. e.*, collectively I am one). But individually, I am different and thus assume a distinct entity. For a man who eats is alone satisfied; others are not satisfied by his eating. When I preside over animals or over the gods that subsist in an image, then I become separate. But when I remain in the sphere of the Rāsa in the cow-world, I am perfect. The beloved Rādhā is unable to see me at present through the curse of Śrīdāma. I exist through my digits in all places. In some places I exist as a part: and in others, as a digit

of the part of my parts. In the houses of my wives leaving out Rukmiṇī, I exist only as a digit ; but in the house of Rukmiṇī I exist as a part. Thus only a part of mine exists in some places and a part of my parts in other places ; only a digit of a part of my parts exists in some idols or living beings." The Lord of the world, having said so, entered into his house ; and Durvāsâ, also forsaking his wife, departed to pray Hari.

CHAPTER CXIII.

1-19. Durvāsâ, surrounded by three crores of his disciples, left Dwârkâ, and respectfully went to the Kailâs'a to see the great god Śiva. On his arrival there, he bowed before the feet of Śiva and Durgâ and with great reverence he threw himself prostrate at their feet. Having purified himself, he eulogised them along with his disciples. He then related to them the whole history including the circumstances which led him to asceticism. The chaste Pârvatī smiled at the words of the Muni and, in the presence of Śiva, addressed Durvāsâ thus, using words that were obviously true and beneficial : " O saint, you do not know the nature of virtue and still you regard yourself as virtuous. Leaving your wife who has got no issue, how could you possibly go out for asceticism? A person who leaves his young and virtuous wife of noble rank before a son is born to him and adopts the life of a hermit (Sannyâsī, Yati or Brahmachârī) or a person who leaves his house for good and goes to a foreign land or to a distant place for trade or on some other business does not attain redemption. Rather, he deviates from the path of virtue. By his wife's curse he forfeits renown in this world and goes to hell in the next. Lord Brahmâ, the offspring of the lotus, hath said so. Therefore, O saint, to preserve the integrity of your character, go to Dwârkâ at once and maintain Ekânâm'sâ (who is my digit) according to the tenets of virtue. For a wonder, you are going out to practise asceticism, leaving the lotus feet of the spiritual guide of the gods, the supreme Being, which are adored constantly by Brahmâ and Lakṣmī, which can hardly be secured by anyone and which are contemplated by Sanaka and other Munis ! O son, you are determined, I see, to give preference to poison above honey. Anyone who even in dream beholds the lotus feet of Lord Kṛiṣṇa is undoubtedly released from sins committed by him in a hundred births. A sin committed consciously or unconsciously by any person in infancy, childhood, youth or old age is thereby at once consumed to dust. Anyone who has witnessed with his own eyes the lotus feet of Kṛiṣṇa in India is at once purified and assuredly redeemed in his life time. He is instantly released from sins committed by him in crores of births. The sight of those lotus feet alone which consecrate a land designed for pilgrims constitutes, indeed, the vow, the meditation, the truth, the piety and the worship of Hari. The recitation of the virtues of Kṛiṣṇa destroys the elements of birth. A Brâhmin void of belief in Hari is worse than a Chaṇḍâl. For by association and conversation with him, the faith of the believers also is destroyed. A Brâhmin who eats the remnants of the food offered to Kṛiṣṇa and is the believer of Kṛiṣṇa is rendered more sacred than water, fire and wind and can consecrate the world. O twice-born saint, where are you going after having left Lord Kṛiṣṇa ?

Mankind reap the fruits of meditation only by the recollection of Lord Kṛṣṇa. That spiritual guide who does not inspire faith in the mind of his disciple for the supreme Being, Lord Kṛṣṇa, is his great enemy and renders his life absolutely useless.

20-28. There was a thrill of raptures in the body of Śiva at the words of Pârvatî. He was subdued by the emotion of love. Saint Durvâsâ having bowed low to the lotus feet of Śiva and Durgâ went back to Dwârkâ, all along remembering the lotus feet of Kṛṣṇa. Having gone there he saw Hari and eulogised him. He then went to the house of his wife Ekânams'â and began to flirt with her. On the other hand, Kṛṣṇa went to Hastinapur in response to the call of Yudhiṣṭhira, the son of Dharma, where with pleasure he first accosted Kuntî, then her sons and lastly the other kings. Later on by degrees he killed Jarâsandha and Sâlwa, offered priest's fee as prescribed by the Śâstras and performed the grand royal sacrifice as desired by the best of kings and Munis. At that sacrifice, Kṛṣṇa in council assisted by gods and kings killed the scandal-mongers, Śis'upâla and Danta-vakra. Their bodies fell on the ground, no doubt; but their sentient souls on departure could not see the feet of Hari and therefore they returned and eulogised Kṛṣṇa, the Lord of all thus: "O Kṛṣṇa, you are the father of the four Vedas, *viz.*, Rik, Yaju, Sâma and Atharva and their auxiliary branches. You are also the father of the gods and the demons. You are also the author of the natural beings (beings produced by Nature) who wield bodies. In different Kalpas you create the subtle elements and having adopted Mâyâ or illusion you undertake the task of creation in the forms of Brahmâ himself, Śiva and Ananta.

29-38. The fourteen Manus, the seven Rîṣis, the four Vedas, the lords of creation, the regents of the quarters, the planets : all these are either your parts or the parts of your parts. You are yourself the male, the female and the neuter. You are yourself the cause and the effect: You are yourself the father and the offspring. We have heard in the Vedas the qualities and the defects of the engineer or mechanist (*i. e.*, yourself) as well as the engine, *i. e.*, the system of the universe or its manifestation. I am just going to describe the subject to you. O Kṛṣṇa : you are the engineer : and this worldly system is your machine. The whole world has been set in order by you O Kṛṣṇa, we are fools. Therefore excuse our faults." People were astonished at the eulogies of Śis'upâla : and everyone realized at the moment that Kṛṣṇa was the supreme being. After having got the royal sacrifice performed, feasted the Brâhmins and observed the necessary ethical maxims, he created a dissension between the Kurus and the Pândavas. The merciful Kṛṣṇa thereby relieved the earth of her burden, and having remained in Hastinâpur for a long time, at last returned to Dwârkâ with the permission of Yudhiṣṭhira. At this time he brought back the dead sons of a Brâhmin woman from the funeral pile and restored them to life. He then returned them to their mother who invariably used to lose all her sons. At this sight Devakî was pleased and said to Kṛṣṇa : "O son, then restore my dead sons also to life. Accordingly Kṛṣṇa brought his dead brothers from the crematorium and restored them to

his mother. He promptly relieved the poverty of Sudâma Brâhmin who had arrived from his house at Dwârkâ and sought his protection. The Lord, kind to his believers, ate the particles of rice offered to him by the faithful Sudâma Brâhmin and endowed him and seven of his descendants with royal grace and everlasting prosperity.

39-54. His kingdom resembled the immortal city of Indra. The Brâhmin became as rich as Kuvera. Hari, merciful to his believers, gave him unshaken faith in Hari, Hari's bondage which could hardly be secured and ample good space in the immortal land of the Cow-world. The Lord stole Pârijâta from Heaven, subdued the pride of Indra who was puffed up with the perfume of his kingdom. He caused Satyâ to perform the desired ceremony of Puṇyaka. O Muni, through Kriṣṇa the casual and usual rites were multiplied in the world. In the vow of Puṇyaka, he offered himself as priest's fee to Sanat-Kumâra. In connexion with that vow, he gladly feasted the Brâhmins and gave them gems. In this way, having added to the prestige and glory of Satya-bhâmâ, Rukmiṇî and his other wives, he even contributed to their good luck. O Muni, the casual and usual forms of worship sacred to the Vaiṣṇavas, Brâhmins and gods likewise increased in number everywhere. The Lord instructed Uddhava alone the subject of super-human, transcendental knowledge and likewise lectured Arjuna on the subject of auspicious rites associated with ten millions of Homâs (oblations of ghee of the fire). For the satisfaction of Pârvatî he caused Brâhmins to be feasted and rites to be performed with various kinds of lovely ingredients, frankincense, lamp, etc. He worshipped the Supreme Being Gaṇeṣa, the god of gods, in the temple constructed with invaluable gems situate on the lovely mountain of Raivata and gladly offered to him delicious, delightful, nourishing five lakhs of balls of S'eṣamum and other sacrificial ingredients. He also offered to him seven lakhs of sugared balls of Swastika which were like nectar, ten lakhs of wonderful ripe fruits of plantain, delicious cakes of Swastika, tasteful milk boiled with sugar and rice, sweetmeat, ghee, butter, curd, of ingredients for food, honey, nectar, frankincense, lamp, flowers of Pârijâta, adorable garlands, perfumed sandal, incense and cloth consecrated by fire. The Lord caused the performance of sacrifices with crores of Homâs (oblations of ghee to the fire), feasted countless Brâhmins and eulogised Gaṇeṣa. At that place ten kinds of musical instruments were also sounded. Lord Hari, in order to cure the leprosy of S'âmba worshipped the sun for one complete year with excellent ingredients and caused Sâmba and his mother to subsist upon boiled rice and ghee alone. The sun was propitiated and presented an ode and a boon to Sâmba.

CHAPTER CXIV.

1-9. Nârâyaṇa said, "The most powerful Pradyumna was the son of Kriṣṇa. Aniruddha, a digit of Brahmâ, was the son of Pradyumna. Once upon a time this Aniruddha, in the prime of his youth while lying down in solitude on a bed annointed with flowers and sandal, saw in a dream a beautiful woman gently smiling, vested with the prime of youth and lying down on a fragrant bed of flowers annointed with refreshing

sandal paste in a garden full of blooming flowers. The whole of her body was decked with jewels of invaluable diamonds. Her hands were decked with charming anklets, bracelets, ornaments for arms made with conch-shells and ornaments for the wrist : her ears were graced with rings extended up to her cheek. Her lips were red like bimbās, her eyes were like autumnal lotuses, her forehead was covered with marks of vermilion, her breast resembled pomegranate. Her thighs slandered even Rāmbhā (wild large plantains). Her breast was very much elevated and hard. Her waist inclined with the weight of her heavy buttocks. Her body was pierced with the floral darts of Cupid. The soft, arch glances which animated her face demonstrated her lust. Her lotus feet were decked with saffron and lac-dye. The clothes which she put on were agitated by the wind and displayed her private parts.

10-20. Aniruddha, the son of Kāma, being oppressed by lust and infatuated with passion beheld the damsel who was desirous of sexual intercourse, who was well developed in spite of her poverty, who was filled with raptures occasioned by lust, who was soft in her complexion and resembled the fair Champaka in the grace of her hue and addressed her gently thus : " Fair one, are you the daughter of a god or a Gandarbha ? O damsel, who are you ? Whose wife or whose daughter are you ? Whom do you desire in this garden ? You enchant the heart of the Munis with your beauty, so rare in the three worlds. You are alone : and still you are fearless. Please tell me why. I am the grandson of Kṛiṣṇa, the Lord of the three worlds, the son of Kāma and my name is Aniruddha. My dear, now I have attained a dignified position through my youth. I am also not ugly-looking. I am lustful and versed in sexual matters. I am particularly able to gratify the lust of passionate women. O good-natured lady, I am well dressed, good-natured, expert in sexual intercourse, conversant with the pleasures of the said intercourse and addicted to them. I am the son of Rati, devoted to an amorous act with my whole head and heart, and naturally witty. Therefore court me as your husband. A licentious woman courts the society of a licentious young man who is free from diseases : and a clever woman versed in sexual matters woos a husband who can gratify her desire. For the union of a woman clever in sexual matters with a witty man is delightful." That lady, abashed at the idea of a sexual intercourse with regard to which she had no previous experience, hid her face with the hem of her garments and observing him with half-shut eyes said thus : " If you are the son of Kāma excited with lust and if you are fit for the society of a passionate woman then why do you not remember Kāma ? And if you are the grandson of Hari, the lord of the three worlds and the son of the honoured Pradyumna and if you are the worthy son of a worthy father, why do you not marry a worthy woman ?

21-30. A woman who is the legally married wife of a person, *i.e.*, who is wedded according to the holy rites before the Fire-god as a witness to the marriage is alone chaste and virtuous. Such a woman is always constant, attached to her husband, ever his companion and may be controlled by him. A secret wife or a wife married according to the Gandarbha rite is ever faithful and capable of causing pleasure or inspiring

awe. But a casual wife or one meant only to gratify the lust of a person can never be a constant companion for life. Besides, such a wife is condemned by the Vedas. Such a wife, being a stepping stone to hell, brings infamy in this world as well as in the next. A virtuous man, if he belongs to a noble rank and is devoted to Viṣṇu, will never be attached to a casual wife, who is condemned by the Vedas. At first it is natural to a person to avoid good company through perversion of intellect. But to desist from the evil tendency of one's nature is fraught with excellent results. A man who after atonement for his sins is again implicated in sins is held up to ridicule. He is as pure as an elephant; for an elephant is not purified in spite of ablutions. A legally wedded wife, fair, of a good and tranquil disposition is praised; for she is chaste and obedient and has a melodious voice. And a S'yāmā woman (one who is bright like heated gold, who is delightfully cool in summer and warm in winter) of soft complexion, versed in sexual arts also gives pleasure at the time of sexual intercourse. If the woman be well-developed, chaste, and ever of a tranquil disposition, a person who is devoted to Viṣṇu may yet leave her and turn an ascetic provided that she has given birth to a son. If the case is otherwise, his asceticism is misdirected and useless. A very crooked and wicked man committing adultery with the wife of another person is consigned to hell along with seven of his ancestors. I am Ūṣā, the daughter of king Bāṇa who is the servant of Śiva. Śiva is the Lord of the world: my father Bāṇa has also subdued the three worlds. A good woman can never be independent in the three worlds: rather, she is dependent in every way. Women of ignoble birth alone are unchaste and independent.

31-41 A woman, in her virginity, is protected by the father; in her youth, by the husband; and in her old age, by her son. A chaste woman, in fact, is never free. A father gives his daughter to a suitable bridegroom. A girl should never of her own accord solicit a husband: this is the eternal Dharma. You are a suitable match for me. I am fit for marriage. O Lord, if you desire to marry me, please solicit my hands from my father Bāṇa, or Sambhu or the chaste Śatī." O Muni, the chaste and fair one, so saying, disappeared; and the son of Kāma, deeply enamoured of Ūṣā, was suddenly roused from slumber. Aniruddha, of a tranquil disposition, when he got up, realised the fact that the previous incident was a dream; but not being able to see the darling of his heart was oppressed in his mind and agitated with lust. He ceased to take his food and was infatuated with passion with the result that he became always absent-minded, emaciated and exhausted. He at times slept and at times wept in solitude. Devakī, Rukmiṇī, Rati and other wives of Kṛiṣṇa seeing that their son was weeping in this way related the matter to Lord Kṛiṣṇa. Kṛiṣṇa, the slayer of Madhū, who is conversant with the mysteries of every affair was gratified to hear the news and said, "Ūṣā, the daughter of Bāṇa, observing the mutual love of Śiva and Pārvatī, was herself oppressed with lust. She has obtained a boon from Durgā; and now she is a prey to the floral darts of Cupid. The same Pārvatī has caused your grandson to dream: and out of fun has made him absent-minded. I shall also infatuate the daughter of Bāṇa with lust in her dream. I am not anxious for Aniruddha at all; let him remain in peace."

42-53. Kṛiṣṇa, who knows the heart of all and who is in fact omniscient, having thus the consoled ladies caused on his part the daughter of Bâṇa to dream. That girl in the prime of her youth and decked with ornaments of gem lying down on a bed graced with gems and annointed with flowers and sandal fell asleep and dreamt a pleasant dream to the following effect. The chaste Ūṣa saw a man lying down on a bedstead of gem which was annointed with flowers and sandal, in a very solitary place in a palace constructed with gems. He was in the prime of his youth and dark-blue in appearance : he was smiling gently and his body vied with ten millions of Cupids in point of grace ; he was enchanting to everybody ; he wielded diamond armlets and bracelets. The grace of his cheeks was brought into prominent relief by the lustre of his ear-rings, the whole of his constitution was annointed with sandal ; his breast was adorned with yellow cloth and lovely wreaths of jasmine. Ūṣa thereupon went to him with very great pleasure. The future wife of the son of Kâma, of a delicate frame, being oppressed by floral darts gently spoke to him with an aggrieved heart thus : " O licentious being, who are you ? May you be blessed ! I am afflicted with passion. Therefore court me as your bride. I have attained the state of puberty and am well-developed. I desire with all my heart the pleasures of sexual intercourse which I never experienced before. I am attached to you and have respect for you. Marry me according to the Gandharbha rites. Of the eight forms of marriage, Gandharbha marriage can most cheaply be secured by men. A hypocrite who after having attained a wife devoted to him rejects her is liable to a dreadful curse in the first place and subsequently abandoned by the great goddess of fortune." The man said, " I am the grandson of Kṛiṣṇa and the son of Kâma himself. Without the permission of these two, how can I accept you ?" So saying the Being disappeared. The future wife of Kâma, not being able to see her desired consort, got excited with lust.

54-63. Ūṣa got up from her lovely bed, wept loudly, became absent-minded and appeared extremely dejected before her female associates. The most competent of them, Chitra-lekhâ, consoled her and enquired into the state of her feelings saying " What has happened ? O auspicious nymph, gather your wits. Of whom are you so much afraid ? Chaste one, over this insurmountable city, Śiva and his spouse both preside. The place supervised by these deities is everywhere attended with prosperity. Whoever contemplates the goddess Durgâ gets rid of calamities. The auspicious Durgâ, mother of all good, confers on her worshippers all sorts of benefits." The beautiful Ūṣa, having heard the words of Chitra-lekhâ did not vouchsafe a reply. She left her food and desisted from sleep. She constantly adored her lover in her mind. Her friend Chitra-lekhâ went to Bâṇa, the king of the demons, and his wife and related to them the whole incident. She likewise went to Durgâ, Śiva, Kârtika, Gaṇeṣa, the spiritual guide of the Yogis and likewise related to them the case of Ūṣa. The queen wept loudly at her words. Bâṇa, the servant of Śiva, was grieved to hear the news and swooned in Śiva's presence. Śiva, Durgâ, Kârtika and Gaṇeṣa indulged in a hearty laugh. Gaṇeṣa said, " Whoever, deluded with pride, afflicts another, is afflicted four times as much according to the impartial judgment of

Dharma. Your daughter Ūṣā was excited with passion while she witnessed the amorous pastimes of Śiva and Durgā. Durgā therefore granted her a boon hardly to be secured by the gods.

64-71. The goddess herself having infatuated the son of Kāma with lust in his dream is now mutely sitting on the left side of Śambhu and affecting perfect indifference in the matter. The omniscient all-powerful Lord Hari having realised the actual state of things has in his turn shown to your daughter in her dream a young man, handsomely dressed. If a chaste young woman sees a well-dressed young man, she gets enamoured of him with all her heart, it is true : but that chaste woman afraid of forfeiting her virtue resists the tendencies of her heart. An unchaste woman of vile origin, if she perceives a well-dressed man, gets enamoured of him, leaves her food, bed, husband, son, wealth for the sake of her lover and takes leave of her senses, house-hold affairs, the honour of her family and even her maternal and paternal relations. But a heroic and youthful gallant, however mean, cannot leave her. Nay, he can sacrifice for her his caste, virtue and ultimately his life. This is why a wise man preserves his youthful wife more carefully than his life. It is not proper to trust that phantom of delusion (woman). The heart of women is like the keen edge of a sword; but their words are sweet. Saints, gods and people expert in the Vedas cannot fathom the heart of a woman. Let the most clever Chitra-lekhā at once go to Dwārkā and drag by all means that mad Aniruddha to this place by force.

72-86. Śiva, dear to Bāna, hearing this, said to Gaṇeśa "Manage things in such a manner that king Bāna may not get wind of this auspicious matter." Chitra-lekhā soon went to Dwārkā and, imperceptible to all, easily entered the palace at Dwārkā. There on the strength of her Yoga the celestial whore Chitra-lekhā stole the sleeping boy Aniruddha and laid him in her chariot with great pleasure. Flying with the speed of wind, the auspicious Chitra-lekhā with the precious booty in her possession sounded the conch and arrived at Śonitpur in a moment. Later on, at Dwārkā all the women cried out bitterly saying, "Alas! my child Aniruddha, where are you gone?" The omniscient Kṛṣṇa, conversant with the mysteries of all affairs, consoled the women, armed himself with the wheel called Sudarśana, the conch called Pāṇcha-janya and the club called Kaumodakī and accompanied by Śamva, Kāma, Bala, Sātyakī and the most heroic Garuḍa quickly mounted his chariot and arrived at Śonitpur guarded by Śankara and Pārdatī. They were followed later on by their myrmidons. Chitra-lekhā on her arrival saw the fasting, emaciated, sleeping Ūṣā guarded by her female associates and roused her at once from slumber. She bathed with water the virgin Ūṣā who was decked with lovely garlands, sandal-paste, marks or dots of auspicious vermilion and ornaments of gem and with the consent of her female friends at an auspicious moment : she caused Ūṣā and Aniruddha to converse with one another in that place in private. The chaste Ūṣā suffering from the pangs of separation from her husband now indulged in sexual intercourse. Aniruddha, the son of Kāma, wedded her according to the Gandharbha form of marriage. The delightful sexual intercourse lasted for a long time. The

passionate son of Kâma had during that period no idea of day or night; The lustful Ūṣâ in the prime of her youth, excited with the pleasures of the intercourse just tasted by her, fainted. O Brâhmin, this sexual intercourse continued from day to day in private. Later on, king Bâṇa gathered all the above news from his guard.

CHAPTER CXV.

18. Nârâyaṇa said, "Later on, the guards were frightened, threw themselves prostrate before Kârtika, Gaṇeṣa and Durgâ and related everything to their master Bâṇa thus : "Alas ! What a pity ! The times are insurmountable. Your shameless daughter Ūṣâ has now become independent and desires a husband. O lord, undesirable company is the cause of sorrow to the virtuous ; for merits and faults are constantly brought about by the society which a person keeps. Chitra-lekhâ herself plays the role of a go-between in the matter, for she has secured the attendance of a hero versed in war. He is the best of princes and can fight well on chariots. This nymph has effected sexual intercourse between him and the girl. The bridegroom, I am told, is fairer than Cupid, and free from disease and young. Excited with lust he has no idea of day and night. I think, by this time your daughter has become pregnant. Though she belongs to a noble family, yet practically she is a fire-brand calculated to consume both of her houses, maternal and paternal. Your very shameless voluptuous daughter is now united with her gallant. Look to it therefore. The whole of her body has been lacerated with nails. I am sure, you will soon witness the birth of your daughter's son or daughter's daughter. She is now entirely under the control of her bridegroom. Her levity knows no bounds. She is constantly the associate of a male ; she merrily relishes the act of sexual intercourse. A gentle smile always plays upon her lips. Her eyes are full of glances. She constantly looks at things with restless eyes."

9-22. Bâṇa, the diadem of the race of demons, was incensed and abashed at the words of the guard. Though dissuaded by Śiva, he gave his consent to war. As a mother, to do good to his son, prevents him from an evil act, so Gaṇeṣa, Kârtika, Durgâ, Bhairavî, Bhadrakâlî, the Yoginîs, the eight Bhairavas, the eleven Rudras, the guests, the spectres, the Kuṣmāṇḍas (false conceptions), the Vetâlas, the Brâhma, Râksasas, the best of Yogîs and adepts, the Kottaris (naked women) including Ugra-Chaṇḍâ, etc., and the village deities tried to prevent Bâṇa from the war but to no purpose. Śiva said to Bâṇa (who was puffed up with the conceit of his learning), using words delightful in the end, useful, truthful and instructive thus : "O Bâṇa, I tell you an ancient history, listen. The Supreme Being himself has descended to Indra to relieve the earth of her burden. He is celebrated by the name of Vâsudeva. Therefore savants call him Vâsudeva. That Lord, the wielder of the wheel, is the god and the dispenser or the ruler even of Brahmâ. He is the god of Brahmâ, Viṣṇu, Śiva, and other gods and transcends Nature. He is void of attributes and will-power. He takes a form only out of compassion

for his believers. He is the great Brahma, the sublime abode, the supreme spirit of all creatures. If he departs, his creatures are sure to follow suit. It is not possible for you to fight with him. O fool, as the great sky and the quarters cannot be penetrated by weapons, he is also similarly impenetrable. He is formless, only he takes a form to help the meditation of the people. The most powerful Aniruddha is his grandson. He is capable of destroying the three worlds in a moment. The gods, demons and most powerful heroes who fight on chariots are not equal to a sixteenth digit of Aniruddha. If the resources or the might on both sides be equal, the parties may either come to terms or fight with one another. But a rupture or friendship between the weak and the strong is improper. Your father Bali, the diadem of the demons and a great hero (who warred on chariots), was yet hurled to the Pâtâla or the nether region in a moment by Bâmana, the incarnation of the supreme Being and only a digit of Lord Hari.

23-34. Everyone is a digit of the digits of the supreme and perfect Being Lord Kriṣṇa, the master of Mathurâ," Pârvatî said, "Brahmâ, Maheṣa and Ananta, absorbed in meditation day and night, contemplate the eternal Being in the lotus of their heart. The lord of day and Gaṇeṣa the spiritual guide of the Yogis (devotees), meditate that supreme Beings, the Eternal Lord who transcends even the powers of meditation. All the sages meditate that Eternal Being who is the origin and the cause of all who excels everything in the world." Gaṇeṣa said, "The great-minded, Vaiṣṇava Bali is surely unfortunate; for his son is so foolish. Bali is not alone unfortunate, but also his father, the supremely wise Prahlâda." Kârtika said, "Brother, have you not heard of the most powerful and valiant Titans, viz., Hiranyak-Sipu, Hiranyakṣa and Madhu Kaitabha? Viṣṇu easily sent those demons, your most powerful ancestors, to the land of the shades. Brother, if the Lord himself wants to destroy anyone, he can be preserved by none. Therefore desist from the evil path, if you seek your welfare." Bâṇa the king of demons having heard their words flushed red with anger and, armed with bow spoke thus like Yama: "O mother Durgâ, O father Śiva, O brothers Kartika and Gaṇeṣa, listen to what I say.

35-48. Living beings subject to the law of Karma reap good and evil fruits according to their acts. No one reaps fruits beyond those that could be secured by one's acts. No one dies except at the time fixed for his death; but when the appointed time arrives, he may die even by the bare touch of the blade of grass. It is inevitable and true that a person will die at the hands of one who has been already appointed by providence to kill him. Who can surmount destiny? But vain is the life of a man who is afraid to fight. Look, victory in the war secures heaven, death in the war brings fame. The wretch had the audacity to enter into the city guarded by Śiva, Durga, Gaṇeṣa and the most powerful Kârtika and ravish my daughter. Therefore, lie upon me, my prosperity, my heroism and my life! Who has thus even entered into another person's city so well protected and violated his daughter? The guard said before the council, "your daughter is pregnant." These unpleasant words are still adhering to my ears like the thunder. I shall kill Aniruddha in the battle.

field and then kill my daughter, or I will consign myself to the burning flame." Kottarī said, "O child, lawfully I am your mother also. Listen to what I say. If the son ultimately comes to grief, evil attends the parents at every step. If a person accepts the daughter of another person as his bride, she cannot be given to anybody else. So, if the suitor is unfit, the matter should be regretted and resented. But in the present case, the son of Pradyumna, the grandson of Kṛiṣṇa himself, has accepted the hands of your daughter. Aniruddha is worthy of praise. Bestow on him in marriage your daughter voluntarily. If you do this pious act in India, you will be for ever redeemed along with your seven ancestors. Give everything that you have as dowry to your son-in-law to secure favour and fame throughout the world. If you fail to do so, Kṛiṣṇa will kill you in the battle-field with his wheel called Sudarṣaṇa and then nobody will be able to rescue you." Nārāyaṇ said, "Bāṇa, O great Muni, was incensed at the words of the Kottari, angrily ascended his chariot and went to the grandson of Lord Kṛiṣṇa. Then, as directed by Siva, Kārtika took the chief command. Siva and Gaṇeṣa themselves performed Swastayana (a ceremony to secure welfare and avert calamity in the interests of Bāṇa.)

49-57. Pārvatī, Kottari, the eight Bhairavas and the eleven Rudras auspiciously blessed him. All armed with weapons soon went in the direction of the battle-field. In the meantime a messenger deputed by Pārvatī and the wife of Bāṇa started quickly and said to Aniruddha, "O Aniruddha, get up. May all be well with you. Listen to the words of Pārvatī. O son, dress yourself in military array and come out; you shall have to fight." Ūṣa was frightened, wept and recollected the chaste Pārvatī saying, "O great goddess of illusion, preserve the lord of my life whom I desire. O goddess that guarantees safety, render immune from fear the lord of my life in the dreadful battle-field, for you are the mother of the world and your affection to every one is equal." Later on, Aniruddha armed with shield and weapon gladly mounted the chariot given him by Ūṣa. As he came out of the pavilion, he saw the great hero the king Bāṇa armed with a shield and weapon and with his eyes and face flushed with anger. Bāṇa also, as soon as he saw Aniruddha, burnt as it were, with anger and used hard words to him even in that hideous battle-field thus: Thou vile wretch, void of ethical principles, callest thou thyself a hero? Thou art a blot on the lunar race and a disgrace in the holy land of India.

58-68. Thy father killed Śambara and stole his wife who had given birth to thee. Hast thou now heard of the malpractices of my house hold? Thy grandfather, the keeper of the beasts, and the most licentious and wicked preserver of cows is the gallant of the cowherdesses at Vrindāvana. That impious being having actually killed Pūtanā, has been implicated in the sin of woman-slaughter. Then he went to Mathura and during the course of sexual intercourse he killed Kubjā. The most cruel and lusty Kṛiṣṇa having killed the demon Naraka with his son stole all his wives. Having subdued Bhīṣmaka and his feeble son, he stole his daughter Rukmiṇī suited even to the gods. Satrājita, the servant of the sun-god obtained from the sun an excellent gem. Thy grandfather

conspired to kill him and took away his daughter and gem. He managed to create a dreadful war between the Kauravas and the Pāṇḍavas and brought about the destruction of many kings of the world. Kṛiṣṇa, of a hideous nature, killed Śiṣupāla at the place of sacrifice and slew Danta-bakra and Śālwa. Jarā-Sandha has also been killed by his stratagem. Kṛiṣṇa, by devices killed Kāla-Yavana and robbed him of everything. What shall I say more? This weak wretch, for fear of Jarā-Sandha, sought shelter in the bosom of the sea. At the request of his wife he subdued his brother Indra and stole the Pārijāta flower which can hardly be secured even in heaven.

69-81. The impious wretch killed his maternal uncle Kamsa and seized everything that he had. What shall I say more to thee? He conquered Bhalluka and took away his daughter. It is known throughout the world that Kunti, the sister of the father of thy paternal grandfather, had four gallants. And Draupadī, the wife of the son of the sister of the father of thy paternal grandfather, had five gallants. Balarāma; the elder brother of thy paternal grandfather, always drinks spiritual liquor; he intentionally made amorous advances to Yamunā, the wife of his brother. Thy kinsmen are similarly all most licentious and treacherous. Arjun, the son of Indra, again, ravished Śubhadrā, the daughter of his maternal uncle and the sister of Balarāma. Hast thou now listened to the vicious practices of thy family?" Nārāyaṇa said, "O Muni, Aniruddha, the son of Kāma, became angry at the words of Bāṇa and gave an accurate and suitable reply thus: "Listen, my father in his previous birth was the god Kāma, the most sacred son of Brahmā. The three worlds were entirely under the control of his weapon. As the result of his own Karma, he was reduced to ashes by the fire of Śiva's wrath and has now become the son of the most supreme Being, Lord Kṛiṣṇa. My mother Rati, devoted to her husband, was forcibly taken away by the demon Śambara: and when the god Kāma was reduced to ashes, she was sorely afflicted with grief for the loss of her husband and remained in the house of the demon. Mother Rati, by the powers of her illusion, created an imaginary woman called Māyavatī out of her shadow who used to lie with Śambara: and in this way having cited Dharma as her witness, she maintained her integrity in the house of Śambara. My father having killed his enemy Śambara took back his wife and arrived at Dwārakā. The sun and the moon are the witnesses of this act. How can you know my grandfather Vāsudeva who cannot be comprehended by the four Vedas and the virtuous men conversant with the Vedas? You are a fool. Vāsudeva means the refuge of the entire universe. Mahā-Viṣṇu is the colossal Being who sustains hundreds of worlds on the pores of his skin. The great Brahmā, the Lord who is the god of even that colossal Being, is celebrated by the name of Vāsudeva.

82-92. If you do not believe me, just refer the matter to Śiva whose servant you are. Alas! how could you be so wicked, being the son of Bali, the servant of Kṛiṣṇa? Your knowledge is very limited. Therefore you call Lord Kṛiṣṇa the son of a Vais'ya at Vrindāvana. No fault is committed by a person if he eats the food of a Vais'ya. The inter-dining of the Kṣatriyas and the Vais'yas is enjoined by the Vedas. Droṇa is one of the principal Lords of creation; the chaste Dharā is his

spouse. Both of them, by virtue of their meditations, have been able to obtain Lord Kṛṣṇa as their son. Nanda, the king of the Vais'yas, is the same Droṇa and Yaś'odā is the same Dharā. Râdhâ is the daughter of Vṛṣa-Bhânû, a victim to the dreadful curse of Sṛidâma. She has at the command of her husband descended from the Cow-world to the holy land of India with three hundred millions of cowherdesses as her attendants. Lord Kṛṣṇa gladly revels at Vrindâvana only with those of his wives who were the residents of the Cow-world. He also wedded Râdhâ at Vrindâvana; Brahmâ was the priest who officiated at this marriage. Millions and millions of cowherds have gladly descended from the Cow-world into Vrindâvana. They are the principal adherents of Lord Kṛṣṇa and possess equal valour. Hari, the supreme Lord, kept or guarded the cows in the shape of a cowherd, it is true : but this he did with a view to impart instruction to the cowherd boys bewildered by the illusions of the Lord of illusions. O demon, your sister Pûtanâ, the daughter of Bali, having beheld the warfish appearance of Vâmana, respectfully thought thus in her mind, "If I get a son as fair as Vâmana, I shall suckle him in my breast. Lord Kṛṣṇa gratified her wish. Pûtanâ after having suckled the Lord, mounted a chariot of gem and went to the Cow-world.

93-102. Kubjâ, in her previous birth, was the sister of the wicked Râvaṇa. Her name was Sûrpanakhâ. Actuated by lust, she desired the society of Râma. Lakṣmaṇa, the chief of the pious men, cut off her nose. Then this Sûrpanakhâ, by dint of her meditations, obtained a boon from Brahmâ to the effect that God himself will be her husband. By virtue of her religious merits, she in the form of Kubjâ secured the society of Lord Kṛṣṇa and went to the Cow-world. By virtue of the embraces of Lord Kṛṣṇa she attained the cow-world and has turned into a cowherdess. Naraka, the demon, as pre ordained by fate, was liable to be killed by Lord Kṛṣṇa alone. Kṛṣṇa lawfully married the girls residing in the seraglio of Naraka, the demon—a fact to which the sun and the moon can bear testimony. The chaste Rukmiṇî, the daughter of Bhîṣmaka, is the spouse of Lord Kṛṣṇa and the great goddess of fortune. This chaste nymph, with the consent of Brahmâ, descended from Vaikuṇṭha to the terrestrial world. King Satrâjita presented the gem called S'yâmantaka to Lord Kṛṣṇa as dowry. Lord Kṛṣṇa descended to the earth only to relieve her of her burden. In the war between the Kurus and the Pândavas he has incidentally relieved the earth of her burden. Śis'upâla and Danta-bakra were formerly Jaya and Vijaya at the Vaikuṇṭha posted as sentinels at the six gates of that supreme land. By the curse of Sanat-Kumâra they fell from their position. They have acquired three consecutive births in this terrestrial world. Your ancestors Hiranyakas'ipu and his brother Hiranyâkṣa were the two forms in which Jaya and Vijaya had been born at first. Lord Hari very easily killed Hiranyâkas'ipu in the shape of a lion and Hiranyâkṣa in the shape of a boar. Now have you heard of their first birth ?

103-113. At the second birth they took the forms of Râvaṇa and Kumbha-Karṇa. Both of them were killed by Râma. The present one is their last birth in the iron age. Lord Kṛṣṇa killed them at the

sacrifice performed by King Yudhiṣṭhira. Jarā-Sandha, Śālwa and the wicked Kamsa were liable to be killed as a result of their Karma in their previous birth by Lord Hari who was desirous to relieve the earth of her burden. Kāla-Yavana was also liable to be killed as a result of his Karma by Mucha-Kundu, the son of Māndhātā. Lord Kṛṣṇa, the Lord of the goddess of wealth, requires no wealth himself, therefore avarice could not have led him to an act of murder. And out of deference to his promise to Satya-bhāmā he brought Pārijāta sacred to the vow of Puṇyaka and fulfilled his own vow. Jāmba-vatī the daughter of Bhalluka, is the digit of Durgā herself. Lord Hari wedded her in India being impressed with the faculty of meditations which she possessed. With the consent of her husband, Kuntī got Kṣetrajā sons, offsprings of a wife by a kinsman begotten upon herself. The begetting of such sons was valid in the three Yugas including the Satya-Yuga. It has only been prohibited in the iron age (Kali Yuga). Yudhiṣṭhira is the son of Dharma; Bhīṣma is the son of the Wind; the pious Arjuna, the conqueror of the world, is the son of Indra to whom Śiva himself presented the weapon called Pāś'upata. The horse-sacrifice, the legitimate sacrifice of cows, Sannyāsa (renunciation of the world), the begetting of Kṣetrajā sons and begetting a son through the husband's brother : these five acts are forbidden in the iron age. By the boon of Śiva, Draupadī has five husbands. Baladeva always drinks the sacred honey extracted from flowers. The holy and pious Balarāma had called Yamunā, only that he may bathe therein. Kṛṣṇa himself bestowed Subhadrā in marriage on the great-minded Arjuna. The people of the Southern Provinces may, according to the custom of these places, marry the daughter of their maternal uncle. Brahmā hath said, "This act is sinful in other places."

CHAPTER CXVI.

1-11. Bāṇa said, "O Aniruddha, you are undoubtedly learned and your words are true. Śiva also told me the very thing; I understand everything in my mind. You just said that the blessed Draupadī, by virtue of the boon of Śiva, had become the spouse of five husbands. Please recite to me the matter in detail. How did the demon Śambara steal your mother Rati? And how could the gods let her go? The probability is, they were all defeated by Śambara. But how could all of them have been possibly defeated." Aniruddha said, "Once upon a time, Rāma with Sītā and Lakṣmaṇa bathed in a pond situate in the wood called Pancha-vaṭī and while lingering there he said to Sītā, "In the cold season water is pure and delicious; food and vegetables are pleasant to the taste and everything is delightfully cool." So saying, the Lord tasted the fruits, i.e., he first offered them to Sītā and then to Lakṣmaṇa and afterwards ate them himself. Lakṣmaṇa accepted the fruits, it is true; but in view of the fact that he had taken a vow to kill Megh-nāda in connexion with the recovery of Sītā, he ate nothing himself. That meditative being who abstained from sleep and food for fourteen years was by virtue of that vow eventually able to kill the son of Rāvaṇa and the conqueror of Indra. In the meantime, the fire-god came there to

see the lotus-eyed Râma and foretold to him events unpleasant to the ear thus: "O blessed Râma, listen. Conceal Sîtâ. The wicked Râvaṇa will abduct the daughter of Janaka in a week. This abduction cannot be resisted as pre-ordained by destiny. Who is able to resist Karma or withstand destiny? The four Vedas maintain "There is no power greater than Providence or Fate."

12-23. Lord Râma said, "You had better take Sîtâ along with you and away from this place. Let the shadow of Sîtâ remain with me. For to abandon one's wife is reprehensible." The fire-god took away the weeping Sîtâ. The shadow which was the likeness of Sîtâ remained with Râma. Râvaṇa was only able to seize her at the time, as she was the mere shadow of the real Sîtâ. Râma having killed Râvaṇa with all his descendants recovered the shadow of Sîtâ. At the time of the trial or ordeal of Sîtâ by fire, the said shadow entered into the fire. The fire-god preserved the shadow and restored the real Sîtâ to Râma. Her shadow, with a heavy heart, remained with the fire-god. Later on, the shadowy Sîtâ engaged herself in the meditation of Śiva in the lake dedicated to Nârâyaṇa for a hundred celestial years. Whereupon Śiva came to her and said, "Bless you! Solicit from me the boon desired. The shadowy Sîtâ, afflicted with the grief of separation from her husband, eagerly solicited from the three-eyed Lord Śiva a husband five times. Then Śankara, the donor of all prosperity, was pleased and gave her the boon desired. Śiva said, 'O chaste one, in the perplexity of your heart you have said five times thus, "Give me a husband." Therefore five Indras, the digits of Viṣṇu, will be your husbands. The five Pândavas of the present age are the five Indras. And the shadowy Sîtâ is the present Draupadî who came out of the sacrificial pit. She is the Veda-vatî of the Satya age, the shadowy Sîtâ of the Tretâ age and Draupadî of the Dvâpara age. This is why Kriṣṇa is called Trihâyaṇî, i. e., pertaining to three ages. She is called Kriṣṇâ, as she is an adherent of Viṣṇu and a believer in the tenets of Lord Hari. This Kriṣṇâ in future will be the celestial goddess of fortune presiding over the Indras.

24-30. At the time of the wedding (Gandarbha form of marriage), king Drupada handed her over to Arjuna. Later on, when the heroic Arjuna came to the colony or new settlement he asked his mother thus: "What shall I do with the object that I have gained to day?" Her mother said, "Take that thing yourself along with your brothers." In view of Śiva's boon in the first place and the command of the mother of Arjuna in the second place, Draupadî has the five Pândavas for her husbands. The five Pândavas are none else but the five Indras out of the fourteen Indras. When my father was reduced to ashes by the fire of the anger of Rudra, my mother rebuked Śiva who thereupon cursed her saying, "You will very soon fall into the hands of the enemy. The demon Śambara will conquer Indra and other gods and carry you away." Later on, the god was appeased through the entreaties of my mother and ended her curse saying, "you will get back your husband. But so long as your husband is not restored to life, you shall remain in the house of a demon in the form of a shadow." O King of

the demons, I have thus recited to you the old history relating to the mysterious ways of the gods. Now have you heard it?"

31-52. At this time, the commander-in-chief of king Bâna, the most powerful and heroic Subhadra, the brother of Kumbhânda armed with weapons arrived at the battle-field and having removed Bâna from that place rudely hurled a spear at Aniruddha which in fury resembled the fire of the time of the eternal dissolution of the world. Aniruddha cut off the spear with the weapon called the half-moon. Thereupon Subhadra cast at him the iron-spear effulgent like a hundred suns. The son of Pradyumna cut it off with the weapon called Vaiṣṇava. Later on, Subhadra discharged in the battlefield the weapon called Nârâyana. The most powerful Aniruddha, with a fearless mind swallowed the weapon and lay down. Upon this, the weapon capable of destroying the world and effulgent like a hundred suns went up and disappeared in the sky. When the weapon Nârâyana was resisted, Aniruddha held a big club in his hand in the battle-field where-with he destroyed the chariot, horse and charioteer of Subhadra and easily slew Subhadra also. When Subhadra was killed, the most powerful king Bâna discharged in the battle-field a hundred arrows at Aniruddha. The son of Pradyumna burnt all those arrows with the weapon of fire. Later on, Bâna discharged the Brahma weapon calculated to destroy the world, at the sight of which Aniruddha quickly pronounced the mystic syllable whispered in the ear by the spiritual guide and discharged the Brahmâstra whereby he easily resisted the weapon of Brahma discharged by Bâna. Then, in spite of the remonstrance of Śiva, Gaṇeśa and Kârtika Bâna in an anger attempted to discharge the weapon called Pâśupata. Seeing this, Aniruddha discharged the gaping (or benumbing) weapon at king Bâna who was light of hand, most-heroic and armed with bow and arrows. Bâna thereby lost his will power in the battle-field. Aniruddha again discharged the weapon of sleep at King Bâna and thus brought about his sleep. The valiant lucky Aniruddha armed with a bow seeing that Bâna was asleep attempted to kill him with an excellent scimitar which he held in his hand, whereupon Kârtika by the discharge of a hundred arrows easily prevented him from his design. Aniruddha, later on by a stroke of his irresistible, celebrated iron spear, suddenly broke the excellent chariot of Kârtika constructed with most precious gems. Kârtika retaliated by breaking the chariot of Aniruddha with ease with an angry stroke of his club and was delighted at the act. Aniruddha, then, with the thin-edged weapon called Ardhâstra, easily cut off the bow of Kârtika and discharged at him the weapon called Bhalla. It was destroyed by the stroke of the irresistible club of Kârtika. This club was forcibly taken away from his hands by the son of Kâma. Later on, Kârtika holding a spear in his hand suddenly rushed towards Aniruddha to kill him, whereupon the son of Pradyumna pushed him back in anger. Kârtika again came and dragging Aniruddha repeatedly with his hands threw him on the ground. The most powerful Aniruddha forcibly seized him and got up from the ground. Gaṇeśa ultimately came and effected a reconciliation between the parties, whereupon Kârtika went home and Aniruddha made for the house of Ūṣâ. Gaṇeśa, too, went to Śiva to represent to him the whole affair.

CHAPTER CXVII.

1-10. Nārāyaṇa said, "Gaṇeś'a went to Śiva, bowed low to him and related to him, one by one, the death of Subhadra, the battle between Bāṇa and Aniruddha, the battle between Kārtika and Aniruddha and the valour of Aniruddha. Lord Śiva laughed at the words of Gaṇeś'a and gently spoke to him about mysterious matters sanctioned by the Vedas: "O most blessed Gaṇeś'a, I tell you beneficial and truthful words full of ethical maxims and delightful in the end. Listen; O son, the endless worlds are full of Kṛiṣṇa. Lord Kṛiṣṇa is the effect and also the cause of all causes and you should know him accordingly. O Gaṇeśa, everything from Brahmā down to a grass, you should know as unreal. But know it for certain that the Lord Kṛiṣṇa is eternal and the emblem of truth. This eternal Lord Kṛiṣṇa, as he manifests himself in the Cow-world, is the husband of Rādhā, lovely, vested with two hands, perfect and clad as a cowherd boy. This Kṛiṣṇa, adored by Ananta, Brahmā and Mahes'a roams in the lovely Vrindāvana, in the beautiful sphere of the Rāsa on the beautiful mountain of a hundred summits at the solitary root of the holy fig tree, at the enclosure, drove or pasture of cows in the forest of the holy fig trees and on the coast of the lucid stream of Virajā encircled by the cow-herds and cowherdresses. He is accompanied by the cows of plenty and holds the flute in his hand. Ah! What a blue black grace of complexion he has got resembling a new cloud! Over and above this, he is clad in yellow dress and looks like a wreath of new clouds lighted up with flashes of lightning.

11-19. His manifestation is not so much in evidence in the beautiful Gokul or in the holy forest of Vrindāvana as in the sphere of the Rāsa in the Cow-world. Every incarnation is a digit of the god or a digit of his digits. Only Lord Kṛiṣṇa himself is perfect. Lord Rāma is also perfect, but cursed by Brahmā, he forgot himself. Aniruddha is the most powerful and valiant grandson of the same Lord Kṛiṣṇa. Even I had deputed Kārtika to that dreadful Armageddon. Bāṇa almost lost his life in the battle, but Kārtika saved him. O Gaṇeś'a, you effected a compromise in the battle between Kārtika and Aniruddha. The eight Bhairavas, the eleven Rudras, the eight Vasus, the gods including Indra, the twelve Ādityas, all the demons, Kārtika the commander of the gods, Bāṇa with all his attendants, nay, even all people combined cannot conquer Aniruddha. Aniruddha is Brahmā himself. Pradyumna, the god Kāma, Baladeva, Ananta and Lord Kṛiṣṇa constitute the supreme Brahmā transcending nature. O Gaṇeś'a, now I told you everything. You should now preserve Bāṇa. You are the emblem of welfare and the destroyer of all calamities. Lord Kṛiṣṇa, armed with the irresistible and excellent weapon called Sudarśana, effulgent like ten millions of suns, will soon arrive.

CHAPTER CXVIII.

1-15. When Śiva, after having consoled Gaṇeś'a, went inside the house, Durgā who destroys calamities, Bhairavī, Bhadrakālī, Ugra-Chandā, and Kottarī at once got up from their lovely thrones of gem and bowed prostrate before the feet of the Lord of the world. Then subsequently

Gaṇeś'a, the most powerful Kârtika, Bâṇa, Vira-Bhadra, Nandî himself, Nandaka, Mahâ-Kâla, the great minister, and the eight Bhairavas also arrived there. In the meantime, Mani-bhadra, the guard at the Lion gate, arrived there and said to Śiva, "O great god, countless hordes of Yâdavas headed by Baladeva, Pradyumna, Śâmba, Sâtyaki, king Ugra-Sena, Bhîma, Arjuna in person, Akrûra, Uddhava and Jayanta are coming. The Supreme Being Lord Kṛiṣṇa, served by seven cowherd attendants with white chowries, vested with the sportive charms of ten millions of Cupids and adorned with wild wreaths :—this supreme Lord who is the dispenser even of Brahmâ, armed with the matchless discus, the club called Kaumodakî, the irresistible spear and the great scimitar capable of destroying the whole world and mounted on a lovely, excellent chariot constructed with precious gems and accompanied by a hundred thousand heroes who fight on chariots, thirty millions of chariots, thirty millions of wrestlers, a thousand millions of horses, 4,000 millions of soldiers wielding shields, two hundred and eighty millions of soldiers armed with scimitars and 580 millions of archers has already arrived. As Râma, the son of Das'aratha, had besieged Ceylon on all sides, so has he besieged Sonitpur. Garuḍa, the king of birds, has been extinguished by the rain of the water of the celestial Ganges the bright and burning moat encircling the city measuring a thousand palm-trees in height insurmountable to the gods and the demons. Baladeva with the plough and through the help of a hundred thousand wrestlers broke the ramparts constructed with excellent gems.

16-25. Lord Baladeva has levelled to the ground three lakhs of gardens, killed the door-keepers and easily crossed the huge threshold. Mahâdeva when he heard this, said to Pârvatî and Bhadrakâlî in the council of the gods :—"Let Kârtika, Gaṇeś'a, the eight Bhairavas, the eleven Rudras, Virabhadra, Mahâkâlî and Nandî protect those who are in command of my armies. Kṛiṣṇa, the Lord of the Cow-world, armed with the wheel has arrived. In a moment he can destroy the whole universe. What to talk of an ordinary despicable city? Therefore let them jointly devise expedients to preserve Bâṇa. Let Bâṇa meditate in his mind the figure of the excellent Gaṇeś'a and then go to the battle-field. The eight sides of Bâṇa will be protected by Kârtika, his front by Gaṇeś'a, his left side by the Bhairavas, Rudras, and the great hero Nandî, his back by Mahâ-Kâla, Vira-bhadra and other soldiers, his top or upper part by Durgâ, Bhadra-Kâlî, Ugra-Chaṇḍâ and Kottarî (a naked nymph). O most blessed Durgâ, destroyer of calamities, you had better preserve Bâṇa. You are the energy of Lord Kṛiṣṇa and hence called Nârâyaṇî. O mother of the world, O principle of Viṣṇu's illusion favouring everything that is good, you should protect Bâṇa from the irresistible or infallible Sudarśana wheel which is the best of all wheels. Bâṇa is my greatest favourite, nay, dearer to me than even Kârtika and Gaṇeś'a. O Durgâ, apply your hand and the dust of your lotus feet to the head of Bâṇa.

26-38. Durgâ who destroys calamities laughed at the words of Śiva and addressed him with gentle and truthful words suited to the occasion, thus : "O Bâṇa, decorate your son-in-law Aniruddha with orna-

ments of gem, place him before yourself and deliver pearls, diamonds, gems, excellent stones and everything else as well as your daughter Ūṣā ornamented with jewels of gem to the supreme being Kṛiṣṇa. Thus you will be able to rule your kingdom without a hitch. What means a war with the soul? What means the fight again with Kṛiṣṇa, the supreme spirit along with whom life vanishes for ever, without whose support the sentient soul cannot exist in the body ruled by passions without whom even I the emblem of energy cannot exist and with whom Brahmā who represents the mind and, Śiva, the symbol of knowledge, also disappear, thus causing the downfall of the body and reducing it to a mere corpse? O Śiva, who will be able to withstand in the battle-field the valour of the wheel of Sudars'ana? The soul or the sky cannot be penetrated by any weapon. Then how is it possible to fight with a soul? The perfect Lord Kṛiṣṇa who wields a body only out of compassion for his believers is eternal and real and constitutes the supreme spirit of everyone. Gaṇeś'a and Kārtika are dear to me, it is true; but you are dearer to me than these; Bāṇa is dearest to me of all my myrmidons, but none is dearer to me than Lord Kṛiṣṇa. I am the great goddess of fortune in the Vaikuṇṭha. I am Rādhā herself in the Cow-world; I am Durgā in the land of Śiva and Saraswatī in the land of Brahmā. In days of yore, I killed the demons and manifested myself as Satī, the daughter of Dakṣa. And even the self-same I, hearing your slander, in disgust quitted my frame as Satī and was born as the daughter of the mountain. The other form which I wielded in my fight with Rakta-Vija is Kālī. Even I am Sāvitrī, the mother of the Vedas, Sītā, the daughter of Janaka and Rukmiṇī, the daughter of Bhīṣmaka residing in the city of Dvārakā in India. Ever I again accidentally a victim to the curse of Śrīdāma, appear on earth as Rādhā, the lawful wife of Kṛiṣṇa and the daughter of Vṛiṣa-bhānu. You are the Lord eternal: the omniscient Śiva. What shall I say more to you? Now do the thing suited to the occasion.

CHAPTER CXIX.

1-10. Nārāyaṇa said, "Kārtika, Gaṇeś'a, Kālī and Śiva himself praised Pārvatī when they heard her words. Lord Śiva said to the excellent, resplendent, superb goddess of primeval Nature, the mother of the world thus: "O excellent goddess whatever you said is true, beneficial and approved of by the Vedas. It is highly improper and ridiculous to fight with the supreme spirit. Let Bāṇa deliver his daughter Ūṣā after having decked her with several kinds of ornaments to Kṛiṣṇa in which case everything will be systematic. Bāṇa will acquire fame and celebrity and all will be well. If he does not give his daughter, this descendant of Hiranyakas'ipu will assuredly turn tail in the battle-field through fear and thus secure infamy. If, however, he is determined to go to war, let him dexterously cover himself with a shield and take the van. We shall thereupon follow suit. Śiva then entreated Bāṇa to give his daughter to Kṛiṣṇa: but he refused. Durgā also persuaded him in vain to yield to her wishes. In the meantime, the most powerful Bali, supremely pious, the foremost of the Vaiṣṇavas, expert in the use of great weapons and attended by seven lakhs of excellent demons mounted an excellent

chariot of gem and inhaling the wind caused by the flourish of the white chowrie arrived at that lovely assembly.

11-20. Perceiving his approach, everyone stood up except Śiva. Lord Śiva, the donor of all prosperity, gently accosted him, using delightful and beneficial words thus : "Communication with the Vaiṣṇavas in itself is a great gain ; even the touch of the Vaiṣṇavas consecrates all holy places frequented by pilgrims. A sacred Brāhmin is worthy of adoration by all householders : but a Vaiṣṇava Brāhman is more adorable than a sacred Brāhmin. I do not see anything more sacred than a Vaiṣṇava Brāhmin who in fact is more sacred than the fire, the wind or any holy places resorted to by pilgrims. Even the gods fear him. All the sins coming in contact with his body are consumed like dry heaps of grass consigned to the flame." Bali said, "O Lord of the world, I do not deserve these eulogies. I am but a servant of yours. O Lord, why do you adore me ? O Lord, you have given me the supreme divine glory which can be secured with the greatest difficulty by others. Now, by the dispensation of Providence you have consigned me to the bottom of the nether world (Pātāl). O Lord of the gods, you took away prosperity from me your servant in the guise of a dwarf and transferred it to Indra. You are omnipresent and may take any form. Now explain matters useful to my son Bāna who is dearer to me than my life : for fighting with the spirit is opposed to the Vedas." Bali having said so bowed low before the feet of Śiva, blessed his son and subsequently went to the place where the Lord, the supreme Being, was dwelling in the guise of a man. As soon as Bali saw Kṛiṣṇa wielding the Chakra (wheel) in his hand and bright like ten millions of suns he respectfully circumambulated round him and with the inclination of his head bowed to him.

21-30. Later on, with a thrill of raptures in his body and with streaming eyes and with great reverence swaying his heavy heart, he recited the Mantra of 11 letters given to him by Śukra and adored the supreme and most fascinating Lord fit to be constantly meditated in the lotus of one's heart with the hymn mentioned in the Sāma-Veda thus : "O Lord, in days of yore out of deference to the prayers of my mother Aditi and the vow which she had undertaken, you once appeared in the guise of a dwarf imposed upon me. With very great esteem you transferred the celestial goddess of fortune represented by my prosperity to my virtuous brother Indra who was by far a greater worshipper of yours than my humble self, one of your devoted servants. This Bāna is my son, the myrmidon of Śivā. That Being, compassionate to his believers and residing close by, is preserving him at this time. Pārvatî supports him like his mother. Your grandson has abducted his youthful and chaste daughter. He was also about to kill him in the battle-field, but he was prevented by Kārtikā from this design. Not being able to chastise your offending grandson, for a wonder, you have appeared at this place to kill my son ! The supreme Being is everywhere strictly impartial ; this is what I have read in the Vedas. Then why do you act contrary to the doctrines of the Vedas ? In the world, none can preserve him whom you wish to kill. Your Sudars'ana alone is bright like ten millions of suns. It can be resisted by the weapon of no god. As the

wheel of Sudars'ana is the best of all weapons, so you are supreme among gods. As you are the dispenser even of Brahmā, so your weapon is also suited to your design.

31-40. Viṣṇu and Śiva are vested with the attributes of truth and virtue; Brahmā himself, the paternal grandfather and the creator of the world, is vested with the principle of activity. And Lord Kālāgni-Rudra, the destroyer of the world is vested with the principle of ignorance. He is foremost of the Rudras and is a digit of Śiva. The other Rudras are the digits of his digits. You are void of attributes, the director of the above-mentioned agencies and of the goddess Nature. You are the spirit of all: Viṣṇu is the life; Brahmā is the mind; Śiva is knowledge; the goddess Nature, the best of all faculties, is the intellect. The Jīva (sentient soul) that presides over all bodies is the reflection of yourself, *i. e.*, the supreme spirit; the Jīva (sentient soul) that acts reaps the fruits of his actions: and you are a mere witness to those actions. As the attendants of a king follow in his wake, so all the above-mentioned beings (Śiva, etc.) follow suit, as soon as you quit the body and depart. People collapse as soon as you leave and are converted into untouchable corpses. Savants, deluded by your spell, fail to comprehend you. Virtuous men who adore you are alone capable of surmounting your illusion. Nature vested with three attributes, Īś'ānī, the great female Vaiṣṇava, Nārāyaṇī and Durgā are the symbols of your illusion. This is why it is so difficult to transcend these agencies. In every world, Brahmā, Viṣṇu and Śiva exist as your digits. The huge Being, Mahā-Viṣṇu, who shelters all the world, absorbed in his sleep of meditation is lying in the water which covers the sphere of the universe of Brahmā. The Lord is therefore called Vasu. You are also his supreme god. Therefore people conversant with ancient chronicles call you Vāsu-deva.

41-56. Through your digits, *i. e.*, the parts of your parts, you are the Sun, the Moon, the Fire, the Wind, Varuṇa, Kuvera, Yama, Indra, Dharma, Ananta, Īś'āna, Nir-riti, the Munis, Manus and the nine planets yielding fruits of actions. Through the digits of your digits, again, you are all creation, animate and inanimate. You are the emblem of light, the supreme Brahman. The Yogis constantly meditate you. Your believers reverentially contemplate within that light the form of Kṛiṣṇa, the Lord of believers, as fixed in the heart of Râdhâ, having two arms, holding a flute in his hands, friendly to his believers, vested with a cheerful and smiling aspect, clad in yellow and red dress, and dark-blue in complexion like a new cloud. The whole of your constitution is besmeared with Sandal; your crest is graced with a peacock's plumage, your neck with a wreath of jasmine, your hands with armlets constructed with invaluable gems, and bracelets, your ears with rings relieving your cheeks, your fingers with excellent diamond rings, your feet with ringing anklets. In your charms you vie with millions of Cupids: your eyes resemble a pair of autumnal lotuses. Millions and millions of cowherdesses are glancing at you with smiling faces. Your friends, the attendant cowherds, are fanning you with chowries. You dress yourself like a cowherd boy. You are too difficult for adoration and

cannot be secured by meditation. You are constantly adored by Brahmâ, Śiva and Ananta. The best of adepts, Yogis and devotees humbly eulogise you. You are indescribable by the Vedas. You are the Lord ; self-determining and supreme. Your form is denser than the densest object and subtler than the subtlest object. You are the emblem of truth. You have no destruction, no origin. You are the best of all objects in the world. You transcend Nature. You are the supreme Lord and not associated with any object. You are void of will-power and the lord residing in the endless time. Your believers, consecrated by meditations like these, attempt to offer to your lotus feet served by Brahmâ and Laksmî bent grass and barley or sunned rice. How can foolish people adore you, when you cannot be adored by the four Vedas, Saraswatî, Ananta, Brahmâ Śiva, Gaṇeś'a, the sun, the moon and Indra ?

57-67. You transcend the three attributes, the principles of virtue, activity and ignorance. No one can determine your nature by vesting you with attributes. You are void of three attributes, and superior to anything in the world. How can I adore you ? I am neither a savant nor a god, but an ordinary demon. Therefore forgive me." Kṛiṣṇa, the Lord of the world, the perfect deity, kind to his believers, having heard the eulogies of Bali, said, "Child, you need not fear. Go home. I am guarding your Pātāla. By my boon and grace, your son will be rendered immortal and free from decrepitude. I shall only crush the pride of that ignorant, conceited fellow. I have given a boon to my great believer, the ascetic Prahlada, saying. "I shall not kill any of your descendants." With a cheerful mien, I shall impart the great knowledge likely to conquer death to your son. In days of yore, Brahmâ had given to Sanat Kumāra the ode as stated in the Sāma-Veda, the ode with which you just adored me, the ode which I desire. The merciful Śankara, on the occasion of the solar eclipse gave this ode to his pupil Gautama, one of his great believers, in the hermitage of adepts in the excellent and sacred place on the coast of the celestial Ganges frequented by pilgrims. I had given the same ode to Brahmâ and Śiva on the coast of the river Virajā. In days of yore, the wise Sanat-Kumāra had given it to Bhrigu. I shall give it to king Bāṇa who will adore me with this hymn. Whoever, after bathing and after having worshipped his spiritual guide (disposed to religious acts) with cloths, ornaments and sandal, listens to this hymn emanating from the mouth of the said guide is undoubtedly released from the sins of millions of births.

68-73. The perusal of this ode destroys calamities and is the source of all prosperity. Its perusal destroys grief and sorrow, enables a man to cross the insurmountable sea of the world and wholly exempts him from his liability to suffer the pangs of conception in the womb, as well as from death, decrepitude, confinement and disease. This ode, in fact constitutes the ornament or paraphernalia of a believer. Whoever reads it undoubtedly reaps the benefits that could be secured by ablutions in all holy streams resorted to by pilgrims or benefits that could be secured by all sorts of sacrifices, vows, devotions, truthfulness or gift of articles. By reading it a hundred thousand times, a man attains perfection. A man rendered perfect by this ode achieves all kinds of success and, having

attained the dignity of a god in this world, secures the feet of Lord Hari in the next world." So saying, Kṛiṣṇa, the Lord of the world, paused. King Bali with a cheerful disposition bowed low before the feet of the supreme Being and went home.

CHAPTER CXX.

15-25. Nârâyana said, "Later on, Lord Kṛiṣṇa, after having duly consulted Uddhava and Baladeva sent a messenger to that place where Śiva, Gaṇeś'a, Durgâ (the destroyer of calamities), Kârtika, Bhadra-Kalî, Ugra-Chandâ and Kottarî were abiding. The messenger arrived, bowed low before Gaṇeś'a, Śiva and other adorable deities and in spite of the fact that he was only a man was not wanting in moral courage to use suitable language on the occasion. The messenger said, "O great god (Śiva), Lord Kṛiṣṇa is challenging king Bâṇa to fight. Therefore let the king of the demons bring Aniruddha and Ūṣâ and seek his protection. Whoever runs away from the battle-field wounded behaves like a poltroon and is consigned to hell with seven of his ancestors." The goddess Pârvatî in council, as she heard the words of the herald, used suitable language in the presence of Śiva and addressed Bâṇa thus, "O most blessed Bâṇa, go to Lord Kṛiṣṇa, deliver to him your daughter and everything that you have by way of dowry and seek his protection. That Kṛiṣṇa is the God of all the cause of everything, the donor of all prosperity, the foremost of beings, the preserver, merciful and favourable to his believers." The gods, hearing the words of Pârvatî, eulogised her saying 'you are the most blessed of all goddesses present in the assembly. Bâṇa, the king of the demons, however, angrily held a shield and a bow, bowed low before the feet of Śankara and went away. At that time, everyone remonstrated with him with the result that his body quivered with anger and his eyes became red. Three crores of most powerful demons, four commanders-in-chief, *viz.*, Kûmbhaṇḍa, Kûpa-Karṇa, Nikumbha and Kumbha armed with shields accompanied him. The mad Bhairava, the Bhairava of destruction, the Bhairava of black colour, the Ruru-Bhairava, the Mahâ-Bhairava, the Kâla-Bhairava, the Prachandâ-Bhairava and the Bhairava of anger followed him with their respective forces. Lord Kâlagni, Bhairava with other Rudras, armed with shields, likewise advanced. Ugra-Chandâ, Prachandâ, Chandikâ, Chandâ-Nâyikâ, Chandes'warî, Châmunda, Chandî and Chandâ-Pâlikâ (the eight Nâyikâs) advanced with human skulls in their hands. The presiding deity of Śonitpura, and the Kottarî held a sword and a scimitar, cheerfully ascended a car of gem and likewise advanced. Indrâṇî (a Vaiṣṇavi of tranquil nature), Brahmâṇî who discourses on Brahma, Kaumârî, Nâra-Simhî of a hideous appearance, Vârâhî, Mahâmâyâ, Mâhes'warî and the hideous Bhairavî (representing eight faculties or energies) gladly ascended their chariots and advanced. The three-eyed Bhadra-Kalî whose body was red, whose tongue was rolling and fearful, who wielded in her hands the axe, the iron spear, the mace, the scimitar and the skull mounted a chariot of gems and proceeded. Śiva armed with bow and weapons also advanced. All went except Gaṇeś'a and Pârvatî. Kṛiṣṇa, the wielder of the wheel, seeing Śiva and Bhadra-Kalî encircled by army greeted them in a suitable manner. Later on, Bâṇa, the king of physicians bowed low

before the the feet of Pârvatî's husband, sounded the conches and attached celestial weapons to the bow with strings, which he held in his hand. Sâtyaki, seeing that Bâna was ready for the battle, gladly advanced to the battle-field in military array inspite of the remonstrances of all.

26-37. O Nârada, the great king Bâna discharged the celestial weapon called Manchhana that was keen-edged, irresistible and effulgent like the noontide sun of summer. Sâtyaki, having observed before him the celestial weapon, bowed a little bit, whereupon the dreadful weapon consumed only a portion of his hair and passed into the sky. Bâna then discharged the weapon of fire, bright and huge like a palm tree, which was extinguished by Sâtyaki with the weapon called Vârûṇa. Then Bâna, whose exterior was rough, discharged the bright and hideous weapon called Vârûṇa which Sâtyaki easily cut off with the weapon called Pârjanya. Whereupon Bâna, the king of physicians, discharged the arrow called Nârâyana. By virtue of the instruction which he had received from Arjuna, Sâtyaki threw himself prostrate on the ground. Then Bâna, the best of those conversant with the use of weapons, discharged the weapon called Mâhes'wara which was easily cut off by Sâtyaki with the weapon called Vaiṣṇava. Thereupon king Bâna discharged the weapon Brahmâ in the battle field which was averted in a moment by the weapon Brahmâ used by Sâtyaki. Bâna, clever in the use of weapons, later on discharged the weapon of snakes which was destroyed in a moment by the weapon of Garuda used by Sâtyaki. Whereupon the demon Bâna hurled at his foe the most hideous and irresistible spear of Śiva ; but as soon as Sâtyaki eulogised Durgâ, it turned, as it were, into a garland round his neck. Bâna attached the arrow of Pâs'upata to his bow, Sâtyaki, by the use of the arrow called Jrimbhana, spell-bound Bâna armed with bow. The most powerful Kârtika, seeing that Bâna was bewildered, discharged the arrow of half-moon which was easily cut off by the god Kâma. Kârtika hurled at Kâma a club valorous like hundreds of suns ; but Kâma divided it into seven parts with the weapon called Vaiṣṇava.

38-48. Kârtika hurled at Kâma the iron spear (bright like the fire used on the occasion of the eternal dissolution of the world) which was put out by Kâma with the weapon called Nârâyana. Kârtika hurled at his enemy the missile called the Brahmâ weapon in the battle-field ; whereupon Kâma at once used his own Brahmâ weapon and defeated the Brahmâ weapon aimed at by Kârtika. Kârtika thereupon quickly discharged at his opponent the weapon called Nârâyana : whereupon Prâdyumna, in pursuance to the instruction which he had received from Kriṣṇa, lay prostrate on the ground like a staff. Kârtika with a feeling of anger combined with savage joy aimed at his enemy the arrow called Pâs'upata. But Kâma promptly used the weapon of sleep and benumbed his foe with sleep. Bhadra-Kâlî seeing that Kârtika was asleep and Bâna was spell-bound angrily swallowed Kâma with his chariot and taking Bâna and Kârtika in her lap went from the battle-field to the place where the chaste Pârvatî, the mother of the universe, was abiding. Bhadra-Kâlî, having arrived there, restored Kârtika to consciousness and Bâna to health ; and immediately

the god Kāma with his chariot came out of her nostrils and returned to the battle-field. At that time the Yādavas observing Kāma with his chariot indulged in a hearty laugh. On the other hand, the attendants of Śiva with parched lips were very much frightened. Later on, Bāṇa and Lord Kārtika having respectively mounted their chariots rushed back to fight at a white heat. Bāṇa, having returned to the battle-field aimed five arrows at Baladeva who cut them off with the arrow called the half-moon. Later on, Baladeva armed with plough broke the chariot of Bāṇa and with the stroke of the pestle for husking rice killed his charioteer and horse.

49-60. Later on, Lord Kālāgni-Rudra seeing that the most powerful Baladeva armed with plough was about to kill Bāṇa easily prevented him from his design. Baladeva armed with plough angrily broke the chariot of Kālāgni-Rudra and with the stroke of the pestle killed his horse and charioteer. Whereupon Kālāgni-Rudra in anger indicted upon Kṛṣṇa's party a plague called the dreadful fever. All the Yādavas except Hari were attacked by fever. Lord Kṛṣṇa, having perceived all this, created a fever called the Vaiṣṇava fever and hurled it at his opponents in the battle-field particularly to checkmate Śiva. For a moment there was a dreadful fight between the Śiva fever and the Vaiṣṇava fever. The latter attacked the former and laid it prostrate on the ground in the battle-field. Rendered entirely helpless, the Śiva fever eulogised Lord Kṛṣṇa thus : " O Lord of the world, preserve my life. You wielded a body only out of compassion for your believers. As a supreme spirit, you dwell in the bodies of all people which constitute, as it were, a city for your residence. You are the perfect Brahma. You regard all objects with strict impartiality." Lord Hari having heard the words of Śiva fever called back his own fever, whereupon the former fever, being much frightened, beat a hasty retreat. King Bāṇa promptly returned and discharged a thousand arrows (consecrated by Mantras) which were as bright as the flame of fire used at the time of the absolute dissolution of the world. Phālgun Arjun having easily resisted them with a rain of arrows, the great king Bāṇa aimed at Arjuna an iron spear bright like the acute sun. The most powerful ambidexter Arjuna using the left hand with as much facility as the right, having easily cut off the spear, the demon Bāṇa grasped the arrow called Pās'upata effulgent like a hundred suns. Kṛṣṇa, armed with the wheel, having observed that irresistible dreadful weapon called Pās'upata calculated to destroy the whole world hurled at Bāṇa the hideous Chakra.

61-72. That wheel cut off the thousand bright arms of Bāṇa with which he had wielded the Pās'upata weapon. The said arms dropped on the ground like so many mountains. The irresistible Pās'upata weapon which was dreadful like the flame of fire used at the time of absolute destruction of the world, so long held by king Bāṇa returned to Pās'upati (Śiva). A profuse quantity of blood having gushed out from the arms of king Bāṇa, a very huge lake was created out of the said blood. Bāṇa, unconscious and motionless through pain, fell on the ground. Lord Śiva the spiritual guide of the world, arrived at that place and clasping Bāṇa to his bosom wept loudly through affection. A huge lake was likewise created out of Śiva's tears. Lord Śiva, the ocean of mercy,

restoring Bâna to consciousness took him to the place where Lord Kṛiṣṇa was seated. Śiva with the moon on his head delivered Bâna to the lotus feet of Lord Kṛiṣṇa served by Brahmâ and Lakṣmî and eulogised Kṛiṣṇa, the master of the world, and the Lord of his believers with the same ode with which Bali had adored him. Then at that time Hari gave to Bâna the knowledge relating to the conquest of death, applied his lotus hand to the body of the demon and exempted him from death and decrepitude. Bâna, the king of the demons having respectfully adored him with the hymn composed by Bali fetched his daughter decorated with ornaments of gem and, before the assembly of the gods reverentially handed her over to Hari. King Bâna, at the command of Śiva, reverentially inclined his shoulders and gave to the Lord of the world five lakhs of elephants, horses four times the number of elephants, a thousand maidservants decked with ornaments of gem, a thousand cows of plenty with calves capable of fulfilling all desire, 7 lakhs of gems, pearls, diamonds, 7 lakhs of beautiful and precious stones, rubies, thousands of golden water-cups and dishes.

73-78. O Nârada, king Bâna having delivered to the lotus feet of Hari exquisite and fine clothes, clothes consecrated by fire, vessels containing betel-leaves, cups full of honey, thousands of cups of various kinds as well as his daughter wept very loudly and most respectfully begged Hari's pardon. Lord Kṛiṣṇa granted a boon to Bâna according to the method prescribed by the Vedas, blessed him in an auspicious manner and went to Dwârakâpur. Lord Kṛiṣṇa himself went and delivered the newly-married daughter of Bâna to Rukmiṇî and Daivakî. Later on, Lord Hari carefully caused grand festivals and celebrated deeds to be performed, distributed wealth to the Brâhmins likewise and feasted many a Brâhmin.'

CHAPTER CXXI.

1-12. Lord Nârâyaṇa said, "Later on, Kṛiṣṇa with his friends and relations arrived at the council called Sudharma, when a Brâhmin effulgent with the lustre of Brahma arrived there, beheld the excellent Being, reverentially eulogised him and assuming a modest, gentle, timid tone accosted him thus :—"Śṛigâla, alias Vasudeva, the king of kings, and the Lord of the sphere, has delivered a message which I am going to communicate to you. Listen attentively. Śṛigâla hath said, "I am Vasudeva presiding over the region of Vaikuṇṭha. I am the chief of the gods, the husband of Lakṣmî and possess four arms. I am the preserver of the world and even of Brahmâ. I have come to India at the entreaties of Brahmâ to relieve the earth of her burden. Kṛiṣṇa, the son of Vasudeva, is an ordinary Kṣatriya, very haughty, dissembling and fraudulent. He poses as Viṣṇu. The most cunning Kṛiṣṇa creates a rupture between strong and weak kings and then subdues and destroys the weaker party. Kṛiṣṇa brought about the death of Dur-yodhana, Jarâ-sandha and other weak kings through the powerful Bhîma. That Kṛiṣṇa likewise by fraudulent means effected the destruction of Droṇa, Bhîṣma, Karṇa and other kings of the world through the powerful Arjuna. Besides this, he fraudulently caused the

destruction of weak, famous and infamous men through the aid of powerful men. Kṛiṣṇa killed Śiśupala, my son Naraka, the weak Narakāsura and the demon called Mura through treachery and insinuations. The treacherous Kṛiṣṇa never took part in a lawful fight:—he has been unjust even since his childhood.

13-23. That vile impostor, the deceitful Kṛiṣṇa, killed Pātana and Kubjā; and hence it follows he is the slaughterer of women. For the sake of mere trifling clothes, he killed a washerman of good character. Having killed the most powerful and valiant demons Hiranyaka-Śipu, Madhu and Kaiṭava, I myself am preserving the creation. I myself am Brahmā as well as Śiva. I am the preserver of the world and the chastiser of the wicked. All the Manus and Munis are either my digits or the digits of my digits. I myself am Nārāyaṇa and void of attributes. I transcend Nature. Through forbearance and out of compassion, I excused all his faults up to this time, regarding him all the while in the light of a friend. But the inevitable has happened. Now let him come and fight with me. My messenger tells me that Kṛiṣṇa is very proud. I ought, therefore, to curb his pride. The first and foremost duty of a king consists in subduing haughty people. Now I must chastise him. Vested with four arms and wielding the conch, wheel, mace and lotus, I shall personally go over to Dwārakā with my attendants and fight with him. If he means to fight, let him fight. He need not seek my protection. If he does not yield to me, I shall in a moment reduce Dwārakā to ashes. I seek the assistance of no one; but single handed, easily and in a moment I shall destroy Kṛiṣṇa, his brother Baladeva and all his sons, relations and attendants. Having conquered the devotee Śankara, old and submissive to the will of his wife, and for the sake of Pārijāt and without any useful purpose in view having subdued Indra whose body is full of female organs, who is ever subject to disease through the curse of a Brāhman, Kṛiṣṇa considers himself as a hero and god in the infatuations of his heart.

24-33. Kṛiṣṇa is treacherous, adulterous, subservient to Râdhâ, hen-pecked and servile to all his wives including Satyabhâmâ." O Muni, the Brāhmin, so saying, kept quiet: and at his words, Kṛiṣṇa laughed very loudly with all his attendants. Later on, he feasted the Brāhmins with four kinds of food (*viz*, food which can be chewed, sucked, licked and drunk) and being lacerated with the shafts of words likely to burst his heart (*i. e.*, cut to the quick by the remarks) he passed the whole night in agony. Next morning, Kṛiṣṇa with his attendants gladly rode on a chariot and in a merry mood went to the place where Śṛigâla was. King Śṛigâla, being apprised of the arrival of Kṛiṣṇa, put on four artificial hands and went with his arms to Lord Kṛiṣṇa. Kṛiṣṇa, as he beheld him with a smiling face and moistened eyes, accosted Śṛigâla, regarded him in the light of a friend and used gentle words conformably to social custom. King Śṛigâla, held out an invitation of dinner to Lord Kṛiṣṇa who, however, did not accept his offer. Śṛigâla was humbled and frightened at the sight of Kṛiṣṇa and addressed him thus:—"O Lord of the entire universe, cut off my head with your discus and soon go to Dwārakâ and let my sinful body perish. Like your Jaya and Vijaya,

I was also your doorkeeper named Subhadra. O omniscient Lord, you know everything : so please do not make any delay.

34-47. I have attained this degraded condition through the curse of Lakṣmī : my time is now full (*i. e.*, my days are numbered). After the lapse of a hundred years, my curse will be ended; and I shall, then, return to your land. Lord Kṛṣṇa said, "O friend, give the first blow yourself and I shall fight with you afterwards. Son, I know all. You had better go to the Vaikuṇṭha with pleasure." When Kṛṣṇa said so, the king Śṛīgāla discharged ten arrows at Kṛṣṇa. Those arrows, the symbol of death, bowed before the feet of Kṛṣṇa and quickly entered into the sky. The king thereupon promptly hurled at Lord Kṛṣṇa the mace bright like the flame of fire used at the time of the eternal dissolution of the world. But it was broken as soon as it came in contact with the body of Kṛṣṇa. Afterwards king Śṛīgāla aimed at the Lord the spear, pestle, iron-spear and axe which were broken in a moment by the mere touch of Kṛṣṇa's body. Later on, he discharged the arrow and the hideous scimitar fatal like death which were likewise broken by the touch of Kṛṣṇa's body. The most gracious Lord Kṛṣṇa, seeing that the king was without weapons said, "Friend, go home and fetch keen-edged swords." Thereupon Śṛīgāla said, "Can the supreme spirit be penetrated by a weapon? So how is it possible for me to fight with the supreme spirit? Kindly rescue me, O Lord, from the sea of the world. You alone can effect a rescue. O Lord, the sea of the world is more dreadful than poison. Kindly therefore cut asunder the chain of illusion and remove all the delusions or bewilderments of the mind caused by my Karma or fate. You are the Lord of all actions, the ruler or dispenser of events, the ruler even of Brahmā, the donor of auspicious fruits and the source of all prosperity. You are the cause of the destiny brought about by one's previous birth and you can set aside the said destiny. Let me quit this mortal frame pertaining to nature and composed of five elements. Let me proceed to the Vaikuṇṭha even up to its seventh gate. Kṛṣṇa, the ocean of mercy, hearing in the thick of the fight the eulogies of his friend and his words sweet like nectar, wept with compassion. In that battle-field, a charming lake named Viṇḍu lake ranking pre-eminently the foremost among celestial lakes frequented by pilgrims, was created out of his tears. The mere touch of the water of this lake redeems a man in his life-time and relieves him of the sins committed by him in his previous seven births, no doubt.

48-54. The Lord said, "My friend, if your heart is so pure, how is it that that you were inclined to fight? And how is it that you addressed to me such dreadful and cruel words through your messenger?" Śṛīgāla said, "O Lord, I have used such language to you : therefore you have come here in anger ; otherwise your sight would have been rare even in dreams." So saying, Śṛīgāla, by dint of his meditations, quitted his body of nature or physical body which was composed of five elements, rode on a chariot and observing Kṛṣṇa all the while went with pleasure to the Vaikuṇṭha. At that time, a hideous light, huge like Sapta-Tāla or seven palmyra trees, (Tal is a particular kind of measure) emanated from the body of Śṛīgāla, bowed before the lotus feet of

Kriṣṇa served by the goddess of fortune and disappeared. Kriṣṇa with his attendants having witnessed this wonderful phenomenon proceeded with a cheerful mien to Dwârkâ. Having reached there, he first of all bowed before the feet of his parents : then he went to the house of Rukmiṇî which was incensed with flowers and sandal, lay with her on the floral bed and thus passed the night. Rukmiṇî, the daughter of king Bhîṣmaka, pressed Kriṣṇa to her bosom and fainted.

CHAPTER CXXII.

1-11. Nârada said, "O most blessed saint you, have recited to me with pleasure the subject relating to the marriage of certain women with the supreme spirit Kriṣṇa; but I am desirous to listen to the narrative of the gem called Śyamantaka : therefore give me an account of the same." Nârâyaṇa said, "In days of yore, the moon god, on the fourth day of the bright half of the lunar month of Bhâdra, abducted Târâ : and later on, on the fourth day of the dark half of the month, he let her go. Afterwards, the spiritual guide incensed at the scandal, rebuked the pregnant Târâ who was abashed and angrily cursed the moon-god thus : "May you be blotted by my curse ; and may any corporeal being who beholds you likewise be blotted and affected with sins," The moon-god, hearing these words, went to the lake dedicated to Nârâyaṇa, prayed Lord Nârâyaṇa and was thus relieved from the sins committed by himself. The excellent Being (Puruṣottama) the ocean of mercy, seeing that the moon-god was very much frightened and emaciated by meditations said, "O moon (whose glory consists in digits), you have been polluted for all times ; therefore obtain from me the boon of redemption. Whoever will observe you only on the fourth day of the bright or dark half of the lunar month of Bhâdra will alone be polluted." Lord Hari said, "A person should by no means see the moon on the above days," and so saying he clapped his hands. But the Lord was himself polluted, as he beheld the moon on the fourth day of Bhâdra : and thus his words were verified.

12-21. For the edification of the people, I am going to tell you everything as to how Lord Kriṣṇa was in the first place polluted and subsequently how he was relieved from the blot or stigma on his character. One Satrâjit, a believer of the sun gave himself up to meditation in the holy shrine of Puṣkara and obtained from the sun an excellent gem called Śyamantaka. The most pious Satrâjita, after having respectfully bestowed Satyabhâmâ on Kriṣṇa, was about to give him the gem called Śyamantaka [that gem everyday gave birth to eight Bhârs (loads) of gold ; and Lord Viṣṇu himself presided over that most holy and consecrating gem] by way of dowry, when the evil-minded Prasena whose end was inevitable forbade him from the act and appropriated the gem himself and went to the holy city of Benares. In the way, a lion passing through the jungles, killed Prasena, forcibly seized the lovely gem and tying it with a piece of thread, suspended it on his neck. At first, this lion was the son of Kalinga, but as he did not stand up to greet a Brâhmin who was approaching him, he was cursed by the latter most fearfully and thus obtained the condition of a

beast. The powerful Jâmbha-Vâna, the king of the bears, killed the lion before his time, seized the gem and arrived at his city constructed with gems. Everyone was speaking thus in Dwârkâ, "Kriṣṇa has stolen the gem. What sort of intellect he has and by what expedient did he manage to steal it, we are at a loss to make out." Lord Kriṣṇa, when he heard this, went to the forest and followed the track of the thief with a view to remove the stigma from his name.

22-32. The sorrowful Kriṣṇa saw Prasena and the lion both lying dead in the midst of a jungle. But he was very much afflicted to find that none of them had the gem on his body. The omniscient Kriṣṇa thereupon happened to know the whole affair, went to the house of the bear-king and at his place saw a boy weeping in the lap of his nurse. At that time, the nurse was consoling the boy thus, "O child, take this gem Śyamantaka : for it is yours. The lion killed Prasena ; and Jâmbhavan killed the lion. O boy, do not weep. This Śyamantaka gem is now yours." Whoever after recollecting this verse recited by the nurse drinks water is relieved from the sin caused by the accidental sight of the polluted moon. Brahmâ, the offspring of the lotus, hath said that haughty people who slander the Vedas, if they voluntarily see the moon on those days, are unquestionably stigmatised by the sight. Kriṣṇa, as he heard the words of the nurse, took the gem from that boy ; and the nurse in anger went and informed the bear of Kriṣṇa's proceedings. At that time, Jâmbha-Vâna came to Kriṣṇa, bowed low and eulogised him. He then gave his own daughter Jâmbha-Vatî to Kriṣṇa in marriage and presented to him the gem Śyamantaka by way of dowry. Kriṣṇa thereupon took the above gem to Dwârkâ and showed it to the Yâdavas. He was thus purified and absolved from the stain. O son, I have thus recited to you the excellent narration of the gem Śyamantaka. Whoever listens to this chapter is released from all stigma on his character. I have now given you the account of the gem Śyamantaka (hardly to be secured) as mentioned in the Vedas and as I heard from Dharma. Now tell me what more you want to hear."

CHAPTER CXXIII.

1-7. Nârada, the godly saint, said, "The narrative of the worship of Gaṇeś'a is hardly to be secured in the sacred book of the Purâṇas. I heard it in brief only in part from the mouth of Brahmâ. Now I want to hear in detail the glory of Gaṇeś'a, the spiritual guide of the religious preceptors of the best of devotees, the Lord of all and worthy of the veneration of everybody. In days of yore, the inhabitants of the three world performed the grand worship of Gaṇeś'a in the hermitage of perfection (Siddhâs'rama) wherein a complete union of Râdhâ and Kriṣṇa was effected. For O saint, after the lapse of a hundred years the curse of Śrîdâma was over. Tell me the reason, pray, why Râdhâ, at that time, *first of all* worshipped Gaṇeś'a, setting aside the claims of Brahmâ, Viṣṇu, Śiva and Ananta, and regardless of the presence of Yogis accomplished adepts, principal snakes, distinguished kings, all powerful demons, Gandharvas and all the valiant Râkṣas that inhabit the globe."

8-20. Nārāyaṇa answered, "The earth is truly blessed in the three worlds. She is revered by all people and regarded as very holy. India, again, on earth is most blessed, as this country rewards all Karma, contributes to the enhancement of fame, breeds welfare and is revered by all people. In this sacred land of India, again, the hermitage of perfection is a very blessed and auspicious place which is capable of giving redemption. Lord Sanat-Kumāra, the best of devotees, ascetics, and adepts including Kapila, nay, Brahmā himself attained perfection by meditation in this hermitage. Indra, the king of gods, achieved perfection there by the performance of a hundred sacrifices. Hence this place is called the adept's temple or the hermitage of perfection, which can hardly be secured by anybody. O saint, Gaṇeś'a constantly lives in that hermitage. The gods here worship the most beautiful image of Gaṇeś'a, constructed with invaluable gems on the night of the full-moon of the month of Vaisākha. Once upon a time, serpents, men, demons, Gandharvas, Rāṣaksas, the choicest of adepts and ascetics, the best of devotees including S'anaka, etc., and Pārvatī attended the benefactor Śiva on his way to that place. Kārtika with Gaṇeś'a, Brahmā himself, the Lord of creation, the god Ananta with his attendants, the princely snakes soon arrived at that hermitage of perfection. All the gods, Manus, Munis and kings gladly arrived at that place to worship the image of Gaṇeś'a. Lord Kṛṣṇa with the residents of Dwārakā, Nanda with the residents of Gokul, arrived at that hermitage. After the lapse of a century, the fair Rādhā, the presiding deity of the heart of Kṛṣṇa, with two hundred millions of cowherdesses, two hundred millions of the inhabitants of the Cow-world, ten millions of female attendants, powerful like elephants, arrived at the hermitage of perfection to worship Gaṇeś'a. Rādhā, the merry lady of the sphere of the Rāsa, with a set of excellent teeth bathed, put on a pair of washed clothes and in a pure condition of body and mind and without eating anything proceeded to the temple of gem.

21-31. The beautiful Rādhā, likely to consecrate the three worlds, washed her feet and having performed the avowal for the purpose of making a vow (Sankalpa) reverentially dipped Gaṇeś'a in the water of the Ganges. Afterwards Rādhā, the mother of the four Vedas, eight Vasus and the three worlds—the goddess who is the symbol of intellect, the mother of all knowledge who transcends the faculty of the meditative saints, held in her hand white flowers and contemplated the figure of her excellent son who is beyond the range of meditation according to the method of meditation (Dhyāna) prescribed in the Sama-Veda thus: Dhyān is the mental representation of the figure and attributes of a deity. One should meditate Gaṇeś'a who baffles the powers of meditation, who is affectionately disposed towards his believers, who is the Lord of the faithful; whose body is dwarfish, whose belly is huge, whose constitution is thick, who is effulgent with the lustre of Brahmā, whose face is like that of an elephant, whose hue is like that of fire, who has got one tooth (husk), who has no end, who is the spiritual guide of the adepts, devotees and philosophers, who is eternal and contemplated by the best of Munis, gods and adepts and by Brahmā, Śiva and the god Ananta, who is pre-eminently superior, who is the symbol and harbour

of all good, who removes all impediments, who is very tranquil in nature, who is the donor of all prosperity; who is, as it were a pilot rowing the boat of illusion in the sea of the world for the benefit of people desiring to reap the fruits of their actions, who is constantly engaged in the preservation of the fugitives, the poor, the diseased or the oppressed. The chaste Râdhâ, after this sort of meditation, put flowers on the head and assigned various parts of the body to different deities with prayer and corresponding gesticulations likely to purify the whole body. Afterwards with that auspicious Dhyâna, as stated above, she contemplated him again and offered flowers to the feet of the long, bellied god.

32-45. Afterwards Râdhâ herself, the resident of the Cow-world, offered lotus to the same lotus feet that are worshipped by Lakṣmî and other gods with the fragrant and cool waters procured from the seven sacred streams, and then presented to them (the feet) offerings in the shape of bent grass, sunned rice, white flowers, fragrant paste and water. Râdhâ herself the lady of the sphere of the Râsa, placed round the neck of Gaṇeś'a a wreath of fresh, moist and beautiful Pârijât flowers mixed with sandal-paste. Râdhâ, who revels in Vrindâvana applied to the whole body of Gaṇeś'a fragrant and cool sandal-paste mixed with musk and saffron. The chaste Râdhâ who dwells in the great lotus presented fragrant white flowers mixed with the perfume of sandal to the lotus feet of Gaṇeś'a. Râdhâ, the beloved spouse of Kriṣṇa, presented excellent and fragrant frankincense extracted from holy articles to Gaṇeś'a, the god of the three worlds. Out of deference to the same god, the goddess of primeval Nature, the eternal Râdhâ presented to him a lamp of ghee calculated to dispel eternal darkness. O Nârada, later on, Râdhâ, the presiding goddess of the life of Kriṣṇa, out of deference to god Gaṇeś'a presented to him very delightful, delicious and charming sacrificial ingredients, four kinds of food which taste like ambrosia, viz., food that can be chewed, sucked, licked and drunk, very sweet, large, ripe country fruits and wild fruits hardly to be secured in the three worlds, countless balls of sesamum and other countless, delicious, well-baked balls of sweetmeat and pleasant cakes made of wheat and barley flour mixed with sugar, beautiful and huge balls of Swastikas, several kinds of fried articles mixed with sugar, artificial rivers of ghee, milk, honey, and molasses and milk boiled with rice, sugar, etc., heaps of Swastika, piles of plantains, very sweet and fine (boiled) winter rice mixed with vegetables.

46-53. Later on, Râdhâ who dwells on the coast of the Virajā river presented to Gaṇeś'a a charming excellent throne constructed with excellent gems. Râdhâ, the resident of the mount of a hundred summits, presented to Gaṇeś'a, the son of Śiva, a pair of invaluable, slender (fine or delicate) and charming clothes consecrated by fire. Râdhâ who dwells in the Vrindâvana, out of deference to Gaṇeś'a presented to him oblations of milk mixed with pure and sweet honey and unadulterated ghee. Râdhâ, the mistress of the cowherdesses, presented to him with pleasure sacred, cool and fragrant water procured from the seven holy streams for his drink. The daughter of Vriṣa-bhânû presented to Gaṇeś'a capable of yielding all prosperity, very lovely and excellent betel-leaves perfumed with camphor. The primordial goddess of Nature Râdhâ, out of

deference to the great god Gaṇeś'a presented to him a pure, invaluable, white chowrie which can be secured with the greatest difficulty. The goddess who resides in the heart of Kṛiṣṇa offered to the son of Śiva a bedstead furnished on all sides with white and delicate pieces of cloth, besmeared with flowers and sandal, graced with pearls, diamonds and precious stones and constructed with excellent gems. Afterwards Vrindâ, having presented to him a cov of plenty with her calf calculated to yield desired fruits, solicited his pardon by way of atonement and offered him a handful of flowers.

54-59. Afterwards Râdhâ who resides on the coast of the river Kâlindî presented to him sixteen ingredients with the radical or basic mantra containing celestial and bright Vîjas (mystic syllables pronounced into the ear by the spiritual guide) or the mystical letters with which a Mantra begins or which form its essential part. Afterwards Om, Gam, Gaum, Gapapataye, Vighna-Vinâśine Swâhâ: this excellent Mantra consisting of sixteen letters and representing the Kalpa-tree (the tree which fulfils all desire) she recited a thousand times. Later on, Râdhâ with reverential inclination of her head, streaming eyes and with a thrill of raptures in her body respectfully eulogised Gaṇeś'a with the hymn mentioned in the Kauthuma branch of the Vedas thus: You are the supreme Brahma, the symbol of the supreme light. You direct nature (*i.e.*, you are the ruler of nature). You destroy all calamities: you are of a tranquil disposition; you have the face of an elephant. I bow to you. The gods, demons and the most accomplished adepts adore you: there is none superior to you. As the sun causes the lotus to bloom, so you cause the gods to manifest themselves: therefore I eulogise you. Whoever having risen from his bed at break of day reads this excellent hymn calculated to secure the greatest religious sanctity and destroy grief and impediments is released from all sorts of calamities.

CHAPTER CXXIV.

1-13. Nârâyana said, "Râdhâ, devoted to her husband, having thus worshipped and adored Gaṇeś'a, the big-bellied god in due form decorated all his body with ornaments. Gaṇeś'a of a tranquil disposition having heard the ode of Râdhâ and having seen the method of her worship and all the objects presented by her gently thus spake to Râdhâ of a serene nature and the mother of the three worlds: "O mother of the world, O auspicious goddess, you are symbol of Brahma. You always dwell in the heart of Lord Kṛiṣṇa. You just worshipped me, only to teach the people. The gods, Brahmâ, Śiva, Ananta, the best of Munis including Sanaka, etc., the people redeemed in their life-time, the believers, the best of adepts including Kapila and others contemplate the incomparable lotus feet of Lord Kṛiṣṇa hardly to be secured; and you are the presiding deity of the heart of the same Kṛiṣṇa, nay, dearer to him than his life. Râdhâ is the left side of his body: and Kṛiṣṇa is the right side of his body. The great goddess of fortune the mother of the world, has come out of your left side. You are the mother of Mahâ-Viṣṇu, the mother of the world. You are the supreme goddess, the mother of the four Vedas and the three worlds: you are the goddess representing the

primordial Nature. O mother, the whole Nature constituting the genesis of creation is your digit. The whole world is the effect and you are the cause. At the time of the eternal dissolution of the world, when Brahmâ falls, you wink, *i. e.*, shut your eyes : and Hari shuts his eyes too at the same time. That person who first pronounces the name of Râdhâ and next that of Hari is truly a savant and a Yogi and goes to the world in a playful mood. Whoever violates this rule is a great sinner and assuredly commits the sin of Brâhmin-slaughter. You are the mother of the three worlds : and the supreme spirit Hari is their father. The mother is a spiritual guide superior to the father, more adorable and venerable than the father and passing excellent. If a person adores Lord Kṛṣṇa or any other god in any sacred land but slanders Râdhâ then the great fool loses all his descendants, attains grief and sorrow and is consigned to a hideous hell-pit wherein he dwells as long as the sun and the moon exist.

14-25. A spiritual guide is so called because he sows the seed of knowledge in the mind of his pupils. The knowledge of mantra (mystic formula) and Tantra (a code of religious ceremonies for the worship of the deities) is, properly speaking, *knowledge*. And properly speaking, that is Mantra or Tantra which inspires reverence for Râdhâ and Kṛṣṇa. A person wielding a body and worshipping any other gods acquires at every birth reverence (hardly to be secured) for the lotus feet of Durgâ. Whoever reverentially ministers to the Durgâ-Mantra at every birth attains the eternal Mantra of Śiva which gives knowledge and happiness. Whoever ministers to the Mantra of Śiva, the cause of the universe, attains the lotus feet of you both hardly to be secured. A virtuous man who attains your precious lotus feet never, even casually, spends a sixteenth part of half a moment of his time in vain. Whoever takes from a believer of Viṣṇu the Mantra of you both, eulogises you and reads your amulet never reaps the consequences of his actions. Whoever in the holy land of India very reverentially recites the Mantra or the mystic formula appropriate to Râdhâ and Kṛṣṇa redeems himself and a thousand of his ancestors. Whoever duly worships his spiritual guide with cloths, ornaments and sandal and wields an amulet assuredly attains the rank of Viṣṇu. O mother, bless (or render fruitful) all those objects which you have offered or tendered to me. For my satisfaction, tender them all to Brâhmins, in which case I shall be able to appropriate or enjoy your gifts through the medium of the said Brâhmins. Offer the articles in the first place to your god and respectfully give him also priest's fee. Then deliver them all to the Brâhmins : in which case you will reap eternal fruits. For the god will eat with the mouth of a Brâhmin. O Râdhâ, the principal mouth of a god is the mouth of a Brâhmin. The gods get everything that a Brâhmin puts into his own mouth.

26-32. O Nârada, the chaste Râdhâ thereupon feasted the Brâhmins with all those things : and at that time Gaṇeśa also was very much satisfied. At that instant, Brahmâ, Śiva, Ananta, etc., arrived at the root of the fig tree to worship Gaṇeśa. Later on, the guard, an attendant of Śiva, being frightened, went and said to the gods, goddesses and Lord Kṛṣṇa with his throat parched : Râdhâ, the powerful daughter of Viṣṇa-

bhānu, attended by three hundred millions of cowherdesses has, at an auspicious moment, after pronouncing Swasti (particle of benediction) worshipped Gaṇeś'a in the first place. I was resisted by those strong cowherdesses. I am going to tell you why.~ Whoever worships Gaṇeś'a in the first place (or before worshipping any other god) reaps endless fruits. Whoever worships him in the middle secures moderate fruits : and one who accords him the last place in worship gets the least fruit, as stated in the Śāstras. Gaṇeś'a has first of all been worshipped by Râdhâ associated with cowherds and cowherdesses, in preference to the best of gods, Munis and the goddesses who are present here." All the gods, godlesses, Munis, Manus and kings laughed at the words of the messenger ; the women of the race of Yadu were astonished at his words ; and Saraswatî, Sâvitri, the great goddess Parvatî, Rohinî, Swadhâ, Samjñâ, Svâhâ and other goddesses and the chaste wives of the Munis advanced with very great pleasure.

33-43. All the Munis, Manus, gods, kings, Lord Kriṣṇa himself and everybody else with his attendants likewise proceeded with immense g'ee. Everyone, weak or strong, by turns, at an auspicious moment, worshipped Gaṇeś'a separately with several ingredients. Then a thousand millions of heaps of balls of sweetmeat, heaps of sugar and Swastika (a kind of cake) measuring half the above quantity, heaps of boiled rice and fried articles and countless delicious and sweet fruits were deposited at that place. In connection with that worship performed by the residents of the three worlds, hundreds of pools of honey, milk and ghee were constructed. After worship, they sat down with pleasure and Pârvatî very gladly went to Râdhâ. Râdhâ, seeing Durgâ, got up and affectionately accosted her in a suitable manner. They embraced and kissed one another. Durgâ holding Râdhâ to her breast gently said, "O Râdhâ, you are the harbour of all good. How can I put to you any question ? The pang of your separation from Kriṣṇa disappeared, as soon as the curse of Śrî-Dâma ended. I am devoted to you, heart and soul ; and you are likewise devoted to me. As between the supreme Being and Nature, there is no difference between you and me. Anyone of my believers who slanders you and anyone of your believers who slanders me dwell in the hell called the Kumbhîpâka, as long as the sun and the moon exist.

44-55. The basest of men who think that Râdhâ and Kriṣṇa are separate lose their descendants, dwell in hell for a very long time and attain the condition of boars with a hundred of their paternal ancestors. You alone have worshipped my son Gaṇeś'a ; I have not done so. Never mind ; Gaṇeś'a, inspite of this, will be worshipped first of all. For Gaṇeś'a is the same to me as to you. O goddess, henceforth, there will be no separation between Râdhâ and Kriṣṇa (as long as they live), as there is no difference between milk and its whiteness. Worship Gaṇeś'a, the Lord of impediments, in the hermitage of perfection and in places sacred to pilgrims in the holy land of India and thereby secure Govinda without any hindrance. You are the merry mistress of the Râsa ; Lord Kriṣṇa is the merry king of that Râsa : the combination of merry and witty pair is praiseworthy. The curse of Śrîdâma has been over after a century. By my boon be united with Kriṣṇa this day. Fair one, make at my command a

graceful toilet on this auspicious occasion ; instances are exceptional when a woman is able to secure the society of a good man." The dear female associates of Râdhâ, at the command of Durgâ, secured a good dress for Râdhâ and seated the goddess on a lovely throne of gem. Her companion Ratna-mâlâ, first, put a garland of gems round Râdhâ's neck. Padmâ gave her a diamond looking-glass wherein she might see the reflection of her face. Padma-Mukhî placed in her right hand a lotus used as a toy and painted her lotus feet with lacdye. The cowherdess named Sundarî applied excellent and lovely vermilion annointed with sandal-paste to the part of her face just below the partings of her hair.

56-68. Mâlatî adorned the beautiful clusters of her hair likely to enchant the heart of the Munis with wreaths of jasmine ; and the chaste Chandanî attached to her hard breast delicate leaves of sandal annointed with musk and saffron. Mâlâvatî gave her a wreath of fragrant and graceful Champaka and blooming and fresh Mallika flowers. The witty cowherdess Rati adorned the merry Râdhâ desirous of sexual intercourse with ornaments of gem. Her companion, the chaste Lalitâ, by the application of collyrium to her eyes large like autumnal lotuses, lighted them up and gave her the fragrant flower of Pârijâta which she obtained from Indra. The cowherdess Sus'ilâ taught her ethics and the use of sweet and suitable language likely to improve manners. Her mother Kalâvatî reminded her of the sixteen digits of womanhood (or, perhaps, practical arts) which she had forgotten in her adversity. Her sister Sudhâ-Mukhî reminded her of things relating to sexual intercourse and delightful like nectar. Her companion Kamalâ prepared for her a soft bed likely to give facility to the act of sexual intercourse with leaves of lotus and Champak annointed with sandal-paste. The chaste Champâvatî deposited graceful flowers of Champaka annointed with sandal-paste in a cup of leaves for the sake of Kṛiṣṇa. She then prepared for his use a bunch or bouquet of the flowers of Kadamba and a wreath of Kadamba. Kṛiṣṇa-Priyâ perfumed excellent betel-leaves and seasoned them with camphor, etc., for the satisfaction of Kṛiṣṇa.

69-78. At this time, all the gods and Munis beheld the whole hermitage including the ground on which it stood and its environments imbued with the colour of the yellow pigment prepared out of the urine of the cow and, being astonished at the phenomenon, enquired of Lord Kṛiṣṇa. about it. The omniscient Lord thus described the cause: "Râdhâ, cursed by Śṛidâma, lost her grace and (feeling my separation acutely) forfeited all her knowledge. After the lapse of a century, the curse of Śṛidâma being over, the same knowledge has now been restored to the chaste goddess ; and through the lustre of the mistress of the Râsa, the hermitage has been lighted up and has assumed a yellow colour. That light of Râdhâ is graceful like ten millions of moons, very delightful, charming and tasteful to the spectator. The Munis, goddesses, Brahmâ, Śiva and other gods and the inhabitants of the three worlds having heard of this wonderful event quickly went to the place and observed Râdhâ with a reverential inclination of their heads. Râdhâ is fair like the Champak. She is very pretty, incomparable in beauty and likely to enchant the heart of even the Munis who subdued their passions. She is handsome and possesses graceful hair ; she is of golden colour, delightfully cool in summer and

warm in winter. She possesses hard breasts, huge buttocks and a thin waist. She is bending with the weight of her buttocks, hard loins and elevated breasts. She is vested with good teeth and a sweet smile.

79-100. She is the great goddess of fortune representing the germ of creation, supreme, primeval, eternal: she is the presiding deity of the life of the supreme Being and adored and worshipped by the supreme Being. She is excellent, the symbol of Brahma, unmixed with everything, constant, transcending all qualities. She is the goddess Nature pervading the whole universe. She wields a form only out of compassion for her believers. She is truthful, pure, chaste, calculated to consecrate the fallen and rendered sacred by holy acts of pilgrimage. She even contributes to the fame and glory of those who rule the world. Most beloved and sublime, she is the mother even of Mahā-Viṣṇu. She is the mistress of the Lord of the Rāsa, lovely, witty and the princess of witty damsels. She is self-determining (*i. e.*, may do anything that she pleases) and is the asylum of good. Her garment consists of cloth, pure like fire. She is being fanned constantly by seven cowherdesses with white chowries: and her lotus feet are ministered by four of her favourite female attendants. She is decked with ornaments constructed with invaluable gems. Her ears and cheeks are rendered bright by beautiful earrings. Her lips are like ripe bimbās. She is graced with a wreath of wild flowers and sustains on her head the load of a chignon decked with lovely garlands of jasmine. The part of her forehead just below the partings of her hair is lighted up with marks of moist sandal-paste and musk combined with marks of vermillion. Her eyes are painted with collyrium. Her nose puts to shame the bill of the prince of birds and is decked with the pearl springing from the head of the elephant. That lustful damsel of a soft complexion is possessed of cheeks refreshed by musk, rendered crimson by saffron and painted with sandal-paste. Her gait is that of an elephant. She is an excellent and desirable damsel representing the bow of victory held by Cupid (Kāma). This nymph, the abode of millions of Cupids, holds in her hand lotus used as a toy, the flower of Pārijāta and a bright looking-glass constructed with invaluable gems. She is contemplating in the lotus of her heart, mentally as well as verbally, asleep or awake, the lotus feet of the supreme spirit, Lord Kṛiṣṇa (seated on a throne constructed with various species of auspicious and wonderful gems) and cogitating in her mind about that love which is ever new and due to her own good luck. She is profoundly absorbed in the sentiments of Hari, pure in her belief and devoted to her husband. She is blessed, honoured, worthy of greatness and celebrated in the holy land of India as the daughter of Vṛiṣa-bhānu. Her form is mysterious. She is the source and symbol of all perfection and can be adored with a great difficulty. She cannot be attained even by meditation. She is adored by virtuous believers. We adore that Rādhā, the best of the cowherdesses. People bent on meditation and contemplating her in the method above prescribed are redeemed in their life-time in this world and become the attendants of Kṛiṣṇa in the next world. Brahmā, the ruler of the world, having seen his mother, the great goddess, in this form adored her first of all thus: "O great goddess, I practised austere devotions on the holy coast of Puṣkara in the sacred

land of India for sixty thousand years according to the Divine calculation. Chaste one, the greedy bee of my mind had become impatient for the sweet honey of your lotus feet, and yet I was unable to secure your desired lotus feet.

101-110. I did not see those feet even in dream ; but there was a voice from the sky to this effect : O most blessed being, desist, for you are attached to the pleasures of the world. The bondage of Râdhâ and Kṛiṣṇa is not possible for you. In the age of Varâha (boar), you will be able to see the lotus feet of Râdhâ and Kṛiṣṇa in Gaṇeś'a's hermitage of perfection situated in the sacred wood of Vrindâvana in India. I was disappointed when I heard that the boon could hardly be secured and desisted from my meditation. To-day I have fully reaped the desired fruits of my devotion. Lord Śiva said, "You are residing in the heart of that Being whose lotus feet—hardly to be secured—are constantly adored by the eager Brahmâ and other gods and cannot be observed by the Munis, Manus, adepts, virtuous men and devotees even in their dreams" Ananta said, "O goddess devoted to excellent vows, Lord Hari who cannot be sufficiently eulogised by all the Vedas, the mother of the Vedas, the Purâṇas, Saraswatî and virtuous men, the twinkle of whose eyes can hardly be secured to our vision by our eulogies has been frightened by your admonitions and has become a mediator between us both." In this way, the gods and all other persons that arrived there including the Munis and Manus bowed down and adored Râdhâ. The women including Rukmiṇî hung down their heads in shame and polluted the looking-glass of gem with the vapour of their breath. O Nârada, the emaciated and starving Satya-bhâmâ, now almost dead, with her wounded susceptibilities banished from her mind all conceit or vanity.

CHAPTER CXXV.

1-12. The gracious Nârada said, "O Lord, recite to me the other mysterious incidents subsequent to the worship of Gaṇeś'a and adoration of Râdhâ." Lord Nârâyaṇa said, "The gods, Munis and the best of Yogis who have arrived to celebrate the worship of Gaṇeś'a at that holy place sat down at the root of the fig tree when Vasudeva and Daivakî respectfully asked Brahmâ, Śiva (the god Ananta, the best of Munis) thus: "O best of saints, what method should we poor wretches adopt to cross the sea of the world and thereby secure for ourselves a happy destination ? O friends of the poor, O blessed beings, you are the sole pilots of the boat in the sea of the world. So please enlighten us soon on the point. A pit full of water does not, as a matter of course, constitute a holy stream: and an image of stone or clay does not necessarily constitute a god. The celebration of sacrifices, holy deeds, vows of fastings, etc., devotional austerities, gifts of various kinds, the service of the Brâhmins and the gods and other sacred acts consecrate the worshipper. But the mere sight of a Vaiṣṇava consecrates a man at once. The mere touch of the holy dust of the lotus feet of the virtuous Vaiṣṇavas instantly consecrates the earth, the holy streams sacred to the pilgrims, the oceans and the mountain. The gods also desire to see the Vaiṣṇavas who destroy sins, as fire consumes fuel. As

an ignorant man, though in the company of a learned man, fails to realise knowledge which is as agreeable as milk and curd, so I, the father of Kṛiṣṇa, and Daivakī, his mother, inspite of our company with Kṛiṣṇa failed to comprehend him as the spiritual guide of the religious preceptors of the sages." Lord Śiva, the author of the four Vedas including the Sāma laughed at the words of Vasudeva and said :

13-20. Contact with sages is sometimes the basis of contempt for knowledge, as people inspite of their consecration by a dip in the, Ganges go to other holy streams also for purification. Pandit Vasudeva the father of Kṛiṣṇa, the supreme spirit and an offshoot of the digit of the wise Kaś'yaapa, the father of Vāsu, being obsessed with the idea that Kṛiṣṇa was his son, could not comprehend him and refers to us for his edification the subject of knowledge. Ah! the goddess Nature, a charming and powerful divinity, can with difficulty be adored even by the bewildered wise people, The goddess that represents the illusion of Viṣṇu cannot be brought under the control of the world. Even we, the progenitors of the gods, have been bewildered by the illusion of Viṣṇu. The knowing Brahmā, also, being bewildered by the charms of Kṛiṣṇa, contemplates his lotus feet throughout his life. The period covered by the fall of ten lakhs and eight hundred Indras and by the fall of one Brahmā is equivalent to one Nimeṣa (the period covered by the twinkle of the eye) of Kṛiṣṇa. There was a contest between Indra and Kṛiṣṇa for the sake of Pārijāt. Then I turned into a tree of Parijat and thus saved Indra's life. Only sages (wise men) may acquire temporal or transcendental knowledge with regard to the essence of the Supreme Being ; ignorant men fail to acquire that knowledge. Virtuous men, on the other hand, ever acquire that knowledge. Though we are ignorant of the essence of self, yet into other matters we have some insight which falls far short of the knowledge possessed by Kṛiṣṇa. Therefore, refer every point, good or bad, to Kṛiṣṇa.

21-29. Pandits conversant with the movements of time hold that four Prahars of Brahmā make one Kalpa. The great Muni Markaṇḍeya lives for seven such Kalpas. That Muni falls after the downfall of 93 Indras and then obtains the bondage of Hari by virtue of his devotions. The Muni Lomasa falls when Brahmā falls at the time of the eternal dissolution of the world. The longevity of the saint Lomasa is co-extensive with the age allotted to the regents of the quarters, the planets, etc. That period is also co-extensive with the longevity of the Munis who had subdued their passions, the adepts and all gods except myself, the conqueror of death. Brahmā himself falls at the time of the eternal dissolution of the world: and I (Śiva) dwell in the land of Śiva. I have emanated from the forehead of Brahmā and thus I reveal the original creation. As Rādhā has emanated from the left side of Kṛiṣṇa, so have the gods, Durgā Lakṣmī, Sāvitrī, Saraswatī, twelve Ādityas (the sons of Aditi), fourteen Indras, eight Vasus and eleven Rudras, by virtue of the Kāya-byuha of Kṛiṣṇa. (i. e., the faculty to take several forms at one and the same time) come out from the body of Kṛiṣṇa. Indra falls as soon as a Manu falls. Fall means only loss of jurisdiction ; otherwise the longevity of Manu and Indra is co-extensive, and their destruction takes place at

the time of the eternal dissolution of the world. At the time when the whole universe is inundated with water, Kṛiṣṇa manifests to me and Brahmā his eternal spirit together with the Cow-world and all his faculties.

30-39. The same Kṛiṣṇa is the lord and root of all. Therefore perform the grand royal sacrifice and adore your own son who is the root and cause of the same sacrifice. O Yādavā, at the end of the sacrifice give the customary priest's fee and thus cross the sea of the world. You are a form of Kaś'yapa, addicted to the pleasures of the world: hence you cannot obtain the redemption of the final emancipation from the ties of the world. For you do not possess the resources or affluence of the believers, *viz.*, the bondage of Lord Kṛiṣṇa. Devakī and Aditi are similar to you in this respect: so they too cannot secure the redemption which consists in the bondage of Kṛiṣṇa or final emancipation. You had therefore better go to the Swarga (heaven), the world of enjoyment, or the place of Kaś'yapa or my dominion. Yaś'odā and Nanda will surely attain the redemption of Sālokya and the bondage of Hari. Now I told you everything. Perform the sacrifice with pleasure, and we shall go home after you have accomplished your task. Then Vasudeva, having heard the words of Śiva collected all sorts of ingredients and, having restrained his passions, performed there the grand royal sacrifice at an auspicious moment. The gods personally accepted the *ghee* offered to the fire by Vasudeva. What wonder that this should take place when Hari (the master of the sacrifice), and Sacrifice in person with his wife Dakṣiṇā (priest's fee) were present? O Nārada, later on, Lord Sanat-Kumāra at Lord Kṛiṣṇa's command, said to Vasudeva who was offering oblations of *ghee* to the fire: "O father of the husband of the goddess of fortune, render this act of sacrifice blessed or fruitful by payment of priest's fee in the shape of everything that you possess. I am going to tell you what is stated in the Vedas, listen. If the priest's fee is not given out of deference to Viṣṇu, as soon as the work is finished, it is doubled at the expiry of a moment; it is increased four times after the expiry of a day and certainly increased six times after the expiry of three nights.

40-55. After the expiry of a fortnight, it is increased to an amount four times the last named amount: and if six months, more or less, expire from that day, it is increased a thousand times. O descendant of Yadu, if full one year expires from that date, the priest's fee payable is increased a lakh of times. In the event of non-payment, both the author of the ceremony and the officiating priest must go to hell. Vasudeva, having heard the words of Sanat-Kumāra, at once bestowed without the least hesitation on the priest all his property at the command of Kṛiṣṇa. Vasudeva, the father of Kṛiṣṇa, in the first place gave to the Muni Garga a hundred millions of invaluable and excellent diamonds, a thousand millions of excellent gems, gold four times the value of the gems, pearls, rubies, emeralds, precious stones, corals, all sorts of golden cups, invaluable ornaments of gems belonging to his wife and daughters-in-law, a lakh white chowries, a lakh diamond looking-glasses, all the cows of plenty, horses four times the number of elephants and all the wealth he had obtained from demon-kings with the sanction and approval of all other kings. He gave him lakhs of villages full of crops, many heaps of winter rice, milk boiled with rice, sugar, etc., cakes,

sweetmeat delicious like nectar, Swastika (a kind of cake) sesamum, lovely balls of sweetmeat, a hundred thousand heaps of sugar and candy and hundreds of pools of milk, honey, curd, molasses and ghee and then solicited condonement for his offences. With a cheerful aspect he gave to the Brâhmins batel-leaves mixed with camphor, cool and sweet-scented water, fragrant sandal, the wreath of the flowers of Pârijâta, delightful seats, cloths consecrated by fire, bedsteads of diamond, flowers and fruits. He then feasted the gods and the Brâhmins with delicacies. The gods and the Munis arrived there with pleasure and made merry with their wives in the night. In the morning, at Kriṣṇa's command, all the Yâdavas went to Dwârkâ (the city full of invaluable diamonds and maintained by Lord Kriṣṇa) to see Rukmiṇî.

CHAPTER CXXVI.

1-9 The gracious Nârâyaṇa said, "O Nârada, Lord Kriṣṇa after having worshipped Gaṇeśa, took in his company the gods, the Munis, Rukmiṇî and other wives of his and went to the lovely Dwârkâ through his digits, but personally he remained in the hermitage of perfection. After having exchanged sweet greetings with his friends, the cowherds, the inhabitants of Gokul, other cowherdesses and his mother, the Cowherdess Yas'odâ he accosted his parents and his friends (the cowherds) using suitable language pregnant with ethical principles thus: "O father, O Nanda dear to my life, I entreat you to go to the enclosure of your cowherds. O most adorable being of distinguished birth, and O celebrated mother Yas'odâ, you should go there likewise. Having spent the remaining portion of your life at that place, you will proceed to the cow-world. I shall grant you and all the residents of Gokul the redemption of Sâyujya, *i. e.* the ultimate absorption of the soul into the divine essence. Having said so, Lord Kriṣṇa, at the command of his parents, went to Râdhâ; and Nanda went to Gokul. Lord Kriṣṇa then saw the smiling and beautiful Râdhâ decorated with pearls. She looked like a damsel aged twelve years and enjoyed a never-fading youth. She was seated on an elevated seat of gem and attended by three thousand millions of smiling cowherdesses armed with canes.

10-21. Râdhâ saw the smiling Lord of her life in the guise of a very handsome boy from a distance. He was blue-black in appearance like a new cloud, and was clad in a garment partly red and partly yellow. The whole of his body was annointed with sandal and decked with jewels of diamond. This diadem, graced with the peacock's plumage, was adorned with wreaths of jasmine. His face was lighted up with a gentle smile. He ever wields a body out of compassion for his believers. He at that time held in his hands a beautiful sacred lotus meant for diversion, a flute and a large looking-glass. Seeing him, Râdhâ got up in haste and with eagerness bowed low before his feet with all her female attendants and respectfully eulogised the supreme God thus: "Blessed are my life (or being) and birth to-day. Dearest, the sight of your lunar face has cheered my eyes, my five vital airs and my supreme spirit. The interview of a lover, the cause of mutual happiness, can

hardly be secured. Immersed in the sea of sorrow, I was consumed by the fire of separation. But your sight anointing me, as it were with nectar, has cooled my body. O root-cause of all good, associated with you I am good and auspicious; without you, I am but a helpless and untouchable corpse. A person is gracious and holy, so long as you exist in his body, but he is reduced to a corpse when the omnipotent god quits him. O Lord, separation from a husband or wife is equally dreadful. Life is divorced from all energy, when the body is separated from the supreme Being." Goddess Râdhâ having thus adored the supreme Being, Kriṣṇa, the emblem of eternal spirit, gladly worshipped his lotus feet and seated him on her throne.

22-35. The gracious Lord Kriṣṇa sat with Râdhâ on a gracious throne of gem. Seven cowherdesses served the pair with white chowries in their hands. Râdhâ later on, anointed the body of Hari with fragrant sandal. The Cowherdess Ratna-mâlâ put a wreath of diamonds round his neck with a smile. Padmâvatî offered to the lotus feet which are worshipped by Kamalâ the goddess of fortune) bent grass, flower and sandal combined with water constituting oblations for the feet. Mâlatî adorned the top of his head with jasmine wreaths: and Champâvatî put a cup of leaves containing Champak flowers on his head. Pârijâtâ, having gladly presented oblations of water with barley, bent grass, etc., to his feet gave him Pârijâta flowers, cool and fragrant water and betel seasoned with camphor. Kadamba-Mâlikâ adorned his neck with a wreath of Kadamba and graced his hands with holy, gay lotuses and a looking-glass of diamond. Kamalâ of a soft complexion gave to Hari a pair of beautiful clothes formerly awarded to her by god Varuṇa. The fair Madhu placed in his hands a cup of very sweet honey resembling the sweet yellow pigment prepared from the urine of cows. One of the companions of Râdhâ named Sudhâ-mukhî having filled a cup of nectar respectfully handed it over to him. The other cowherdesses prepared for Hari a floral bed graced with jasmine wreaths and anointed with sandal-paste. The sleeping room of Hari was constructed with delightful diamonds. Some portions of the room were decked with excellent gems, diamonds and strings of pearls. The sleeping-room was redolent of the fragrant wind associated with musk, saffron, etc. It was perfumed on all sides by the smoke of the burning frankincense and filled with several kinds of articles. In spring, that house rang with the sweet sound of infatuated cuckoos and rendered delightful with the sweet hum of bees seated on blooming flowers. It was graced with various kinds of articles calculated to excite lust and decked with several sorts of pictures. The cowherdesses, having prepared a bed of pleasure for Hari in that room, came out with a smile. Later on, Kriṣṇa and Râdhâ having beheld in solitude a charming and lovely bed of flowers were excited with passion and indulged in jokes and smiles in various way calculated to excite lust.

36-47. Râdhâ offered wreath, Musk, sandal mixed with saffron to his breast and presented to him fragrant water. She also attached fair Champak flowers to his head and placed in his hand a lotus of thousand leaves. She removed the flute from his hands, substituted in its place a

looking-glass of diamond and placed before him the pure flower of Prijâtâ. The smiling and beloved damsel Râdhâ with a smile addressed her sweet, tranquil-natured, smiling and handsome consort gently thus: "You are the abode, the seed and the source of welfare: you are auspicious and full of goodness. It is useless for me to enquire into your welfare. Yet it is proper for me to put to you a question regarding your welfare *as suited to the occasion*. An act sanctioned by custom is more powerful than an act sanctioned by the Vedas. O Lord of Rukminî and Satya-bhâmâ, at the bidding of the latter, you easily fought with Indra, conquered the gods of the immortal land (Heaven), rooted out the tree of Pârijat and presented it to her. This I have heard. Satya-bhâmâ performed the vow and other holy deeds with that Pârijâta and presented to the officiating priest her adorable husband (*i.e.*, yourself) by way of priest's fee. You are beyond, the control of Brahmâ, Śiva and even the god Ananta. For a wonder how could you be controlled by Satya-bhâmâ? You fear her more, it seems, than any other woman. Rukminî is, no doubt, great and lucky, for she enjoys the greater share of your love, but that blessed Satya-bhâmâ is honoured and dreaded by you. This I have heard.

48-58. O consort of Yâmba-vatî, tell me truly and positively which of your spouses you love most—which of them is most expert in matters relating to sexual intercourse. Among them, the clever woman who loves you most is truly blessed and is rendered pious by the performance of her vows. A woman who loves her husband is truly his wife; and a man who loves his wife is truly her husband. Mutual love between the husband and the wife is rare in the three worlds. A chaste, accomplished and clever woman appreciates her talented, heroic, good-natured and witty or tasteful husband at the time of sexual intercourse. A bee rushes to the lotus for the sake of its honey which tempts it; but a frog knows nothing about it and stretches in vain its legs towards the top of the lotus. A person who plays upon a musical instrument appreciates the music, but the musical instrument does not. A clever man realises the taste of the milk; but the cup and the ladle (or spoon) do not. A person who eats ripe fruits knows their taste; but the fruitful trees though they grow together, do not. A farmer knows the taste of cool water, but the lake and the jar, though placed side by side, do not. Those who consume the winter rice know its taste; but the field which produces it is not conversant with its taste. Those who smell the sandal understand its smell; but the container of the sandal-paste, *viz.*, the cup, does not. How can a woman know that Being who cannot be comprehended by Brahmâ, the gods, the Vedas, the ascetics and the devotees?

59-70. Prosperity, greatness, and the love, so rare and eternally new, were all subject to my control: but you have crushed them all in a moment. Those who attain the most exalted position must fall. In a word, interference with the vow of a Vaiṣṇava is the source of impending calamities. O Lord compassionate to your believers, your believer Śrīdâma was cursed by me. By his curse I was beset with a calamity of this nature. By whom can the supreme Being be controlled? By those who are hateful to him or by those who are dear to him? Nay, he can be controlled by faith alone; and he is the god of his believers alone.

The four Vedas, virtuous men conversant with the Vedas and the Purāṇas, no doubt say that Lord Kṛṣṇa is controlled by Rādhā. But this doctrine is idle. What did Rukmiṇī say when you with all your attendants conquered Mahādeva, cut off the hands of the demon Bāna and conducted Aniruddha, the grandson of Rukmiṇī, along with his wife to Dwārakā? Is your love to Rukmiṇī the same as it was before or has it increased? You (as the emblem of the eternal spirit) have killed the Kurus in the war between the Kurus and the Pāṇḍavas and preserved the kings who had taken the part of the Pāṇḍavas. In the orb of kings, you personally assumed the role of the charioteer of Arjuna (the son of Indra and Kuntī). What did the pure hearted and great-minded Bhīṣma (abashed at your conduct) tell you in the midst of that council? In what light did your celebrated believers, Brahmā, Śiva, Ananta and other gods observe this matter and what did they say? How could the supreme Being (distinct from Nature) maintain the position of a charioteer in the car of Arjuna? For a wonder, the Being who cannot be described by the four Vedas, the Purāṇas and all the chronicles :

71-77. Who is void of attributes and desire, who is dissociated from all acts, who bears testimony to the act of holy persons, who wields a body out of compassion for his believers, who is the great and excellent Brahma and the symbol of the eternal light and who is the supreme, universal spirit: this Being, I say, assumed the role of a charioteer. You enjoyed the society of the hunch-backed woman, old, vested with an excess of limbs, without sons, a Kṣātrīya by caste and not worthy of the touch of young men, simply in consideration of the virtuous deeds performed by her in her previous birth. Why did you kill your maternal uncle Kamsa? And after having promised to come here, why did you not come back?" So saying, the goddess Rādhā wept very loudly and fainted. Suddenly her breath was suspended. The cowherdesses who through the aperture of the window witnessed this incident, rushed in haste and exclaimed, "Rādhā is dead." Then taking her on their laps, they began to weep and said, 'O Lord, Hari, Hari, O preserver of the world, to the rescue, to the rescue!'

78-88. The cowherdesses said, "O Kṛṣṇa, what have you done? Hari, you have killed our Rādhā. Restore her to life, we pray, and all will be well with you. We are in a hurry to go to the forest. If you do not revive her, all of us will charge you with the sin of woman-slaughter." O Nārada, Lord Kṛṣṇa, hearing the words of the cowherdesses, cast an immortal glance at Rādhā and restored her to life. The chaste goddess Rādhā got up and the cowherdesses took her in their lap and tried to console her. Lord Kṛṣṇa said, "O Rādhā, I am going to describe to you a subject relating to superb and transcendental knowledge, listen. By listening to this subject, an illiterate farmer also may turn into a savant. While wielding an image, I am the consort of the whole world, not to talk of Rukmiṇī and other women. I am the cause and the effect and manifest myself in various ways. I am the sole spirit of the world, and, while wielding an image, I am full of light. I am separately associated with

all objects of the animate world from Brahmā down to a grass. For instance, if one person eats, other persons cannot possibly be satisfied. If the soul passes away from the body of a person, he dies: but other persons live. I am the Lord himself, perfect and in the form of Kṛiṣṇa dwell in the Cow-world at Gokul, or in the sacred land of Vrindāvana. I am but a boy in the guise of a cowherd at Vrindāvana vested with two hands. As the Lord of Rādhā and united with the cowherds and cowherdesses as well as with the milch-cows of plenty I dwell with you at this place. In the Vaikuṇṭha, I am always of a tranquil mien, eternal, the Lord of Lakṣmī and Sarasvatī and am there vested with four hands. Thus I have two forms. I am wedded to the terrestrial goddess of fortune, the intellectual daughter of the sea with whom I dwell in the sea of milk and White Islands where I have four arms.

89-105. I am the eternal and pious Nārāyaṇa Ṛṣi, the son of Dharma who speaks on Dharma (virtue) and points out the way to Dharma. In the holy land of India, I am the husband of Śānti, who is pious, devoted to her consort and vested with the image of the goddess of fortune. Fair one, I am Kapila, the source and god of perfection, the husband of Sati and wield different images according to the modification of my personalities. At Dwārkā, I, as the digit of the four-handed Lord, am the husband of Rukmiṇī: and in the house of the good Satyabhāmā, I am the same Lord who sleeps in the sea of milk. I preside over the Kāya-byuha which enables me to take at the same time identical forms and live separately with other women. I am the same Nārāyaṇa Ṛṣi and the charioteer of Arjuna. The same Arjuna, the human saint and the son of Dharma, is powerful on earth, as he is an offspring of my digits. He prayed at the Puṣkara that I should be his charioteer. As you are Rādhā in the Cow-world and at Gokul, so you are Lakṣmī and Sarasvatī in the Vaikuṇṭha. You are the favourite terrestrial goddess of fortune, the spouse of the Being who sleeps in the sea of milk. You are Śānti (the image of Lakṣmī), the wife of the son of Dharma. O my wife, you are Sati, the favourite spouse of Kapila in India and the great goddess of fortune at Dwārkā. You are the chaste Rukmiṇī, and Sītā at Mithilā. Your shadow is Draupadī, the favourite spouse of the five Pāṇḍavas, and you yourself are Kamalā. You were stolen by Rāvaṇa, you are the wife of Nārāyaṇa. You take many forms through my parts and digits. I who am perfect, excellent and symbolical of the supreme spirit always dwell by your side day and night in the holy land of Vrindāvana. O Rādhā, through the curse of Śrīdāma, you were unable to see me, but darling of my life, you have all along been perceived by me. I dwell with Rukmiṇī through my parts and with other wives through my digits. Other women are your parts. You are dearer to me than my life. Among the gods, Śiva is pre-eminently my favourite. There is none dearer to me than he. O excellent nymph, you are pre-eminently my favourite among nymphs; none is dearer to me than yourself. O chaste Rādhā, I thus related to you matters metaphysical. O great goddess, please to excuse my faults. Rādhā and other cowherdesses were pleased with the words of Lord Kṛiṣṇa and threw themselves prostrate at the feet of the supreme Being.

CHAPTER CXXVII.

1-21. Nārāyaṇa said, "The cowherdesses were pleased at the words of the Supreme Being, bowed low to the Lord of Rādhā and went home. Then the chaste Rādhā with a smile and with arch, restless glances displayed amorous feeling of her heart in sixteen different ways or Kālās. She again offered to her husband sandal and wreath and coquettishly abandoned him. Lord Kṛṣṇa dragged her to his breast and kissed her lips (upper and lower), the chin and both the sides of her cheek. Rādhā also kissed the handsome lunar face of Kṛṣṇa and with both her hands pressed Kṛṣṇa, the Lord of her life, to her bosom. Lord Kṛṣṇa committed the desired act of sexual intercourse in sixteen ways as prescribed by the sexual science and calculated to please both man and wife. He lacerated the whole constitution of Rādhā with marks of nail and bit her lips whereby there was a thrill of raptures in his body and he experienced a feeling of lassitude. Excited with passion he fainted, was denuded of his clothes and lost his consciousness. He shut his eyes in sleep and his breath alone remained. The supreme Rādhā, inclining with the burden of her delightful buttocks, expert in matters relating to sexual intercourse, of a soft complexion, fixed in the heart of her husband, with a constitution delightfully warm in winter and cool in summer, with huge buttocks and rising breasts and calculated to yield pleasure to all the parts of the body of her lover, again and again, imprisoned the excellent and supreme deity with both her arms and buttocks and said, "O most blessed Being, let us go to the sphere of the Rāsa in the holy land of Vrindāvana, where I shall play with you on land and water and afterwards go to the Malaya range and the beautiful temple of gem. I shall join you in your adventures to other mysterious places about which I never heard before in my life. This is my heartfelt desire. When the auspicious night was spent by mutual conversations of this nature, Rādhā did not leave Kṛṣṇa even at sunrise. With the use of many affectionate words, Kṛṣṇa consoled her as much as he could. Later on, Hari possessing eyes of autumnal lotuses performed the morning rites and mounted the chariot with the gracious Rādhā and cowherdesses. That chariot was one Yojana in breadth and was graced with three thousand millions of radiant chambers constructed with sapphire. It was associated with a thousand wheels, moved by a thousand horses and decorated with thirty millions of diamond pillars and strings of diamonds. It was likewise adorned with picturesque and variegated white chowries, looking-glasses, cloths consecrated by fire and shining garlands. That chariot was covered with bedsteads constructed with gems and annointed with flowers and sandal. It was occupied by a hundred thousand cowherds, all similar in appearance. The Lord mounted the car and went back to Vrindāvana. After his arrival there, he enjoyed her society on land and sea in the night.

22-31. Having thus performed the act of sexual intercourse in woods and bowers, he exhibited to Rādhā new curiosities. He committed sexual intercourse with Rādhā at different times in the following places, viz., Viṣṇanadaka, the hilly region of Surasana, the wood of Nandana belonging to Indra, Sumeru, the mountain of Gandha-

Mâdana, the lakes of Subhadra, Puṣpabhadra and Nanlan, the summit of Malaya which is the abode of the wind, the immortal city of Indra, the Trikûta, Pancha-Kûta, Su-Kukkûta, the lovely land of Kâncanî, the holy pond of Chandra, Supârswa Manipârswa and other places and continued the act from sea to sea, from island to island and in the most lovely land of Kharbara. Kriṣṇa immediately afterwards left those places, arrived at the holy Jambu Islands and showed to her Dwârka and the mountain of Raivataka. Later on, he came to Gokul teeming with cows and cowherds and having observed the forest of the holy fig trees he arrived at the sacred land of Vrindâvana. Nanda, Yasodâ and the old cowherds and cowherdresses, being apprised of the arrival of Lord Kriṣṇa, with streaming eyes and great eagerness started with the best elephants, prostitutes, theatrical dancers, pure Brâhmins, and women blessed with husbands and sons. Kriṣṇa also, with a view to see his mother Yaśoda and Nanda took the form of a boy and along with Râdhâ appeared before them like gods summoned before the fire.

32-41. Kriṣṇa with a smile climbed the lap of his mother. Both Nanda and Yaśodâ kissed his lotus face and embracing him a good deal annointed him with tears. Lord Kriṣṇa himself sucked the breast of Yaśodâ. All people saw him decked with ornaments of gem, yellow dress and jasmine wreaths, holding a flute in his hands and aged only seven years, that is, they saw him in the same condition in which he had gone to Mathura. Yaśodâ ushered Kriṣṇa with Râdhâ into the house, performed auspicious deeds and feasted the Brâhmins. She worshipped the cowherdresses and the Munis and gladly distributed to the Brâhmins gems, precious stones, coral, gold, touchstones, excellent elephants, most beautiful horses, seats, cups, ornaments, crops, paddy, clothes, pearls, gems and diamonds. O Nârada, Nanda exhibited to Kriṣṇa as well as Râdhâ many wonderful objects and offered sweetmeat to the cowherdresses with great esteem. He caused drums to be beaten and other auspicious rites to be performed and very gladly worshipped the gods on the occasion of that grand festival.

CHAPTER CXXVIII.

1-10. Nârâyaṇa said, "Subsequently Lord Kriṣṇa called the cowherds and himself sat down at the root of the fig tree in the forest of the fig trees. In days of yore, Brâhmin women had provided him with food in that place. The goddess Râdhâ sat down on his left side; Yaśodâ and Nanda, on his right side. On his right side, sat Viṣṇubhânû; and on his left, sat Kalâvatî, the other cowherds and cowherdresses and his intimate friends. Then Kriṣṇa accosted them in a language suited to the occasion thus: "O Nanda, at present I am going to speak to you on a subject calculated to contribute to the happiness of the next world, embodying truth and the grand object of one's life and suited to the occasion. Listen. As flashes of lightning, water-marks and bubbles of water are transient, so you ought to know that everything from Brahmâ down to plant is a mere delusion. I told you everything at Mathurâ, nothing now remains to be said. What Râdhâ also explained to Yaśodâ in the forest of plantains is the supreme truth and just like

a lamp to dispel the darkness of delusion. Therefore leave the vain illusions of the world and remember the supreme feet (of Hari) calculated to destroy birth, death, decrepitude, disease, sorrow and agony, cut asunder the root of Karma and produce supreme happiness. Now cease to regard me as your son. But with the conviction that I am the supreme Being, the eternal Lord, meditate me again and again and attain the supreme feet. Soon go to the Cow-world with the residents of Gokul.

11-22. The approach of Kali, the destroyer of the germs of good deeds, is impending or near at hand. On the approach of Kali, there will be no distinction between persons of different castes. The worship of the Brâhmins, the ode to the sun, will disappear in that age; only the sacred thread will remain in name or merely as a symbol. At the end of Kali, the sacred thread and the mark on the forehead with the Sandal-paste will certainly disappear. People will be absorbed in that age in sexual intercourse during the day and desist from acts of virtue. Vow, sacrifice and acts of austere meditations will certainly disappear. Dharma will maintain but one foot through the curse of the daughter of Kedâra. Women will be licentious and their husbands will always be addicted to sexual intercourse with the wives of other persons. O cow-herd, women will, day and night, admonish and chastise their husbands. In every house there will always be predominance of the wives and their relations, for instance, the brother-in-law. The husband, always subdued by his wife, will be devoted to her. In the Kali-Yuga, women will always minister to their gallants. A woman in that age will love her gallant with the same fondness which she may display to a hundred sons. She will look at him voluntarily with smiling, tender, nectareal glances. Whereas she will always look at her husband with poisonous glances (*i. e.*, with an evil eye). She will always adore and love the relations (or friends) of her gallants. A woman will always strike her husband with cuffs and angrily give him food, as it were to her servant. She will give sweetmeat to her gallant with reverence and esteem. She will be constantly engaged in arranging toilet for her gallant and rendering services to him. In the iron age, the gallant is the life, the friend, the soul and the source of redemption to a woman. Hospitality to guests, the service of Viṣṇu, the worship of the gods and the manes will totally disappear. Men will always malign Viṣṇu and his worshippers.

23-34. All the four castes will stick to the mystic tenets of Râma! Behaving like infidels, cunning men will never touch the holy stone, the holy basil, the holy grass and the holy water of the Ganges. The Brâhmins, bewildered by my illusions, will abandon me, the cause of cause, the Lord and germ of all, the donor of happiness and all prosperity and recite only the Mantras of the Vedas and Râma that yield but slight prosperity. The goddess Viṣṇu-Mâyâ (the principle of the illusion of Viṣṇu) that can by no means be controlled by anyone will, at my command, defraud the world. My worship will subsist on earth in the iron age only for ten thousand years; and Gangâ, the consecrator of the world, will remain only for half of the above period. Very little of the Purâṇas will remain on earth; and that will remain only so long as the holy basil and the Vaiṣṇavas remain and so long as the eulogies of the

Ganges, etc., are recited. O Nanda, after the lapse of the said period, my worship and recitations will cease and all the four castes will be reduced to one caste. Men and women will measure only a thumb in height; boys aged 16 years will become old, sunken, grey-haired and subject to decrepitude. People, oppressed by famine and the demand of revenue payable to the king, will run away to the forest. There, too, they will be oppressed by powerful and cunning savages or hunters. All people will turn away from the service of their fathers, spiritual guides, gods, Brâhmins, and guests (or pilgrims). For want of rain, the earth will also be barren of crops, the trees barren of fruits, and the rivers and rivulets devoid of water. The Brâhmins will be without the Vedas, the kings without might and people without castes (*i.e.*, there will be no distinction of castes). Only infidels will rule as kings.

35-45. The son will chastise his father; the pupil, his religious preceptor; and the wife, her husband, treating them like slaves. For this reason a householder will be reduced to the condition of a hungry dog. At the end of Kali, all people, addicted to a sinful course of life, will perish, some through the heat of the sun and others through the deluge. O king of the Vais'yas, the earth will be destroyed in every Kali Yuga; but at the time of the subsequent creation everyone will be rejoiced, for truth alone is ever the germ of creation." O Nârada, at this time the residents of the Vraja (enclosure of the cowherds) soon beheld a beautiful chariot, four Yojans in breadth and five Yojans in height, entirely covered with fine (delicate) cloths and occupied by millions of cowherds who descended from the Cow-world. That chariot was constructed with emerald and decked with blotless (pure) flowers of Pârijâta and ornaments of the gem called Kausthubha. It was white like pure crystal. It contained invaluable jars of gems, overhanging strings of diamonds and ten thousand millions of beautiful temples. It revolved on two thousand wheels and was moved by two thousand horses. O Nârada, thereupon Kâlâvatî, the blessed Râdhâ who was the offspring of no womb, other cowherdesses likewise, offsprings of no womb who had formerly descended from the Cow-world, and all other wives of the cowherds, at Kriṣṇa's command, mounted the chariot and went physically to the beautiful Cow-world. They quitted their mortal bodies and went to the undoubted Cow-world. Râdhâ, too, with all the residents of Gokul, went back to the Cow-world. There they beheld the coast of the river Virajā decked with several kinds of ornaments.

46-53. O Brâhmin, having passed through the coast of the river Virajā, they went to the mountain of a hundred summits teaming with many kinds of gems and graced with the sphere of the Râsa. After having gone up to a short distance, they arrived at the sacred Vrindâvana where they saw the inexhaustible (immortal) fig tree. It was 300 Yojans in length and 100 Yojans in breadth. It was encircled by countless branches of trees and their offshoots and beautifully graced with thick and red flowers. Vrindâ of a delightful appearance along with ten thousand millions of cowherdesses approached the Vraja with a smile, eagerly dismounted Râdhâ from the chariot, bowed before her feet, conversed with the mistress of the Râsa and conducted her to her mansion.

Vrindâ seated Râdhâ on a throne of gem decorated with a spring of diamonds and ministered to her lotus feet. Seven of her female associates fanned her with white chowris. All the cowherdesses came to observe the great goddess. Vrindâ constructed separate dwelling houses for Râdhâ, Nanda and others : whereupon Râdhâ, the emblem of supreme happiness, very gladly went with the cowherdesses to her own charming abode.

CHAPTER CXXIX.

1-13. Nârâyaṇa said, " Later on, that perfect Lord, gracious Kṛṣṇa after having witnessed the immediate redemption of the residents of the Cow-world as well as their emancipation in the shape of Sâlokya (residence in the same world with the supreme Being,) arrived with five cowherds at the root of the fig tree in the forest of the said fig trees and saw that Gokul with its entire population of cowherds was very much excited and the whole Vrindâvana was about to perish and very much perturbed. Whereupon Kṛṣṇa, the ocean of mercy, through the influence of his Yoga (concentration of mind by meditation) cast on all sides glances of nectar whereby he filled Vrindâvana again with cowherds and cowherdesses and addressed them thus, using words that were sweet, beneficial and full of ethical maxims : "O cowherds, my friends, you had better pass your days in peace and with pleasure in this wood of Vrindâvana. Better attain, all of you, a never-fading youth and longevity of a hundred years, sport with pleasure with your wives and transmit the household goddess of fortune, from generation to generation, to your sons, grandsons, etc. At these words, all of them bowed low before the feet of Lord Kṛṣṇa and went to the lovely sphere of the Râsa in the sacred Vrindâvana with other youthful damsels. Since that time Lord Kṛṣṇa has always presided over that place (holy Vrindâvana) and will preside over it as long as the sun and the moon exist. the ruler of the world, Brahma, Ananta, Dharma, Śiva himself with Durgâ arrived at the forest of the fig tree. The sun, Indra, the moon, the fire, Kuvera, Varuṇa, the god of wind, Yama, Isâna, the gods, the eight Vasus, the planets, the Rudras, the Manus and Munis all went there quickly. Brahmâ threw himself prostrate before Kṛṣṇa on the ground like a staff and said, "O perfect Brahmâ, immortal Being, transcending Nature, O supreme object. I bow to you. O formless Being unassociated with any object and taking a form only to help the meditation of your believers, O self-determining Being (i. e., one who can do anything at his will), O supreme object, excellent spirit, I bow to you. O Lord of Brahmâ, O god of Viṣṇu and Śiva, O Lord of the sun, you are the effect and the cause of all causes, I bow to you. O Lord of Saraswatî, Lakṣmî, Pârvatî, Sâvitri and Râdhâ, O god of Ramâ, supremely excellent, I bow to you.

14-25. You are the origin of everything, the universal Lord of the world, the preserver and destroyer of the world, I bow to you. The earth is consecrated and blessed with the dust of your lotus feet : and when you go back to your destination at the Goloka, the earth becomes void. A hundred and twenty-five years have elapsed since your arrival and you are

going to leave the earth now weeping with sorrow at your departure." The gracious Śiva said, "O Lord, deputed by Brahmā, you relieved the earth of her burden and now you are going home. The earth alone in the three worlds, marked by your feet, has been blessed and consecrated at once. We and the Munis, having observed your lotus feet personally, have likewise been blessed. The same Lord who can be adored with very great difficulty and who is beyond the range of meditation of even the contemplative ascetics that have subdued their passions has been perceptible even to our eyes. Vāsudeva, the god even of Mahā-Viṣṇu, who is the abode of Vāsu and all objects and who harbours all the worlds in the pores of his skin exists on earth in your person. Those incomparable lotus feet that can be secured with very great difficulty by a long course of austere devotions and that can hardly be secured even by the best of adepts have been perceptible to-day to all persons." Ananta said, "You are the Lord infinite : I am not even a part of your parts. I reside on the back of small tortoise in one part of the world, as a gnat rests on an elephant.

26-35. Ananta, Kurma, Brahmā, Viṣṇu, Śiva and the endless worlds are all lorded over by you. O Lord, when will that auspicious day arrive when God, imperceptible even in dreams, will be perceptible to all living beings ? O Lord, after having even consecrated the earth, you are going to reduce the earth (weeping and immersed in the ocean of grief) to the condition of an orphan and departing for the Cow-world. The gods said, "How can we adore that Being who cannot be eulogised by Brahmā, Śiva and other gods and by the four Vedas ? We bow to you." So saying, the gods quickly went to Dwârkâ with pleasure to see the Lord loitering at Dwârkâ. Later on, the five Gopâlas (keepers of the Cow) went to the most excellent region of the Cow-world. The earth shook and was frightened and the seven seas were agitated. The husband of Râdhâ, also, left Dwârkâ (now denuded of all its charms by the curse of Brahmā) and passed into his image consecrated at the root of the Kadamba tree. Afterwards all the Yâdavas also fell in the battle-field. The goddesses likewise mounted the funeral pile and went to heaven along with their husbands. Arjuna also went home and related the whole affair to king Yudisthira who, thereupon, went to heaven with his brothers and wife. On the other hand, Brahmā and other gods, seeing the supreme Being seated at the root of the Kadam tree, respectfully bowed before his feet.

36-46. They eulogised the supreme Being Nârâyana decorated with ornaments of gem and wild flowers, clad in garments consecrated by fire, tender in age, very handsome, enchanting, tranquil, blue-black in appearance, who is the Lord of Lakṣmî, whose lotus feet were pierced by the arrows of a fowler, who is served by Padmâ (the goddess of fortune and others) and who is the Lord of the gods. Seeing Brahmā and other gods, he with a smile guaranteed their safety, consoled the weeping earth and sent the fowler to his own land (the Cow-world) which is excellent and supreme. The most wonderful energy of Baladeva passed into the body of the god Ananta : the energy of Pradyumna passed into the god Kâma ;

and the energy of Aniruddha passed into Brahmâ. O Nârada, the great goddess of fortune Rukmiṇî, in the presence of all, physically passed into the Vaikuṇṭha : she is also a goddess that did not spring out of the womb of any woman. Satya-bhâmâ, an offspring of the digit of Lakṣmî, entered into the womb of the earth ; and the goddess Jâmba-vatî passed into the body of Pârvatî herself, the mother of the world. The goddesses separately entered into the bodies of those goddesses from whose digits they had originally come out and descended into the earth. The most wonderful energy of Śâmba entered into the body of Kârtika ; the energy of Vasudeva entered into the body of Kaś'apa and that of Daivakî into the body of Aditi. The Sea left the temple of Rukmiṇî and occupied the whole of Dwârkâ. The sea of salt came out with a form, adored the excellent Lord and being extremely afflicted at heart began to lament his departure and shed tears.

47-57. O Nârada, afterwards Gangâ, Sarâswatî, Padmâvatî, Yamunâ, Godâvarî, Swarna-Rekhâ, Kâverî, Narmadâ, Sarâvatî, Vâhudâ and the sanctifying Kṛita-Mâlâ : all these rivers arrived and bowed before the feet of the supreme Being. Poor Gangâ afflicted with the pangs of separation from the Lord wept much and with streaming eyes thus said to the supreme God : " O Lord, O best of those who know how to commit sexual intercourse, you are now going to the excellent Cow-world. O Lord, what will be our fate in the iron age ? " The gracious Lord replied, " O Ganges, you had better remain on earth for five thousand years of Kali. The sins which sinners, after ablutions in your water will communicate to you will at once be consumed to dust by the touch, bathing and sight of the adherents of my mystic tenets (i.e., the Vaiṣṇavas). You should frequent those places where the names of Hari and the Purâṇas are recited along with the rivers mentioned above and listen to them. Attending to the Purâṇas and chanting the name of Hari will reduce all the sins transferred to your water to ashes in a moment. All sins including the slaughter of a Brâhmin committed by a person are consumed, if he receives the embraces of a believer of Viṣṇu. O Ganges, all the sacred places of the world always exist in the bodies of my believers.

58 87 The earth is at once consecrated by the dust of the feet of my believers : and the places sacred to pilgrims, nay, the whole universe are thereby rendered sacred at once. Those Brâhmins alone who devoutly stick to my Mantras, eat the remnants of my food and always meditate my figure are dearer to me than my life. Their bare touch consecrates the fire and the wind. My believers will remain on earth for ten thousand years of the iron age. When they will go away from the world all people will be reduced to one caste and the world void of my believers will be absorbed or eclipsed by Kali." While he was speaking thus, the Being armed with four hands, marked with a tuft of hair on his breast and holding in his hands the conches, discus, mace and lotus, and bright like a hundred moons emanated from the body of Lord Kṛiṣṇa. He ascended a beautiful chariot and went to the sea, of milk. The fair terrestrial goddess of fortune, the daughter of the sea who had emanated from the mind of Kṛiṣṇa, wielded a form and likewise followed him. When Viṣṇu, the pure and virtuous preserver of the world, went to the

white Islands, Kṛiṣṇa divided himself into two parts. The right side of his body became the supreme Being vested with two hands and assumed the form of a cow herd boy, dark-blue in appearance like a new cloud, clad in yellow dress and well decorated, graceful, smiling, with eyes of a lotus, perfect, lordly and distinct from Nature. He wielded the grace of a hundred millions of moons and the charms of a thousand millions of Cupids. He is the great Brahma, the supreme harbour, the absolute spirit transcending all attributes, wielding a form only out of compassion for his believers, vested with a body, indestructible, and full of supreme happiness. The Yogis (ascetics given to meditation) call him eternal and all-resplendent with light. But his believers invest him with an eternal form inside that light. The four Vedas call him the emblem of truth ; learned or wise men call him the primordial, eternal Being; all the gods call him the supreme Lord who acts at pleasure (whose will is law). The Munis who are the best of the adepts call him the image of all things (the form of the universe) : and Śiva, the best of the meditative ascetics, calls him indescribable. Brahmā, the dispenser of the world, calls him the cause of all causes. The god Ananta calls the god who is capable of taking nine kinds of forms *Infinite*. The six Dars'ans (systems of philosophy) assign to him six kinds of forms ; the Vaiṣṇavas assign to him only one form as desired by them ; the Vedas assign to him one form : and the Purāṇas, also one. This is how he has nine forms. What is styled "indescribable" by Śāṅkara and the Nyāya system is eternal according to the system of philosophy propounded by Kāṇāda : and it is primordial according to the theory advanced by learned or wise men. The Sāṅkhya calls him the effulgent, eternal god ; the Mīmāṃsā calls him the form of everything : and the Vedānta calls him the cause of all. Pātanjala calls him infinite ; the four Vedas call him the emblem of truth ; the Purāṇas hold that he is full of self-determination (*i.e.*, his will is law) ; his believers hold that he ever wields a form ; he himself is the Lord of the Cow-world, the son of Nanda ; and he assumes the form of a cowherd at Gokul and the holy land of Vrindāvana. His left side is the Lord Nārayaṇa, the husband of the great goddess of fortune, vested with four hands. O Nārada, any person pronouncing but once the name of Nārāyaṇa, the cause of redemption, reaps the benefits that could be secured by ablutions in all holy rivers sacred to the pilgrims for three hundred Kalpas. That Being adorned with the gem called Kaustubha and wild garlands, holding the conch, discus, mace and lotus in his hands and marked with a tuft of hair on his breast was surrounded by gods at that time (*i.e.*, when he appeared before Kṛiṣṇa) and after being eulogised by the gods he went to his destination at the Vaikuṇṭha. On the eve of his departure for the Vaikuṇṭha, the God, the Lord of Rādhā himself, played upon the supreme flute likely to enchant the three worlds. O Nārada, enchanted by the melody, the gods and the Munis fainted. Everyone was rendered senseless by that spell of Kṛiṣṇa except Pārvatī. On that occasion that almighty eternal Māyā of Viṣṇu, that is Parvati the chaste, full of self-determination or volition, transcending all attributes, yet vested with attributes, the image of the excellent Brahma and the supreme spirit thus said to the eternal Lord Kṛiṣṇa "O Lord, I am alone now in the sphere of the

Râsa in the Cow-world in the form of Râdhâ ; now it behoves you to fill up the gap in the cow-world caused by the absence of the Râsa.

88-97. Deck yourself with a string of pearls, mount your own chariot and proceed to the Goloka. I have already been rendered perfect by presiding over your heart. At your command, I reside in the Vaikunṭha as the great goddess of fortune : and even in that place I dwell on the left side of Hari as Saraswatî. Even I have emanated from your mind as the daughter of the sea ; by your direction I have become Sâvitri, the mother of the Vedas : and through my digits I dwell by the side of Brahmâ. In days of yore, in the Satya-Yuga (Golden Age), at your command, I presided over the valour of all the gods assembled together. There I wielded a celestial form : and the gods including Śumbha, etc., were easily killed by me on the occasion. I killed Durgâ and assumed the name of Durgâ ; and having killed Tripura, I took the name of Tripurâ. At your command, I killed Rakta-Vija, acquired the name of the slayer of Rakta-Vija and was celebrated by the name of Satî (the image of truth, the daughter of Dakṣa). At your command, I parted from my body on the strength of my Yoga and was subsequently born as the daughter of the mountain. You bestowed Śankara on me in the sphere of the Râsa in the Cow-world. I am devoted to Viṣṇu ; hence I am called the Vaiṣṇavi and Viṣṇu-Mâyâ ; and I am the principal of the illusion of Nârâyana and hence I am called Nârāyaṇî. I am the goddess who presides over the life of Kṛiṣṇa, and am dearer to him than his life. I am also Râdhâ herself, the mother of Vâsu and Maha-Viṣṇu. As directed by you, I divided myself into five parts in the shape of the five principles of nature and I exist in the houses of the gods through my parts and digits as their wives.

98-111. O most blessed Lord, afflicted with your separation, I am roaming, here and there, distracted in the Cow-world with the cowherdesses. Please, therefore, start for that place soon." Kṛiṣṇa, the prince of wits, having heard the words of Pârvatî, mounted a chariot of gem and went to the excellent Cow-world. The eternal Mâyâ of Viṣṇu (Pârvatî), restored to consciousness the gods spell-bound by the charms of the illusory or talismanic flute. They shouted the name of Hari and went home. Durgâ also was pleased and went home with Śiva. Later on, the omniscient Râdhâ realising in her mind the advent of Kṛiṣṇa went with pleasure to the Vraja with the cowherdess. The chaste Râdhâ caused the lord of the world to dismount from the chariot and seeing that he was approaching her, she bowed modestly to him with all her might. The cowherds and cowherdesses were pleased at the arrival of Lord Kṛiṣṇa and played upon the drum with a cheerful mien. The Lord of the world, having crossed the Virajā river, saw Râdhâ and, hastily alighting, held her hands. He then ascended the mountain of a hundred summits, passed through the lovely sphere of the Râsa, and having observed the holy fig tree, went to the charming Vrindâvana. He saw the forest of the holy basil and subsequently proceeded to the grove of jasmine. He left behind him on the left side the wood of Kunda (a species of jasmine) and Mâdhavî (a spring creeper) and on the right side the desired forest of Champaka and

advanced. He soon left behind him the beautiful wood of sandal. First he observed the charming mansion of Râdhâ and sat down with her on an excellent throne of gem. He took betel leaves mixed with camphor and fragrant water, slept on a floral bed besmeared with perfumed sandal and, being thus immersed in the sea of pleasure, sported with Râdhâ. I related to you, exactly as I heard from Dharma, the subject relating to the ascension of the Cow-world by Kṛiṣṇa and others. Now what more do you want to hear ?

CHAPTER CXXX.

1-11. Nârada said, "O most blessed being, I have heard everything : you have left nothing to be desired. How wonderfully gratifying is the Brahma-Vaivarta Purâṇa. O religious preceptor of the world, now tell me what I shall do. Command me now to go to the Himalayas for devotion." Nârâyaṇa said, "In your previous birth, you were a Gandharbha named Ūpa-Varhana, the husband of fifty ladies ; and now you have been born as the son of Brahmâ. Out of those fifty ladies, one chaste woman, by austere meditations, adored Śankara and received from him the desired boon to secure you as her husband. That lady with a golden neck and of a high rank has been born as the daughter of king S'rîmañjaya. Marry her. The word of Śiva can never go amiss. That damsel is pre-eminently fair among women. She is gentle in her disposition. She is an offspring of the digits of Lakṣmî, devoted to her husband, most blessed, lovely, having a melodious voice, lustful, desirable and possessing a youth which never fades. No one can resist the Karma as determined by Brahmâ. Karma cannot be averted by a person even in a thousand crores of Kalpas (a Kalpa = 432 millions of mortal years) unless he reaps the fruits of his actions, whether they be good or bad." Sûta said, "The godly saint Nârada, having heard the words of Nârâyaṇa bowed before his feet with a heavy heart and quickly went to the house of Srimjaya." Śaunaka said, "O most blessed Sûta, what an extraordinary, interesting, wonderful, mysterious ancient history I have heard ! Now I am anxious to hear the account relating to the marriage of the great saint Nârada, the son of Brahmâ, who had subdued his passions."

12-24. Sûta said, "Nârada, having assumed a form which was invisible to others, beheld the most blessed daughter of Srimjaya devoted to Viṣṇu and meditations and went to the lovely council of Brahmâ which was attended by gods. There, having bowed low before his feet, he gently related to him the whole affair. Then the truthful Brahmâ, the Lord of the world, having beheld his son and heard with a smile the auspicious news communicated by him regarding his consent to the marriage, mounted a chariot constructed with gems along with other gods at an auspicious moment. Accompanied by his son, he went to the house of Srimjaya. King Srimjaya having heard this news gladly handed over to Nârada his fair daughter decked with ornaments of gems. Having likewise presented gems, pearls and everything to the officiating priest by way of sacerdotal fee, he solicited forgiveness for his

faults with folded palms. The great ascetic king, having given his daughter to Brahmâ, loudly wept saying, "O my child! O my child!" He also said, "O daughter possessed of lotus eyes, why are you vacating my house and where are you going? I must now go to a dense forest; I am almost dead without you." Then the weeping girl bowed before the feet of her lamenting parents and mounted the chariot of Brahmâ. Brahmâ, was satisfied. He took in his company his son and daughter-in-law and attended by Indra and the Munis, went to the world of Brahmâ. There, after having performed the necessary auspicious rites, he feasted the Brâhmins, gods and adepts and ordered the beat of drums, as suited to the occasion. O Śaunaka, Nârada, the great Muni, was deluded by his Karma. No one can help reaping the fruits of his actions in his antecedent birth. The same Nârada sported with his wife, day and night, on a lovely bed of flowers annointed with sandal: and he was so much absorbed in pleasure that he had no idea of day and night.

25-44. The great Muni Nârada, having revelled with her in this way, began to dwell at the root of the lovely banyan tree in the land of Brahmâ. While he was thus passing his time, Lord Sanat-Kumâra, absolutely naked like a boy and effulgent with the lustre of Brahma appeared before him. Before creation, he was also five years old without any tuft of hair on the top of his head, without sacred thread round his neck and never observant of the diturnal rites (ode to the sun, etc.) as prescribed by the Vedas. He was reciting the Mantra, *viz.*, Kriṣṇa. This saint whose spiritual guide is Nârâyana dwells for endless Kalpas with his three brothers in the Vaikuṇṭha. He is the foremost of the Vaiṣṇavas and the spiritual guide of the religious preceptors of sages. Nârada, having observed before him his brother, the best of virtuous saints, suddenly bowed to him and threw himself prostrate before him on the ground like a staff. The boy Sanat-Kumâra smiled and, using words of deep import, thus addressed Nârada, "O brother, what are you doing? O husband of a young woman, are you well? The love of a man and wife develops every-day and is ever renewed. It destroys the knowledge of the supreme being. It shuts the gate of virtue on the married pair, blocks their redemption and enchains them for ever. It is the paramount source of hell and contains the germs of re-birth. A sinner drinks poison under the impression that it is nectar. A man who turns aside from Nârâyana and devotes himself to the enjoyments of the world is bewildered by vain illusions and practically takes poison in lieu of honey. All those who work in the world except, of course, the supreme Being, must reap the consequences of their acts. We are the sons of Brahmâ: and as we have bodies, we are liable to sufferings and enjoyments. If you say you are not liable, why were you born then as a Gandarbha or as the son of a female slave? And why were you able to redeem yourself through the society of people who were themselves redeemed? O brother, now leave your spouse who is a phantom of illusion and practise a-ceticism. Adore Kriṣṇa in the holy land of India. In the presence of Nârâyana (the source of redemption) who exists through his digits on earth, a worldly man alone is ensnared by temporal pleasures and practically duped by vain illusions. Accept from me this Mantra (mystic formula)

consisting only of two letters. *viz.* Kṛiṣṇa, which is the excellent Mantra and the essence of all Mantras. There is no Mantra superior to the Kṛiṣṇa Mantra either in the Purāṇas or the fair Vedas or other holy scriptures. Nārāyaṇa gave me this Mantra on the occasion of the solar eclipse on the margin of the holy lake Puṣkara. For endless Kalpas I have recited this Mantra and, being adored by all, I am now roaming at large throughout the world. Sanat-Kumāra, having said so, caused Nārada to bathe in the river and gave him the supreme Mantra. From that day forth, he has always been reciting this Mantra day and night with a sacred thread of gems round his neck. Sanat-Kumāra, the foremost of, Vaiṣṇavas, blessed him in an auspicious manner and gave him the Mantra. After this, he proceeded to the Cow-world to observe Lord Kṛiṣṇa, the eternal Being. Nārada also having obtained the Mantra which is calculated to grant all kinds of perfection, produce in the mind everlasting reverence for Hari and destroy the gems of Karma abandoned his illusory spouse and went to India with a view to practise asceticism.

45-60. Saint Nārada beheld Śiva seated on the coast of the Kṛita-Mālā river and immediately bowed before his feet with a modest inclination of his head. The Lord of the world, kind to his believers, thus said : "O Nārada, to-day I have been gratified by your sight. The sight of the Vaiṣṇavas is desirable for those who wield bodies. Interview with such believers is a source of benefit to people. Such sort of interview secures the fruits which can be obtained by bathing in all holy streams. You are versed in all the Mantras (*i.e.*, religious codes prescribing the form of worship), all the great Mantras which are so very abstruse I have given the same Mantras to my sons Kartika and Gaṇeśa. Kṛiṣṇa had given that Mantra to me, Brahmā and Dharma in the sphere of the Rāsa. In the Cow-world Dharma gave it to Rīṣi Nārāyaṇa; Brahmā gave it to Sanat-Kumāra who gave it to you. People. By receiving this Mantra at once attain the rank of Nārāyaṇa. This Mantra may be taken at all times, and indiscriminately. The ceremony of the repetition of the name of a deity attended with offerings and oblations with reference to this Mantra is performed by reciting it five lakhs of times. Its Dhyāna is prescribed in the Sāma-Veda. It destroys sins and strikes an axe at the root of Karma. A Vaiṣṇava should with this Mantra absorb himself in Dhyāna which is as follows : he is dark-blue in complexion like a new cloud, he is clad in yellow and tender in age. He wields the matchless grace of millions and millions of moons : he is the lovely play-ground of the charms of ten millions of Cupids. He is decorated with jewels constructed with invaluable gems and graced with the gem called Kaustubha; all his body is besmeared with sandal-paste, the top of his head is adorned with a peacock's plumage. He is beautifully covered with jasmine-wreaths; he has a gentle smile playing on his cheerful face, he is constantly worthy of the adoration of Śiva and other gods; he is the supreme spirit; he wields a body out of compassion for his believers; he cannot be described by the Vedas." You should adore Kṛiṣṇa, the Lord of all, in the way as described above. After having contemplated the figure of the eternal Lord according to the Dhyāna as described above, you should adore the truthful, excellent supreme Brahma. Śambhu, the

supreme Lord, having said so, went to his place. Nārada, also, having bowed low before the feet of the Lord, left for meditation. Afterwards, Nārada, having remembered the gracious Lord Hari, parted with his body on the strength of the concentration of his mental powers (Yoga) and was dissolved in the lotus feet of Lord Hari served by Lakṣmī.

CHAPTER CXXXI.

1-11. Śaunaka said, "What an extraordinary, indescribable, most wonderful, interesting and mysterious account, ever new and lovely, have I heard ! You have related to me an account which can hardly be secured and which is regarded as ancient even by the Purāṇa. When, again, shall I enjoy a happy day like this ? The life of that person alone is truly blessed and worthy who is able to secure an interview with the Vaiṣṇavas. What an extraordinary narrative dealing with the birth of Gaṇeś'a, what a wonderful history of Tulsī and Rādhā and other interesting subjects latent and patent, have I heard to-day ! For themes like these are likely to remove the germs of Karmā and rebirth, impart the pure bondage of Hari, engender reverence for him, root out sins and remedy the perversion of intellect caused by bad company. O blessed being, I am fully satisfied. I am now desirous to hear the interesting subject dealing with the genesis of fire and gold. Kindly recite it to me." Sūta said, "As the eternal Nature and the grand principle or element (*i. e.*, the intellect) are the essentials of creation, so are the water and the fire. Fire partakes of the same character as the quarters, the great sky, the creation of the Cow-world, the element of nature, the great element (intellect) and the element of egotism, form, taste, and sound. Notwithstanding this, I am going to describe to you its genesis. Once, at the time of creation, Brahmā, Ananta and Śiva went to the White Island to see Viṣṇu, the Lord of creation. After mutual greetings they sat down in the council before Viṣṇu on thrones of gem.

2-22. Subsequently at that place nymphs who had sprung out of the body of Viṣṇu and who were the digits of Viṣṇu began to dance and chant Viṣṇu's hymns in a melodious tone. The paternal grandfather Brahmā, observing their hard buttocks, thick spherical breasts and smiling lotus faces, was excited with passion. He could not control his heart ; his semen was discharged ; and out of shame he concealed it on the ground with his cloth. O Śaunaka, after the music was over, he threw the semen along with the cloth rendered hot by lust into the sea of milk. Whereupon, a being effulgent with the lustre of Brahma got up from the water and sat down in the council on the lap of the abashed Brahmā. The god of ocean the Varuṇa was incensed at the sight and quickly rising out of the water bowed before the feet of the gods and attempted to take away the child by force. O twice-born saint, the weeping boy held Brahmā with his arms, but the ruler of the world (Brahmā) maintained a studious silence. Varuṇa also in anger held the arms of the boy and dragged him. The ruler of creation (Brahmā) knocked down the god Varuṇa in council. The weak god Varuṇa fell at a distance and afterwards by the angry glances of Brahmā, he was almost reduced

to a corpse. But Śiva restored him to consciousness by casting at him glance of nectars. The lord of water, having recovered his consciousness, said, "This boy has been created in the water; therefore he is my son; I desire to take him back. Why did Brahmā chastise me in the matter?"

23-33. Brahmā said "O Viṣṇu, O Mahes'a, this boy has sought my protection. How can I surrender a weeping, panic-stricken fugitive? A fool who does not preserve a person in danger seeking his protection suffers torments of hell, so long as the sun and the moon exist." The omniscient Viṣṇu smiled at the words of both and duly addressed them thus: "Semen of the lustful Brahmā was discharged at the sight of the buttocks of a woman. He, therefore, out of shame, threw it into the water of the sea of milk. This boy is the offspring of that semen. Therefore, lawfully he is the son of Brahmā; but according to the Śāstras he is also the Kṣetraja son of Varuṇa. (A Kṣetraja is a son begotten by another). by virtue of which the pupil and the son stand on an equal footing. Later on, Śiva said, "The Vedas determine kinship by sex and learning. This view is upheld by savants conversant with the Vedas. Let the god Varuṇa, therefore, impart both Mantra and knowledge to this boy. The boy will thus be known as the fire-god, son of Brahmā: and he will also be celebrated as the pupil of Varuṇa. Let Viṣṇu give him the excellent faculty of burning, by virtue of which he will be known by the name of Hutāsana that consume everything. But the god Varuṇa will be able to quell that power (*i. e.*, he will put out the fire). Lord Viṣṇu at Śiva's bidding gave him the faculty of burning; and the god Varuṇa gave him Mantra, knowledge and an excellent wreath of gems. Whereupon god Varuṇa affectionately held the child to his bosom. Kissed his face and handed him over to Brahmā in the presence of Viṣṇu and Śiva. Later on, Brahmā and Śiva bowed before the feet of Viṣṇu and went home. O great saint, I have recited to you the account of the genesis of the fire-god; now I am going to describe to you the origin of gold. Listen.

34-38. Once upon a time, all the gods having assembled in the council of the gods, the celestial whores busied themselves with dancing and singing. On that occasion, the fire-god (having seen Rambhā with graceful buttocks), was excited with passion and discharged his semen. Out of shame, he at once concealed it with his cloth. Later on, very bright heaps of gold resulting from the semen burst out of the covering of cloth and in a moment increased so much in volume that they were converted into a huge mountain called Sumeru. Hence savants describe the fire as one possessing the semen of gold." I have thus answered the points raised you? What more do you want to hear?

CHAPTER CXXXII.

1-18. O Śūta, best of the saints, I have listened to a faithful narrative of all subjects, as desired by me. Now, nothing remains to be heard; please recapitulate to me the Brahmā Vāivarta Purāṇa. I have never heard a description of the Purāṇas more vivid than yours; and I have nowhere come across a speaker on the Purāṇas so eloquent as yourself

Sûta said, "O most blessed being, listen carefully and attentively. By listening only to one chapter of the Purâṇa a man reaps fruits, as if he had listened to the whole Purâṇa. In the part of Brahma the investigation into the nature of the supreme Brahma who is indescribable, void of attributes or vested with attributes, corporeal or incorporeal, and the demonstration of these points according to the Śrutis have been separately dealt with. The methods of Dhyâna and subjects dealing with the Cow-world have also been described by me in due order and to the best of my powers. O best of the "twice-born," the introduction of incidental matters to explain the main subject, the determination of the origin of the hybrid classes, narratives aptly and necessarily adapted to questions, the amorous pastimes of Râdhâ and Kṛiṣṇa, the genesis of Mahâ-Viṣṇu, the creation of the world by Brahmâ, the dialogue between Brahmâ and Nârada, the acquisition of the knowledge of the supreme object of one's life by Nârada, the departure of Nârada to the hermitage of Nârâyana at the command of Brahmâ, his interview with Nârada, and the announcement by Nârada of the purpose of his visit have all been received by turns in the Brahma-Khaṇḍa (part I). O saint, now listen to the part relating to nature which is as sweet as nectar. The characteristic features of Nature, the origin of the goddesses springing from Nature, their antecedents, the incidents of their worship and the lives of Lakṣmî, Saraswatî, Durgâ, Sâvitṛî and Râdhâ have been separately dealt with in this part. The most wonderful accounts of the great goddess of fortune, Saraswatî and Durgâ, the great war between Śiva and Śankha-Chûḍa, the interview of Tulasî with Kṛiṣṇa, an account of their sexual intercourse, the fall of Śankha-Chûḍa, the removal of the curse of Śṛîdâma, the recovery by the gods of their jurisdiction, the destruction of calamities, the germ of salvation, the interesting narrative of Gangâ, the delightful anecdote of Manasâ, Swâhâ, and other matters incidentally arising out of questions and other circumstances have been dealt with in detail in the part relating to Nature. Now hear of the part relating to Gaṇeś'a.

19-45. This part is most mysterious in the Purâṇas, very interesting and ever new. This narrative can be secured with very great difficulty and is most delightful to the audience. The magnificent amorous pastimes of Pârvatî and Śiva, the great god, the disturbance in their sexual intercourse, the birth of Kârtika, the consolation of Pârvatî, the relief to her wounded susceptibilities, the vow of Punyaka, the interesting history of the goddess Durgâ, the gift of a boon to the good-natured or well-behaved Pârvatî by Viṣṇu, the interview (by Hara and Pârvatî) of Nârâyana who appeared before them in the guise of a guest, the gracious manifestation of Gaṇeś'a in the house of Śiva, the birth of a son to Pârvatî and the great god Śiva, the celebration of a happy, grand festival, the appearance of the gods before Nârâyana, the eternal Being who had taken the form of a child (the Being who has no origin, who removes all dangers, who is tranquil in his disposition, who is the source of all prosperity, who requites people engaged in recitations of his name, sacrifices, meditations, vows, etc., who is most desirable, who enchants the hearts of women, who is dearer to Pârvatî

and Śiva than their lives, who is the emblem of the supreme Brahma, the Lord who is cause of all and the eternal spirit) are points dealt with in the part which relates to Gaṇeś'a. The sight, adoration, obeisance, worship and Dhyāna of Gaṇeś'a destroy the sins of his adherents, which they had accumulated in ten millions of births. O twice-born saint, the fetching of Kārtika, his installation as commander of the divine arms, the worship of Gaṇeś'a who destroys all calamities, the battle fought between Jamadagni and Kārtā-Vīryārjuna, the theft of the cow Surabhi, the death of Jamadagni, the ascension by the chaste Reṇukā of the funeral piles of her husband, the extirmination of the Kṣatriyas by Paras'urāma twenty-one times from the face of the earth in pursuance of his hard and iron resolution, the interview of Gaṇeś'a and Paras'urāma, their mutual dissension, the breaking of the tooth or tusk of Gaṇeś'a, the lamentation of Durgā and her curse, the manifestation of Nārāyaṇa at the mere recollection of his name by Paras'urāma; the consolation of Pārvatī by Lord Nārāyaṇa himself, a glimpse into the wonderful and desired land of Śiva, the gift of a great weapon to Paras'urama by Śiva (the source of all prosperity), the extirmination of the Kṣatriyas 21 times by Paras'urāma, and thus relieving the earth of her burden and other incidents arising out of questions are matters dealt with in brief in the eventful part relating to Gaṇeś'a. Now listen attentively to the part relating to the birth of Kṛiṣṇa apt to remove death, birth, decrepitude and disease, calculated to give supreme redemption and the bondage of Hari, pure, sweet like honey and delightful to the ears of audience. This part is full of extraordinary anecdotes, extremely interesting, completely new and delightful at every step. None ever heard of these matters in his life. This part like a lamp lights up the mysteries of the all esoteric doctrines, like a boat helps a person to cross the sea of the world and like alchemy is calculated to destroy disease in the shape of sufferings brought about by Karma. This is the part relating to the birth of Kṛiṣṇa. It is a stepping stone to the attainment of the lotus feet of Lord Kṛiṣṇa, the life, as it were, of the Vaiṣṇavas and the supreme source of the consecration of the world. The questions put by Nārada to the great saint Nārāyaṇa, replies given by this saint, eulogies of Viṣṇu and his worshippers, the rupture between Śrīdāma and Rādhā, their mutual curses occasioning their departure from the Cow-world, the wonderful suicide of Virajā, the rebirth of Virajā in the form of a river, the abandonment of the cowherdesses, the intercourse of Lord Kṛiṣṇa with the Virajā river, and the birth of the seven seas are points fully dealt with at the outset in this part.

46-61. The wonderful birth of Lord Kṛiṣṇa in the world as desired by Brahmā, his manifestation in the house of Vasudeva have also been described in this part. The childish frolics of the supreme spirit Kṛiṣṇa at Gokul to which Kṛiṣṇa had to run away through fear of the demon Kamsa, the manifestation of Rādhā as the daughter of Vṛiṣa-bhānu through the curse of Śrīdāma, the destruction of the demons, etc., the arrival of Garga Muni, the performance of the eating ceremony (the ceremony performed on the occasion of Lord Kṛiṣṇa, *i. e.*, when the child first takes his food), the killing of Pātana,

the breaking of the chariot in a moment, the release of Kṛiṣṇa from confinement, the breaking of the tree called Yamalārjuna, the perception of the three worlds within the mouth, the theft of the cows and the calves, their reproduction, the adoration of Lord Kṛiṣṇa by Brahmā, etc., are also recited in this part. When Lord Kṛiṣṇa suddenly left Gakūḷa for the holy land of Vrindāvana, his father Nanda through fear followed him. Subsequent construction of the most wonderful land of Vrindāvana by Kṛiṣṇa, his pastimes with the boys there, the eating by Kṛiṣṇa of food offered by the Brāhmin women, the gift of boons to these women commensurate with the merits of their previous acts, the description of heaven and an account of the theft of clothes are matters set forth in this part in detail. Later on, O twice-born saint, the gift of boon to the cowherdesses by Kṛiṣṇa, the vow of Kātyāyanî, the worship of Durgâ, the gift of boons by Durgâ to the milkmaids on the coast of the Yamunâ, the eating of palmfruits by Kṛiṣṇa, the dissolution of the sacrifice of Indra, the marriage of Kṛiṣṇa with Râdhâ, their union, the merry pastimes of the cowherdesses, the placing of Râdhâ in Kṛiṣṇa's lap, the creation of shadows in the house by Kṛiṣṇa through his illusion, 16 kinds of acts of sexual intercourse performed by Kṛiṣṇa in the sphere of the Râsa, the subsequent disappearance of Râdhâ and Kṛiṣṇa and their arrival at the Malaya range, the undoubted interview of Râdhâ and Kṛiṣṇa and various accounts connected with the redemption of the cowherdesses are points which have been exhaustively dealt with in this part.

62.75. The re-arrival of Lord Kṛiṣṇa in the holy Vrindāvana, the felicity of the cowherdesses as they beheld Lord Kṛiṣṇa, amusements on land and water, the good luck of the cowherdesses, particularly the good luck of Râdhâ etc., are matters which have already been recited by Veda-Vyâsa. Later on, the observation of the scene by gods settled in the sky, the mental agitation of the goddesses as they witnessed the circular dance in the sphere of the Râsa, the entry of Lord Hari into Mathurâ, the slaughter of the washerman, the sexual intercourse with the hump-backed woman, the grant of redemption to her, the breaking of Śiva's bow, the killing of the elephants, an act of favour to the gardener called Kulinda, the grant of redemption to him, the entry into Kamsa's council, the fall (death) of Kamsa, the lamentation of his friends, due performance of his funeral rites, the bestowal of the kingdom on his father, the lamentation of Nanda and his wonderful eulogies, the conversation of the father and the son in solitude, the gift of the supreme and transcendental Yoga to Nanda by Kṛiṣṇa (the Lord of the world), and the departure of the Munis are subject-matters of a blessed and excellent narrative hardly to be secured and recited in a very beautiful manner in this part of the Purāṇa. The arrival of Ud-dhava at the house of Râdhâ, disquisition by Râdhâ on auspicious divine knowledge in the course of their conversation, the ceremony of the investiture of Lord Kṛiṣṇa with sacred thread, education of Kṛiṣṇa in the house of his religious preceptor, the revival of the dead son of the spiritual guide, handing him over the said son returned to life and the chastisement of Jarâ-Sandha, the destruction of Kâlayavana, the construction of Dwârkâ

and entry into the city, the humiliation of Vis'wa-Karmâ, the lamentation of Ūgra-Sena, the abduction of Rukmiṇî, the fetching of Pârijâta from heaven, the dismemberment of the arms of king Bâna, the eulogies of Bali, the valour of Aniruddha, the war between the Kurus and the Pâṇḍâvas, the relieving of the earth of her burden, the abduction of Ūṣâ, the conversation between Râdhâ and Yas'odâ, the wonderful redemption of king Śrīgâla, the worship of Gaṇeśa incidentally mentioned in connexion with the subject of pilgrimage, the interview of the eternal spirit Lord Kriṣṇa with Râdhâ, excursions of Lord Kriṣṇa with Râdhâ, the manifestation by Râdhâ of the feelings of her heart, the intercourse of Râdhâ with her consort, adventures to places sacred to pilgrims, all these also have been set forth in this part in detail. O Śaunaka, the destruction of the Yâdavas effected by the curse of Brahmâ, the redemption of the Pâṇḍâvas, Hari's arrival at his own destination, the wedding of Nârada, the genesis of the fire and the gold have also been stated by me in brief. All these subjects have been described in the Brahma Vaivarta Purâṇa divided into four parts. O great saint, what more subject do you wish to hear?

CHAPTER CXXXIII.

1-17. Śaunaka said, "To-day my birth has been redeemed, and my precious life has also been blessed; for I have without interruption tasted the fruits of the Brahma Vaivarta Purâṇa which gives redemption. O child or O sire, guarantee to me immunity from fear, in which case I shall refer to you the thing desired by me." Sûta said, "O magnanimous being, lay aside your fear, *i.e.*, be of good cheer. You can question me freely, if you want to know anything else, for I shall describe to you every subject that is mysterious and interesting." Śaunaka said, "O son, at present I desire to know the feature of the Purâṇas, the number and the fruits of the Purâṇas." Sûta said, "O great-minded saint I am going to describe to you accordingly the Śâstras, the Purâṇas, the code and the Pancha-râtras (works by Nârada and others). (1) Creation (2) absolute destruction (3) Jurisdiction of the fourteen Manus, belonging to the solar and lunar races, (4) and (5) the geneology of the kings of the solar and lunar races, these subjects are the five necessary features of the Purâṇas. Now I am going to tell you the main features of the Mahâ (great) Purâṇas. Creation, preservation and eternal destruction of the world, Karma (necessity or fate which makes a man liable for his acts), desire, description of scenes, connexion of the names of the fourteen Manus with one another, the account relating to the eternal dissolution of the world, the determination of the nature of redemption, the eulogies of Hari and a sketch of the qualification of different gods, these are the ten outstanding features of the Mahâ Purâṇas. Now I am going to tell you the number of the verses contained in all Purâṇas, listen. The Brahma-Purâṇa contains 10,000 verses, the Padma-Purâṇa contains 55,000 verses, : savants calculate that there are 13,000 verses in the Viṣṇu Purâṇa. The Śiva-Purâṇa contains 24,000 verses; Śrî-Mad-Bhâgavata contains 18,000 verses, the Nârada-Purâṇa 25,000 verses; the Mârkaṇḍeya-Purâṇa 9,000; the Agni Purâṇa 15,400; the Bhaviṣya-Purâṇa,

14,500, the Brahma-Vaivarta-Purāṇa, 18,000 ; the Linga-Purāṇa, 11,000 ; and the Varāha-Purāṇa, 24,000 verses.

18-31. The Paṇḍits conversant with the Purāṇas hold that the excellent Skanda-Purāṇa contains 81,100 verses. They likewise maintain that the Vāmana-Purāṇa contains ten thousand verses ; the Kūrma-Purāṇa, 17,000 verses, the Mātsya Purāṇa 14,000 verses. They hold that the Garūḍa-Purāṇa contains 20,000 verses and the Brahmāṇḍa-Purāṇa 12,000 verses. In this way the sum total of the verses of all the Purāṇas is four lakhs. Savants have assigned names to the eighteen Purāṇas as shown above. Like the Purāṇas there are eighteen branches of the Purāṇa or secondary treatises on cosmogony, histories and poems composed by Vālmiki and Bhārata as held by savants. There are five Pancharātras dealing with the sublimity of Lord Kṛṣṇa composed by Vasiṣṭha, Nārada, Kapila, Gautama and Sanat-Kumāra. Five codes of law (Samhitā) dealing with faith in Hari and composed by Brahmā, Śivā, Prahlāda, Gautama and Sanat-Kumāra have likewise been announced by savants. Thus I described to you everything separately and in due order. Similarly there are many holy books or religious scriptures which I already recited to you in the light of my knowledge. Lord Kṛṣṇa himself recited this Purāṇa to his believer Brahma in the sphere of the Rāsa in the Cow-world. Brahmā narrated this to Dharma devoted to virtue ; Dharma, to Nārāyaṇa, Rṣi ; Nārāyaṇa to Nārada who said all this to me (his believer). You are the best of Munis. I therefore described this excellent Purāṇa to you. The desired Brahma-Vaivarta-Purāṇa can hardly be secured. The whole universe has been described in this Purāṇa. It describes the form of the eternal spirit that animates living beings, the Karma (fate or the law of causation) of man engaged in their acts and the Supreme Brahma who is a witness of all acts. This Purāṇa deals with the Supreme Brahma and his excellent qualities : hence savants call it the Brahma Vaivarta Purāṇa. This Purāṇa is very sanctifying and is the source and emblem of prosperity.

32-43. It deals with many new (original) and essential subjects, very mysterious and interesting, calculated to inspire reverence for Hari and give the bondage of the Lord, happiness and redemption and apt to relieve sorrow and mental agony. The Brahma Vaivarta Purāṇa is excellent among all the greatest Purāṇas in the same way as the Ganges is the best of rivers and gives immediate redemption, as Puṣkara is the most sacred of all places designed for pilgrims, as Kāśī is pre-eminent among cities, as India is the most blessed and the best of continents calculated to give immediate emancipation, as Sumeru is foremost of mountains, as Pārijāta is the best of flowers, as the holy basil is the best of leaves, as the vow of Ekādasī is the best of vows, as Kalpa is the best of trees, as the great god Kṛṣṇa is the best of gods, as the Yogī Śiva is the best of the wisest saints, as Ganesa is the best of Yogīs (meditative ascetics), as Kapila is the best of adepts, as the sun is the best of all effulgent beings, as lord Sanat-Kumāra is the foremost of those who are devoted to Viṣṇu, as Rāma ranks

first among kings, as Lakṣmaṇa is the foremost of archers, as Durgā is pre-eminently virtuous and chaste among goddesses, as Rādhā is dearer to Kṛiṣṇa than his life and ranks first among his favourites, as Lakṣmī is the best of goddesses and as Saraswatī heads the list of savants. This Purāṇa has therefore been described as superb, interesting, sweet, sanctifying and as calculated to remove all doubts from the mind. This Purāṇa is the source of joy and all prosperity, auspicious and sanctifying, apt to destroy all sorts of impediments or calamities, calculated to impart the bondage of Hari and hence likely to bring happiness in the next world. The performance of sacrifices, pilgrimage to the holy land, the observance of vows, religious austerities, and circumambulation round the spiritual guide do not yield the same fruits as this Purāṇa does.

44-50. The perusal of the four Vedas also secures excellent rewards. If a man void of issue, with rapt attention, reads this Purāṇa, he obtains a virtuous and learned Vaiṣṇava son. An unfortunate woman reading this Purāṇa becomes so lucky as to secure the affection of her husband. A woman whose children all die or who has become barren after having given birth only to one son or who is so sinful as to be absolutely barren, (provided that she listens to this Purāṇa), is blessed with a son leading a long life. By attending to this Purāṇa an infamous man acquires fame, an ignorant man acquires learning, a diseased man is cured and a prisoner is set at liberty. By listening to it, a man afraid is relieved from fear ; a man in danger gets out of danger and a man benighted in the forest or wood or beset with the peril of the wild fire is assuredly released from his danger. A man who attentively listens to a half of the Śloka (stanza or distich) or even one-fourth of the Śloka of this Purāṇa practically reaps the benefits secured by the gifts of a hundred thousand cows. As soon as a person listens to the Purāṇa he accumulates merits and cannot even know the evil arising out of, blindness, leprosy, poverty or any hideous malady or grief.

51-64. Whoever, with due control over his passions and after having avowed the purpose for the performance of a rite on an auspicious occasion and having reverentially paid his sacerdotal fee, listens only to the fourth part of this Purāṇa from start to finish is undoubtedly released from the sins committed by him either in his childhood or while he attained the age of puberty, youth and old age in ten millions of births. Wielding the form of lord Kṛiṣṇa he mounts a car constructed with gems, goes to the eternal land of the Cow-world and secures the bondage of Hari. He never falls from that region inspite of the fall of countless Brahmās. By virtue of the redemption of Sāṁipya (attainment of the vicinity of the Lord), he becomes one of the attendants of Lord Kṛiṣṇa and for ever remains absorbed in his service. A man, after having bathed, should with rapt attention and with a pure heart listen to that part of the Purāṇa which relates to Brahma, feast the reciter of the said Purāṇa with cakes and rice boiled with sugar and milk, entertain him with betels and give him his sacerdotal fee. And then having dedicated sandal, white wreath,

and fine exquisite cloth to Lord Kṛiṣṇa, he should deliver the same to the reciter. A person, after having heard the part relating to Nature which is delightful to the ear and sweet like honey, should feast the reciter with food mixed with curd and give him the cow named Surabhi along with her calf. After having listened attentively to the part relating to Gaṇeś'a, the hearer should present to the reciter gold, a sacred thread, a white horse, a white parasol, a white wreath, Swastika (a kind of cake), balls of sesamum and ripe fruits suited to the season and place. A believer, after having respectfully listened to the part relating to the birth of Lord Kṛiṣṇa, should tender to the reciter excellent ear-rings of gold and all his property by way of sacerdotal fee, recite eulogies or hymns and feast a hundred Brâhmins with great esteem and regard. Whoever, inspired with belief in Lord Kṛiṣṇa, listens to this Purâṇa attains reverence for Kṛiṣṇa and is released from the sins committed by him previously.

65-68. O best of Brâhmins, I have recited to you everything that I heard from my religious preceptor. Now permit me to go. I intend to proceed to the hermitage of Nârâyana. Seeing the assembly of Brâhmins here, I came to this place only to render you homage. Afterwards at the command of you all, I have recited to you this Brahma Vaivarta Purâṇa. With body, mind and words, day and night ; adore the favorite consort of Râdhâ, the supreme and truthful Brahma who transcends the three attributes or the principles of Nature. I bow to the Brâhmins; I ever bow, again and again, to the supreme spirit Kṛiṣṇa, Śiva, Brahmâ and Gaṇeś'a. I bow to the goddess Saraswatî, the Vyâsa of the Vedas who is the spiritual guide of the Purâṇas. I bow again and again to goddess Durgâ who removes all impediments (*i. e.*, calamities). O Saunaka, after having seen the holy lotus feet of you all, I am now proceeding to the hermitage of perfection (or the hermitage of adepts) established by Gaṇeś'a."

[THE END.]

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